This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LELAND·STANFORD·JVNIOR·VNIVERSITY

THE
MONTHLY REVIEW;
OR
LITERARY JOURNAL,
ENLARGED:

From MAY to AUGUST, *inclusive*,
M,DCC,XCVIII.

With an APPENDIX.

" *On doit moins respecter les Hommes qui périssent, que la Verité qui ne meurt jamais.*"
Less respect should be paid to MAN, *who is mortal*, than to TRUTH, *which never dies.*
FREDERICK the GREAT.

VOLUME XXVI.

LONDON:
Printed for R. GRIFFITHS;
AND SOLD BY T. BECKET, IN PALL MALL.
MDCC XCVIII.

240119

TABLE

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES in the *Criticiſms* and *Extracts*, ſee the INDEX, at the End of the Volume.

☞ For the Names, also, of those Writers who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see our *Index*, printed at the End of each Volume.

A

ADAMS. See *Kenmacher.*
Address of great Importance, 230
Adeline de Courcy, 107
Advantages of the French Revolution, 111
African Association, Proceedings of, 436
Agriculture. See *Bath Society.*
——— See *Communications.*
Aikin's Nat. Hist. of the Year, 218
Algebra, Elements of, 280
Allardyce's Address to Bank Proprietors, 349
America. See *Emigration.* See *Bülow.* See *Talleyrand.* See *Harper.*
Anderson's British Poets, 386
Anecdotes of the Incursions of the French in Franconia, 237
Anspach's Sermon, 479
Arguments on the Ground, &c. of the Christian Religion, 451
Aristotle. See *Gillies.*
Asiatic Researches, Vol. IV. 121. 463.
Associators. See *Gifford.* See *Letter.*
Astronomy. See *Bryan.* See *Ewing.*

B

Bacon on Leases, 446
Bank. See *Allardyce.* See *Bush.*
Barruel, Abbé, Letter to, 460
Bath Society-Letters and Papers on Agriculture, &c. Vol. VIII. 306. 397
Beaver's Sermon, 358
Beauvais' Sketch of the War in Vendée, 468
Beckman. See *Johnston.*
Bedford, Duke of, Debate on his Motion, 112
Belinda, or Kisses of Bonefonius, 97
Bellamy's Sadaski, 459
Benyowsky, Count, a Tragedy, 330
Betham's (Miss) Elegies, &c. 92
Bible. See *Pratt.* See *Calmet.*
Bigland's Mechanic's Guide, 217
Bisset's Life of Burke, 361
Blair's Soldier's Friend, 339
Blue Beard, 95
Bonefonius's Kisses, 97
Bread. See *Proposal.*
Brera on the Action of Frictions with Saliva, 558
Bromwich on the Doctrines of the Romish Church, 105
Brooke on the Manners and Cuſtoms of Italy, 382
Brother Maurice, a Comedy, 531
Brothers's Letter to Miss Cott, 219
Brown's Sermon on Dr. Campbell, 354
———'s Synod Sermon, 355
Bruce's Exhortation, 462
Bryan's (Mrs.) Syſtem of Astronomy, 406
Bülow's Account of North America, 527
Burger's Wild Huntsman's Chace, 582
Burges's Address to the People, 110
Burke. See *M'Cormick.* See *Bisset.*
Butch's John Bull the Younger, 564

Busch on the Importance of Hamburgh, 565
Butler's Sermon, 357

C

Calmet's Dictionary of the Bible, Parts 3—7. 451
Calonne's Letter to the Author of *Considerations*, &c. 353
Castle Spectre, 96
Catharine II. Life of, 266
Cattle. See *Matthews*.
Chetham's Odes, &c. 94
Chiarenti on the Gaſtric Juice, 558
Christ's Hospital, a Poem, 97
Christian Religion. See *Arguments*.
——— Philosophy. See *Fellowes*.
——— Religion, Thoughts on, 224
Chronology. See *Marie*.
Cinthelia, 106
Clarke's (Miſs) Ianthé, 458
Clayton's (Sir Richard) Translation of Tenhove's Memoirs of the House of Medici, 241
Clergy. See *Considerations*, *Layman*, *Reflections*.
Clerk on Naval Tactics, Parts II. III. IV. 333
Clery's Journal of Occurrences at the Temple, 410
Colman's Blue Beard, 195
Colvill's Whig's Supplication, 91
Communications to the Board of Agriculture, Vol. I. Parts III. and IV. 179
Connection between Industry and Property, 111
Considerations on Public Affairs, Part II. 113
——— addressed to the Clergy, 451
⁂ CORRESPONDENCE *with the Reviewers*, 117—120, 240, 360, 479—480
Cowper's Poems, new Edition, 212
Coxe's Memoirs of Sir R. Walpole, 138
Crimes of Democracy, 350
Cumberland. See *Hutchinson*.
Cumberland's False Impressions, 95

D

Daphne, a Poem, 94
Dawes's Pantometry, 216
Debate on the Duke of Bedford's Motion, 112
Dedekind's Dokimion, &c. 563
Deeds. See *Rigge*.
Derwent Priory, 457
Despiau's Description of the Globes, 561
Dictionary of Quotations, 466
Dissertations relative to Asia, Vol. IV. 463
Dokimion, &c. 563
Dumouriez's Sketch of Europe translated, 472
——— Translation of Meyer's Fragments, 499
Durham, Bishop of, his Charge, 105
Dutch Dictionary, 444
Dutton's Translation of Nicolai's Sebaldus Nothanker, Vols. II. & III. 583

E

Earl Moira, 231
Easter Holidays, 222
Eden, Sir F. M.—Porto Bello, &c. 472
Education. See *Jones*. See *Landen*.
Edwards and Rennell—Proceedings of the African Association, 436
Effusions of Fancy, 238
Election Laws, Digest of, 446
Ellinor, a Novel, 221
Emigration to America, 461
Emily de Vermont, 327
Epistle from Lady Grange, 83
——— to Mr. Lewis, 460
Espinasse on the Law at Nisi Prius, 447
Euler's Algebra, 280
Ewing's Practical Astronomy, 219
Explanation of the Conduct of the French Government, 342

F

False Impressions, 95
Fawcett on a Gospel Church, 452
Fellowes's Picture of Christian Philosophy, 452
Female Ægis, 116
Fish, Natural History of, 507
Fitzgerald's Poems, 228
Foot's Cases of Practice of Vesicæ lotura, 338
Fosbrooke's Economy of Monastic Life, 24
Foundation for a future Zoonomia, 535
France, Tracts relative to, 111, 112, 220, 225, 237, 342, 343, 410, 468, 499, 570
Franconia. See *Anecdotes*.
Freeman's Specimens of Plants, 86
French Government, Explanation of their Conduct towards America, 342

G

Gardiner's Sermon, 478
Gastric Juice. See *Chiarenti*.
Genesis ii. and iii. Commentary on, 498
Geography, New System of, 165
——— of History, 218
Geometry, Elements of, 154

Geraldina,

Geraldina, 457
Gifford's Address to the Loyal Associators, 112
——'s Translation of Camille Jordan's Address, 220
Gillies's Translation of Aristotle, 35, 297
Glance at the Overthrow of Switzerland, 546
Glasse's Sermon, 239
Globes. See *Despiau*.
Goethe's Stella, a Comedy, 579
Government. See *Jones*.
Grange, Lady, Epistle from, 83
Gregoire, Bishop, Letter from, 454
Gregory's Sermon, 357
Gren on Physical Science, 557
Gurney's Edition of *O'Connor*'s Trial, 340

H

Hamburgh. See *Busch*.
Hanway's (Mrs.) Ellinor, a Novel, 221
Hare's Sermon, 475
Harper's Speech, 225
Helme's Instructive Rambles, 335
Henriade translated, Part II. 30
Herder's Letters on Humanization, Vols. IX. and X. 495
Heron's Life of Muley Leizit, 101
He's Much to Blame, a Comedy, 226
Hierocles, Translation of, 27
Hinckley's People's Answer to the Bishop of Landaff, 100
Hoche, General, Account of his Death, 508
Holiday's Life of the Earl of Mansfield, 44
Hook's Letter to Lord Kenyon, 347
Hooper's Observations on Plants, 86
Hornsey's English Grammar, 334
Horsley (Bp.) on Greek and Latin Prosody, *concluded*, 287
Howlett—the Monthly Reviewers reviewed, 433
Hucks's Poems, 98
Humanization. See *Herder*.
Hume on the Law of Scotland, 168. 311
Hutchinson's History of Cumberland, Part IV. 73

I and J

Jackson's Four Ages, &c. 190
Ianthé, a Novel, 458
Inquisition. See *Gregoire*.
Institutrice et son éléve, 445
Inventions, &c. History of, 128. 289
John Bull the Younger, 564
———— Three Warnings to, 231
Johnston's Translation of Beckman's History of Inventions, 128. 289
Jones's Farewell Oration, 109
——'s (Miss) Analysis of Education, 445
—— Sir W. on Government, 473
Jordan, Camille, his Address, 220
Joyce's Analysis of Smith's Wealth of Nations, 475
Ireland, Rambles in, 208
——. See *Wallace*.
Italy, Observations on the Manners and Customs of, 382

K

Kanmacher's Edition of Adams on the Microscope, 199
Kant's New Small Writings, 559
——'s Idea of Universal History, 561
King's Bench, Practice of, 449
——'s (Miss) Trifles of Helicon, 101
—— —— Waldorf, a Novel, 221
Kingsbury's Answer to the Bp. of Landaff, 108
————'s Treatise on Razors, 114
Kirwan's Mineralogy, 85
Kotzebue's Stranger, 188
————'s Benyowsky, a Tragedy, 330
————'s Brother Maurice, ditto, 531
Kratter's Natalia and Menzikoff, 340
————'s Maid of Marienburg, 341

L

La Cépède on Fish, 507
La Fontaine's Fables, New Edition, 558
Landaff, Bp. of. See *Kingsbury*, *Letter*, *Wakefield*, *Hinckley*.
Landen, Mrs. Plan of Education, 337
Langhorne's Thanksgiving Sermon, 474
La Pérouse's Voyage, 517
Latocnaye's Rambles in Ireland, 208
Law, Study and Practice of, 448
Lawfulness of Defensive War, 469
Layman's Address to the Clergy, 344
Leases. See *Bacon*.
Lee's (Miss) Mysterious Marriage, 96
Lent's Inaugural Dissertation, 514
Le Sage's Geography of History, 218
Letter to the Bp. of Landaff, 108
—— to the Inhabitants of Great Britain relative to ditto, 109
—— to Mr. Pitt, 230
—— to the Associators, 231
—— to a Merchant, 453
—— from Bp. Gregoire, 454
——, first, to Abbé Barruel, 460
Letters of the Ghost of Alfred, 233

Letters

Letters and Papers by the Bath Society, Vol. VIII. 306. 397
Lévizac—l'art de parler François, 87
———*abrégé de son grammaire,* 219
———'s Edition of La Fontaine's Fables, 558
———'s Letters of Mesdames de Sevigné and de Maintenon, 565
Lewis's Castle Spectre, 96
———, Epistle to, 460
Life of Catharine II. 266
Linné's *Systema Vegetabilium*, New Edit. 555
Linnean Society, Transactions of, Vol. III. 16
Liquors. See *Wilson.*
Lisbon Royal Academy, Memoirs of, Vol. I. 548
Lloyd's Thanksgiving Sermon, 238
London, Plan for supplying with Bread, 111
———, Plan for improving, 472
Louvet's Emily de Varmont, 327
Lycidas, Greek Version of, 227

M

M'Cormick's Memoirs of Burke, 262
Maid of Marienburg, 341
Maintenon, Madame de, Select Letters of, 565
Mansfield, Earl of, Life of, 44
Manners, Antient. See *Nichols.*
Manufactures. See *Outlines.*
Marin—tableau chronologique, 219
Marsom—Falsehood detected, 456
Mary the Osier-peeler, 460
Masson's *Stapeliæ Novæ*, 86
Matter of Fact, 232
Matthews on Cattle, &c. 462
Mavor's Voyages and Travels, 348
———'s Thanksgiving Sermon, 474
Mayer's Defence of Sunday Schools, 452
Mechanic's Guide, 217
Medici, Memoirs of the, 241
Memoirs of the Royal Academy at Lisbon, Vol. I. 548
Meyer's Fragments respecting Paris, 499
Microscope, Essays on, 199
Midnight Bell, 340
Military Finance, Treatise on, 102
Mineralogy. See *Kirwan.*
Molyneux's Abridgment of Byrom's Short-hand, 467
Monastic Life, Economy of, 24
Moore on 1 Sam. xiii. 1. 345
Morocco, Emperor of, his Life, 101
Morrison's Appeal, 237
Mortgages, Law of, 447
Morton's Secrets worth Knowing, 226
Müller's History of the Swiss Confederacy, 540
Mureau's Edition of Pérouse's Voyage, 517
Murphy's View of Portugal, 1
Mysterious Marriage, 96

N

Natalia and Menzikoff, 340
Naval Tactics. See *Clerk.*
Naucratia, a Poem, 65
Nearchus. See *Vincent.*
New Children's Friend, 98
Nichols on Antient Manners and Expences, &c. 87
Nicolai. See *Dutton.*
Nisi Prius Law. See *Espinasse.*
Nisbett's Fast Sermon, 238
Nutbanker. See *Dutton.*
Nord littéraire, 537
Norgate's Edition of Jones's Principles of Government, 473

O

Oberon, translated from Wieland, 567
Observations on shutting the Weser and the Elbe, 562
Ode on the Fluctuations of Society, 229
Olerenshaw's Sermon, 452
Olivarius—le Nord littéraire, 537
Opuscules poetiques, 100
Orford, Earl of. See *Walpole, Horace.*
Orme's Digest of Election Laws, 446
Outlines of a Plan for an United Company of British Manufacturers, 111

P

Paine, Thomas. See *Marsom.*
Pantometry, 216
Papendick's Trans. of the Stranger, 188
Parental Duplicity, 106
Paris. See *Meyer.* See *Peltier.*
Park's Travels in Africa, Account of, 436
Peltier—Paris during 1798, 510
Penn's Works, 68
Pepper and Salt, &c. 231
Pérouse's Voyage, 517
Persoon's Edit. of Linné's *Systema Vegetabilium*, 555
Philosophical Transactions of the R. S. Part. II. for 1797, 50
——— ——— Part I. for 1798, 415
Picturesque. See *Price.*
Pilkington's (Mrs.) Obedience rewarded, 91

Plain

Plain Facts, 113
Plain Truth for the Tars, 232
Plants. See *Freeman*. See *Hooper*.
Playfair's Geometry, 154
Plumptree's Rector's Son, 107
Plumptre's Greek Version of Milton's Lycidas, 227
Poems. See *Bürger*, *Fosbrooke*, *Voltaire*, *Pye*, *Sotbeby*. *Poem*. *Colvil*, *Stockdale*, *Betbam*, *Chetbam*, *Surr*, *Hucks*, *King*, *Cowper*, *Fitzgerald*.
Poetry by an Artist, 99
Poets, British, Collection of, 386
Polyglott Bible, Prospectus of, 78
Poor. See *Reports*.
Porteus's Review of the Life of Secker, 215
Porto Bello, &c. 472
Portugal, View of, 1
Pitt on Genesis II. and III. 498
Poussielgue's Account of the Death of General Hoche, 508
Pratt's Prospectus of a Polyglott Bible, 78
Present for a Little Girl, 90
Price on the Picturesque, Vol. II 423
Priestley's Discourses on revealed Religion, Vol. II. 426
Prisoners of War, Report on, 234
Prisoners' Defence supported, 463
Proceedings of the African Association, &c. 436
Proposal for supplying London with Bread, 111
Prosody. See *Horsley*.
Pye's Naucratia, a Poem, 63

Q

Quakers—Prisoners' Defence, 463
Quotations, Dictionary of, 466

R

Rafts, Inquiry concerning, 113
Rayner's Translation of Hierocles, 27
Razors, Treatise on, 114
Recherches sur l'usage des radeaux, 113
Rector's Son, 107
Reflections on the Clergy, 449
Refuge, 90
Render's Translation of Kotzebue's Count Benyowsky, a Tragedy, 339
Rennell. See *Edwards*.
Report on Prisoners of War, 234
Reports of the Select Committee, 351
—— V and VI. of the Society for Bettering the Poor, 468
Rigge on Statutes for registering Deeds, 339
Robinson's (Mrs.) Walsingham, a Novel 448
Roman Nights, 574
Rome, Church of. See *Bromwich*.
Russell's Account of Indian Serpents, 72

S

Sadaski, 459
Salmon's English Grammar, 336
Samuel, 1st, Ch. xiii. v. 1, Original Reading of, 345
Sonders's Little Family, 89
Saunders—*oratio Harveiana*, 337
Science, Physical. See *Gren*.
Scotland, Law of. See *Hume*.
Scott's Letter to the Chancellor of the Exchequer, 210
Secker. See *Porteus*.
Secrets worth Knowing, 226
Selections from Foreign Literary Journals, 347
Sermons, Collective. See *Shepherd*. See *Priestley*.
——, Single, 238, 239, 354—358, 452, 474—479.
Serpents. See *Russell*.
Sevigné, Madame de, Select Letters of, 565
Shepherd's 3 Sermons, 103
Short-hand. See *Molyneux*.
Simpson's Thoughts on the Christian Religion, 224
Smith's Wealth of Nations, Analysis of, 473
Soldier's Friend, 339
Sotheby's Translation of Wieland's Oberon, 567
Sound an Alarm, 113
Stapeliæ Novæ, 86
State of the Nation, 351
Stella, a Comedy, from Goethe, 579
Stepmother, 459
Stockdale's Invincible Island, 92
Stranger, a Comedy, 188
Study and Practice of the Law, 448
Sunday Schools. See *Mayer*.
Surr's Christ's Hospital, a Poem, 97
Switzerland. See *Glance*. See *Müller*.
Talleyrand's Strictures on the American State Papers, 343

T

Temple. See *Clery*.
Tenhove. See *Clayton*.
Thalia to Eliza, 101
Theory of the National Debt, 352
Three Warnings to John Bull, 231
Tidd's Practice of K. B. 449

Toulmin's Sermon on Unitarians, 476
Transactions of the Linnean Society, Vol. III, 16
Treatise on Military Finance, 102
Trial of O'Connor, &c. 340
Tythe Causes, decrees in, 448

U and V

Van Mildert's Sermon, 239
Vapours, Pestilential. See *Lent*.
Vendée, War in, Sketch of, 468
Verri's Roman Nights, translated, 572
Vesicæ Lotura. See *Foot*.
Vincent on the Voyage of Nearchus, 254
Virtue's Friend, 470
Vision, a Poem, 227
Unitarians. See *Toulmin*.
Voltaire's Henriade, translated, Part II. 30
Von Bülow's Account of North America, 527
Voyages and Travels, Collection of, 348

W

Waldorf, a Novel, 221
Wales, Walk through, 9
Walker's Cinthelia, 106
Wallace on the Manufactures of Ireland, 378
Walpole, Sir Robert, Memoirs of, 138
———, *Horace*, Works of, 323
Walsingham, a Novel, 441
War, Defensive, Lawfulness of, 469
Warner's Walk through Wales, 9
Waters, Mineral. See *Wickman*.
Weser and Elbe. See *Observations*.
Whig's Supplication, 91
Wickman on the Effects of Mineral Waters, 556
Wieland's Works, Vols 24—30. 481
———'s Oberon translated, 567
Wilcocke's Dutch Dictionary, 444
Wild Huntsman's Chace, 582
Wilmot on Mortgages, 447
Wilson's Tables for ascertaining the Strength of Liquors, 218
Wood's Decrees in Tythe Causes, 448

Y

Yorke's Letter to the Reformers, 236
Young's Sermon at Richmond, 238
Youth's Miscellany, 90

Z

Zoonomia, future, Foundation for, 535

ERRATA in Vol. XXVI.

P. 29. l. 5. for 'which is elegant;—less lively,' &c. read *which is less elegant and lively.*
192. l. 9. for 'Prussians,' r. *Persians*.
197. l. 10. from bottom, take the comma from '*society*,' and put it after '*hardship*.'
253, l. 16. for 'polieal,' r. *political*.

THE

MONTHLY REVIEW,

For MAY, 1798.

Art. I. *A general View of the State of Portugal*; containing a Topographical Description thereof, in which are included an Account of the Physical and Moral State of the Kingdom; together with Observations on the Animal, Vegetable, and Mineral Productions of its Colonies. The whole compiled from the best Portuguese Writers, and from Notices obtained in the Country. By James Murphy *. Illustrated with XVI Plates. 4to. pp. 272. 1l. 7s. Boards. Cadell jun. and Davies. 1798.

THERE are few countries in Europe, with which this nation has been so much connected commercially, and so little acquainted statistically, as with Portugal. Its backwardness in the improvements of civilization, arising principally from the nature of its despotic government and its ecclesiastical policy, has chiefly contributed to keep the inquisitive traveller from exploring its interior and investigating its customs: yet it doubtless possesses objects worthy of research and of record; and to Mr. Murphy, therefore, the English public are much indebted for the new and pleasing portrait of the Portuguese nation, which is here presented to them. His plan embraces a great variety of topics, and he treats of each succinctly and satisfactorily; yet, miscellaneous as they are, none will be found irrelevant to the intention of the work, which proposes to communicate, by sketches, a true idea of the history and national character of the Portuguese.

The sources whence this information has been drawn are those which naturally promise superior accuracy. From conversation with intelligent natives, corrected by comparison with the opinions of their most approved authors, Mr. M. has collected the materials which he has now prepared for the public eye.

Portugal lies in the most western part of the continent of Europe, between 37 and 42 degrees of north latitude, and between 7 and 10 degrees of west longitude. Its greatest length is exactly 100 leagues, breadth 35, and circumference 285. Being included in the sixth climate, the longest day is consequently 15 hours; and the excessive heat is so tempered by sea breezes, that the transition from heat to cold is scarcely perceptible. The soil is very luxuriant, but the industry of the antient greatly exceeded that of the modern inhabitants.

---

* For an account of Mr. Murphy's travels in Portugal, see Rev. vol. xix. N. S. page 590.

The six provinces, with their capitals, rivers, lakes, and mountaines, are particularly noticed. The mineral waters, ruines, and caves,—the former works of the Romans,—afford a scientific and curious disquisition; and the ports and bays, so singularly favorable to commerce, are duly honored with remark. Of agriculture in Portugal, the present state is that of deplorable neglect; though attention to it seems to be reviving. After having traced the causes of the decline of that science in former periods, Mr. M. observes:

‘Among the physical and moral causes that still impede its advancement are the following:

1. The distribution of the land into large estates.
2. The destruction of the roads, and the obstruction of the rivers.
3. The great inundations of the rivers, through want of embankment and canals.
4. The want of means to cultivate the land.
5. The paucity of labourers and cattle.
6. *The numbers that enter into religious orders.*
7. *The multitude of holidays.*
8. The number of servants and vagrants.
9. The ignorance of the farmers.
10. The desertion of their children to cities, and their entering on occupations distinct from husbandry.
11. The heavy incumbrances and impositions to which they are subject.
12. The contempt in which the cultivators of the soil are held.
13. The extraordinary oppressions which they sometimes experience under the administration of wicked ministers.
14. The miserable manner in which the peasantry in general are reared; content merely to vegetate, they seek not for the comforts nor conveniences of life; thus enfeebled, they must consequently want strength to work, and many of them be deterred from marrying on account of their wretched condition.

‘Unless these obstacles be removed, it is vain to expect that agriculture can flourish. According to the best information, two-thirds of the kingdom are at present left untilled, and the portion that is under vines, olives, corn, pulse, wood, &c. is not in general in that state of improvement of which it is susceptible, nor in which it had been in the time of King Diniz.

'The olive plantations in general are left uncultivated, and the vines very often occupy lands better adapted to the growth of corn or maize.

'Woods are rarely planted anew, and the old want that attention necessary to preserve and improve them.

'Flax is not cultivated in quantity sufficient for domestic consumption; and the growth of hemp is almost entirely neglected.

'The culture of potatoes is very little known in the kingdom; on the contrary, *Vermelhas* *, which are less farinaceous and nutritive, are planted in many parts.

'The farmers are prejudiced in favour of the antiquated notion, that every kind of soil is equally competent for the growth of all kinds of vegetables, which certainly is very injurious to agriculture.

'Meadows are in a manner unknown in the kingdom, except in the province of Minho, notwithstanding there are many fine vallies, well calculated for that purpose, suffered to remain in a desert state.

'As to what regards the preparation of the soil, it is wretched beyond description; the plough moves almost on the surface, the ground is seldom harrowed, however stiff it be, nor is it properly cleansed of weeds or stones; besides, the grain is sown immediately after ploughing, without giving the earth time to absorb the fertilising particles of the atmosphere.

'The manure commonly used has very little substance, for, it being made of heath and furze which are scattered about the high-roads to rot, the rain carries off most of the saline and oleaginous particles, two of the principal sources of fertilization.

'As the greatest part of the lands are mountainous, it often happens that the crops are destroyed for want of proper care, by the torrents that succeed a heavy fall of rain.'

After an accurate sketch of the natural history, in its three divisions, Mr. M. remarks that the statements of the population are very discordant: he allows them to amount to 2,500,000, and estimates the number of Portuguese in all their colonies at 900,000.—They cultivate the vine in preference to grain, as it has been proved, on the same quantity of land, to be four times as lucrative.—By the registers of the custom-house at Lisbon in 1775, it appears that the commerce of the English with that capital alone exceeded double the aggregate commerce of all other nations. In the years 1784 and 1785 the balance of trade in favour of England was 511,216*l.* 18*s.* sterling; and of Ireland 63,645*l.* 5*s.* 9*d.*; according to the Portuguese statements.

The XIIIth Chapter contains an account of premiums offered by the Royal Academy of Lisbon in 1783, which, embracing

---

'* *Helianthus tuberosus.*'

a variety of important objects, evince the laudable attention of that society to the improvement of their country. The xvth Chapter contains a translation of the Observations of Dr. Domenick Vandelli, on the natural productions of the Portuguese colonies that are not generally applied nor known. This inquiry is not particularly interesting to an Englishman.

To the description of the constitution and government, (which is very brief,) the revenue, the military and marine departments, the conquests and the coinage of Portugal, attention is given in a series of chapters: but we do not observe any notice of the ecclesiastical establishments.—As the power of defence, among the Portuguese, is now an object of attention, we shall quote Mr. M.'s statement of their army and navy.

'The military establishment of Portugal, at present, consists of twenty-nine regiments of infantry, including four battalions of artillery and a corps of engineers; making, all together, about twenty thousand men. The cavalry are divided into eleven regiments, and consist of about four thousand. The militia, and auxiliaries of the different provinces, are computed at twenty-five thousand; the latter receive half-pay on the peace establishment.

'The uniforms of both infantry and cavalry are blue coats and white facings; the marine corps wear green coats. The breeches is generally of a colour with the coat, and the waistcoat is either white or buff-colour.

"At the beginning of the war of 1762, the army was in a most wretched state, scarcely amounting to ten thousand men; most of whom were peasants, embodied in haste, without uniforms, without arms, asking charity, whilst the officers served at the table of their colonels." Such is the picture given by a French writer of the military of Portugal, before Count de Lippe was called thither. To this able general the kingdom is indebted for the restoration of military discipline, which, unfortunately, a temporary security has since relaxed. The nation has great cause to regret the narrow system of policy that induced the King's ministers to dispense, so prematurely, with his services; until at least he ascertained the extent and direction of mountains, and other natural barriers, the course and rapidity of rivers, the position and strength of fortresses, so necessary to be laid down in charts and plans, in order to prosecute a campaign upon scientific principles. Of these great requisites they have yet but a very imperfect knowledge; nor are their neighbours and natural political enemies the Spaniards much better informed in this respect. Hence an engineer in the service of the latter has observed, perhaps with a good deal of truth, that the two powers, since the foundation of their respective monarchies, have not made one judicious campaign.

'With respect to the naval force, though it is much improved of late years, still it is greatly inferior to what it had been under John III. This Monarch is allowed to have surpassed all his predecessors in attention to maritime affairs; during his reign, twenty men

> of war and four large galleys were constantly in commission, to protect the coasts of the kingdom, and convoy the rich fleets returning from the colonies, exclusive of the different fleets that were stationed on the coasts of India and China.
>
> 'When John IV. ascended the throne, scarcely a ship of these escaped the ravages of the Spaniards; indeed the marine force of the kingdom was in a manner annihilated; and its arsenals stripped and demolished. Some efforts were made to recover this fatal blow; but its progress was so very slow, that at the beginning of the reign of Joseph I. there were but five sail of the line, and about the same number of frigates; most of which were dismantled, without sailors or officers. The aid of foreigners was at length called in, particularly the English and French, to teach the art of ship-building and navigation to a people who, during the last two centuries, were sovereigns of the ocean; and whose voyages and discoveries rose [raised] their reputation over all other nations.
>
> 'A kingdom so advantageously situated for commerce, and possessed of such vast resources as Portugal, with the impenetrable woods of Brazil at its command, and so many fine ports and bays on its coasts, might readily recover its former respectability by sea, as it has now brought the art of ship-building to a high degree of improvement. Its marine force, at present, is computed at thirteen sail of the line and fifteen frigates.'

Antiquities and curiosities appear to have had little value with the Portuguese; and their proficiency in the arts, excepting music, has not risen even to mediocrity. King John IV. composed pieces under a fictitious name, and dedicated a treatise on modern music to his favourite performer.

Mr. M. now introduces his reader to the domestic customs and manners of this nation, in a very pleasing style.—The following sketch is touched "con amore," and with the hand of a master:

> 'Among the middling and subordinate ranks, the females especially, there is very little intercourse, except fortuitous meetings in the churches and streets. Every class of tradesmen has a distinct oratory, supported by the voluntary contributions of their society; here they assemble every evening, before supper, to chaunt vespers. They rarely visit each other's houses but on particular occasions, as weddings and christenings; and then they entertain very sumptuously, or rather satiate with profusion.
>
> 'Jealousy, and an innate disposition to secrecy, are assigned as the chief causes of this separation. They hold it as a maxim, that he who talks least thinks best; and that the most perfect man is not he who has most good qualities, but fewest bad ones. Pride might also operate, as they wish not to shew their apartments, no more than their wives and daughters, unless they be arrayed in their best attire.
>
> 'Yet, however we may regret the many innocent enjoyments of which the females are thus deprived, their seclusion is productive of

much domestic felicity. Their bland and simple manners are not liable to be corrupted, nor their attachments dissipated by an extensive communication with the world. The fond husband, thus solaced, is happy, supremely happy in the society of a virtuous partner, whose sole affection is concentered within the narrow circle of her family.

'As to their persons in general, the women are rather below than above the middle stature, but graceful and beautiful. No females are less studious of enhancing their attractions by artificial means, or counterfeiting, by paltry arts, the charms that nature has withheld. To the most regular features, they add a sprightly disposition and captivating carriage. The round face, and full fed form, are more esteemed in this country, than the long tapering visage and thin delicate frame. Most nations entertain some peculiar idea of beauty in the lineaments and cast of the face; that of the Portuguese will be best understood by their own description of a perfect beauty, which is as follows:

'The forehead should be broad, smooth, and white. The eyes large, bright, and quick, but at the same time still and modest. With respect to the colour, there are divers opinions; some prefer the blue, some the black, and others the green. A Portuguese, named Villa-Real, wrote a treatise in praise of the last. The eyebrows should be large, of a black colour, and form an arch concentric with that of the eye-lid. To be properly adjusted to the rest of the face, the nose should descend in a direct line from the forehead, and form a regular pyramid.

'The mouth, the portal of the human structure through which the messengers of the intellect have constant egress, ought to be rather small than large. The lips rather full than thin; rather relieved than sunk, and the edge of a pure carnation. Teeth are accounted beautiful when they are white, regular, and of equal size, resembling a row of pearls set in an arch of ruby.

'The cheeks must be smooth, and somewhat relieved; the centre of a pure carmine colour, fading insensibly into a lily white; both colours so perfectly blended and proportioned, that neither should predominate.

'With respect to the neck, there is great majesty in one which is large and smooth, rising from the shoulders like an alabaster column.

'But among all the female charms, the most transcendent are the breasts. In form they should resemble a lemon; in colour and smoothness, the orange blossom.

'The most beautiful hands are long and white; the fingers full and tapering. Feet are not accounted pretty if they be not small.

'Of the stature, the middle size is most admired. Without a graceful walk, the most perfect beauty appears awkward; whereas a modest, airy, and serene movement, enchances every other charm; and bespeaks the tranquillity of a mind formed in the school of virtue and decorum.'

The subsequent observations are important:

'There is one class of people here, than whom, perhaps, few nations can produce a more inoffensive and industrious, and at the same time, a more degraded and oppressed; these are the "pillars of the state," the peasantry, who are kept in a state of vassalage by a band of petty tyrants, assuming the title of *Fidalgos* *.

'Among those, to whom this title properly appertains, there are undoubtedly many who have a just claim to honour and respect; not from the antiquated immunities of feudal times, but from their personal virtues. We entirely separate them from the ignorant, intolerant wretches, who grind the face of the poor, and depopulate the land.

'Indeed, I am informed by a Portuguese gentleman of very high rank, who sincerely deplores the wretched state of the peasantry of his country, that the chief part of their miseries is owing not to government but to these gentry. I know not how to give the reader a just idea of them; by privilege they are gentlemen, in manners clowns; beggars in fortune, monarchs in pride. Too contemptible for the notice of the Sovereign, to excite the jealousy of the nobles they are too weak; but too strong for the peasantry, from whom they exact adoration. They are to be seen in every town, in every village and hamlet, wrapt up to the eyes in capots, brooding over their imaginary importance. The industrious husbandman must not address them but on his knees. His fate, and that of his family, are at their mercy. On the most trivial pretence, they cite him to the court of the next *camarca*, or shire. The wretched farmer, in vain, attempts to justify himself, and after exhausting his resources to fee lawyers, he is sure to be cast at the end of a tedious and vexatious suit. His property is then seized upon, even to his very implements; and if it be not found sufficient to answer all demands, he is doomed to perish in a prison. Many industrious families have been thus annihilated; and others, apprehensive of sharing the same fate, have forsaken their lands, and often the kingdom, to seek protection in the colonies.

'Beggars are a formidable class in this country. Several laws have been enacted from time to time to diminish the number and restrain the licentiousness of this vagrant train, but in vain. They ramble about, and infest every place, not entreating charity, but demanding it. At night they assemble in hordes at the best mansion they can find, and having taken up their abode in one of the outoffices, they call for whatever they stand in need of, like travellers at an inn; here they claim the privilege of tarrying three days, if agreeable to them.

'When a gang of these sturdy fellows meet a decent person on the highway, he *must* offer them money; and it sometimes happens that the amount of the offering is not left to his own discretion.

"* Fidalgo, a gentleman, one nobly descended. From the Portuguese word *filho*, a son, and the Spanish *algo*, something; that is, the son of something, or a son to whom his father had something to leave; *viz.* an honour and estate; thence, for shortness, called *fidalgo.*" *Vieyra.*

Saint Antony assails him on one side, Saint Francis on the other; having silenced their clamour in behalf of the favourite saints, he is next attacked for the honour of the Virgin Mary; and thus they rob him for the love of God.'

Billiards, cards, and dice, are the principal amusements of every class; and their only athletic exercises are bull-fighting and fencing with the quarter staff.

The Portuguese language is compounded of the Latin, Greek, and Arabic; for the Romans, when possessing themselves of Lusitania, with their usual policy, were as zealous to propagate their language as their laws. At the beginning of the 8th century, the Arabs, subjugating the country, engrafted their idiom on Gothic Latinity.

In the XXVIIth Chapter, we have anecdotes of twenty-nine distinguished characters and eminent literati; those of the unfortunate Camoëns (naturalized in England by Mickle's translation of the Lusiad) may be perused with a mixture of pleasure and regret.—A full account of him will be found in our livth vol. p. 250—257. from Mr. Mickle's valuable work.—Of another of the Portuguese literati, the following anecdote occurs:

'DON JOHN RODRIGUES DE SA' DE MENEZES.

'*Don John de Menezes*, a scholar, a soldier, and a statesman, was high in authority under five successive kings, namely, Alphonso V. John II. Emanuel, John III. and Sebastian; each of whom he served with fidelity and honour. Among his literary works is a collection of poems on the genealogy of the principal families of Portugal; a work which is said to have had the effect of introducing a taste for letters among the rude and untaught nobility of his country.

'When King Sebastian was about to embark in that fatal expedition to Africa in which he was slain, *Menezes* was one of those provident counsellors who strongly remonstrated on the inexpediency of such a rash and impolitic measure; among other arguments he observed, in an assembly consisting of the King and the principal men of the nation, that if his Majesty persisted in his resolution, the Portuguese monarchy must inevitably expire in Africa; and therefore he would advise, among other equipments, to carry thither a *bier* and a *shroud*, in order to give the monarchy a decent interment in that unhallowed land.

"I once thought you a brave man," replied the boyish King, "but age has chilled your blood and degenerated you into a coward. How old art thou, *Cavalier de Menezes?*"

"In your Majesty's counsel," rejoined the veteran, in a firm but respectful tone, "I am upwards of fivescore years; but in the field of battle, where I am determined to fight under your banners till the last, your Majesty will scarcely think me thirty."

'*Menezes* died in the year 1579, at the beginning of Cardinal Henry's reign, at the age of 115, having seen six different crowned heads on the throne of Portugal.'

The narrative of the uncommon adventures of Don Pedro de Mentiroso, a Portuguese gentleman, with whom the author accidentally met, detailed in the XVIIIth Chapter, is extremely pathetic and well told;—it is followed by slight biographical sketches of the sovereigns of Portugal, and a regal table, which conclude the volume.

A map and 15 other plates contribute to the embellishment of this work; which, to other recommendations, adds that of the greatest weight in similar productions, the merited praise of candour and authenticity. It contains, indeed, a large portion of curious and entertaining matter; of which we have been able to give but few and slight specimens: but we strongly recommend the whole to general perusal.—The style of Mr. Murphy would bear some correction, in respect to accuracy and elegance.

ART. II. *A Walk through Wales* in August 1797. By the Rev. Richard Warner, of Bath. 8vo. pp. 236. 6s. Boards. Dilly. 1798.

A FEW years since, a German Professor published an account of his pedestrian tour through England, the amusement to be derived from which work arose chiefly from his unintentionally droll remarks on common customs and circumstances. The principality of Wales, indeed, has offered inducements to travellers of as various descriptions as those that are so pleasantly given by Sterne in his preface to his "Sentimental Journey;" many of whom have favoured, and some wearied, the public: but *A Walk* through Wales, in pursuit of antiquities, of the picturesque, or of national character, may excite curiosity, as probably affording opportunity, or leisure, which those who attend to a more comfortable mode of travelling have neither sought nor employed. A journal of this kind solicited the public attention some time ago *, and another now demands our notice.

This "long walk" was extended to 469 miles, in eighteen *successive* days, and may be averaged at 25 miles in each day; none, therefore, but the inveterately indolent will deny the author credit for exertion; and some of those may say—*non equidem invidio, miror magis.*—

Many of the incidents here detailed are such as might naturally occur with peasants of either sex and innkeepers, under similar predicaments, in any of the distant provinces; and of those towns and castles which Mr. W. passed, the antiquities have been so minutely described by Pennant, Grose, and Wyndham, that little more was necessary than to abridge their contents, and to clothe them in an epistolary dress. This has been done with a pleasing degree of neatness; and the occasional sentiments arising from various little incidents do credit to the general cast of benevolence which is conspicuous in these pages.

---

* See Rev. vol. xxiii. p. 386.

The subsequent extract will exemplify the author's manner:

'We passed through the small and neat town of Bualt, or Builth, without halting, as it contains nothing that deserves particular attention. Like the other towns of Wales, it was anciently protected by a castle; but of this it may be said—*etiam periêre ruinæ*—for the scite of the keep, or *dongeon*, is the only notification of its former existence. Here we first met with the celebrated river Wye, on the banks of which the town is built. This beautiful, meandring stream, the theme of poets, and the fruitful subject of tourists, bursting from the top of the mountain Plimhimmon in Montgomeryshire, pursues its capricious and sinuous course through Radnorshire, Brecknockshire, Herefordshire, Monmouthshire, and Glocestershire; and after receiving numberless tributary streams, and exhibiting the richest variety of picturesque scenery in a track of two hundred and eighty miles, empties itself into the Severn a little below the town of Chepstow. The bridge thrown over this river to the north end of Builth, defines the limits of two counties, the one half of it being in Brecknockshire, and the other in Radnorshire. Leaving this on our left, we pursued the road to Rhaiddar, which runs over the hill to the eastward of the river. We had not proceeded more than a mile, before the scenery of the Wye became too interesting to be passed with transient observation; we therefore threw ourselves on its eastern bank under the shade of a friendly aspin tree, to contemplate its beauties at leisure. At this spot the view is particularly striking. The river appears at our feet, dashing and roaring through a bed of huge, misshapen rocks, and forming, in its struggles, numberless whirlpools, eddies, and small cascades. A bank, rude, abrupt, and bare, rises before us, pleasingly contrasted by the verdant and wooded declivity opposite to it. As the eye roves up the river, it catches softer beauties; the sides become less precipitous, and more thickly clothed with trees. The woods at length descend to the brink of the stream, which, making a quick turn at the distance of a mile, is suddenly lost in a deep mass of shade. The back ground is formed by the mountains of Montgomeryshire, whose lofty summits rise into the clouds, and give a magnificent finishing to the scene. It was not without regret that we quitted this spot to pursue our walk, admonished by the consideration of our having sixteen miles further to go, and the sun being within two hours of "the place of his rest." In truth, we soon discovered that we had already been too dilatory; the day beginning to close, attended with no very agreeable circumstances. It was an evening of Ossian; and the scenery around rendered his description very appropriate. "Autumn is dark on the mountains; grey mist rests on the hills. The whirlwind is heard on the heath.

Dark rolls the river through the narrow plain." In proportion as the light of day faded from us, the roads became more rocky, unequal, and abominable. A considerable quantity of rain had fallen a few hours before, which filling up the numberless inequalities with which these stony ways abound, we continually plunged into pools of mud, and stumbled over rocky fragments, alternately hazarding the pains of suffocation, and the fracture of our limbs. This very *agreeable* amusement continued till half past nine o'clock, when we were blessed with the sight of a rush-light glimmering through the window of the Angel inn, which we entered about two hours ago. Our first appearance was made in the kitchen, where a scene was exhibited that would have afforded an admirable subject for the pencil of Hogarth. A large table covered with rounds of beef, loins of pork, fragments of geese, &c. &c. appeared at one end, round which was seated a motely groupe of noisy Welsh rustics, who voraciously devoured the good things before them. Opposite to these were two Scotch pedlars, eating their frugal repast in silence, an oaten cake, and rock-like cheese, and diluting it with "acid tiff;" their eyes rivetted in wistful gaze, on the substantial fare which smoked on the adjoining table. The middle of the kitchen was occupied by a number of sportsmen just returned from growse-shooting on the mountains, cleaning their guns, and preparing them for the morrow's amusement. In the back ground flamed an enormous fire, where a counterpart of dame Leonarda was preparing another set of joints, for a second party of sportsmen who were just arrived. Tired pointers and snoring spaniels were scattered over the floor, and completed the picture. Notwithstanding the disadvantageous figure we made, (for to confess the truth we were marvellously foul) and the numerous guests who called on the mistress of the house in all directions, we met with an attention and civility from Mrs. Evans (the hostess) that will always claim our grateful remembrance. We were shewn into a snug little room, and speedily regaled with a sumptuous supper.'

The following anecdote occurs at p. 112:

'Our guide having conducted us through the intricacies of the wood, placed us in an open country, and given us directions for our progress, took his leave and returned to Llaneltyd. The day, in the mean time, was again become dark, wet, and uncomfortable, and heightened the desolation and gloom of a barren, mountainous country, in which not a single interesting object occurred, either natural or artificial, to relieve or enliven the dolorous monotony of the scene. After having consumed an hour in this way, we saw before us a solitary building, which appeared to be a long, low cottage. On our approach towards it, we were suddenly surprised by the notes of harmony;

"A solemn-breathing sound
Rose like a steam of rich distil'd perfumes,
And stole upon the air; that even Silence
Was took 'ere she was 'ware, and wish'd she might
Deny her nature, and be never more,
Still to be so displac'd."

We listened attentively, and were delighted with the melody, which was as striking as unexpected. It seemed to be a religious hymn, sung by a great number of voices, for the most part sweet and harmonious. Solemn and simple, it was not, like our church-music, interrupted by pauses at the conclusion of each line and stanza, but continued, and without a break, varied only by fine swells and dying falls, and the regular observation of the *piano* and the *forte*. We drew near to the building, and perceiving we occasioned no disturbance, joined ourselves to the congregation. The scene was a striking and a pleasing one. A number of people, who must have come from far, neat in their dress, devout in their manner, were collected together in a hovel upon a barren mountain, to sing the psalm of thanksgiving, to breathe the prayer of simplicity, and to worship their Maker in 'spirit and in truth;' the pastor, an elderly man of respectable appearance, unaffected in his manner, fervent in his petitions, solemn, impressive, and energetic in his exhortations. Such was the scene which this cottage exhibited. And neither C——— nor myself were insensible to its influence. Their divine harmony penetrated our souls; and though unacquainted with the language in which their thanksgivings were conveyed, we lifted up our thoughts to heaven with a devotion of mind which we trust the Being who knows all hearts, and who marks each secret aspiration of them for his favour, will accept, in lieu of our customary mode of social worship on this day, which we were prevented from joining in by the circumstances of our situation. When the service was concluded, we made some enquiries relative to the place, the preacher, and the sect to which he belonged. Our curiosity was satisfied by the female inhabitant of a little cottage attached to one end of the chapel, who spoke extremely good English, and exhibited a perfect pattern of neatness and simplicity. From her we understood the hamlet was called Penstreet, appropriated to a congregation of Presbyterians, who assembled here every Sunday, and were instructed by the Rev. Mr. Wm. Jones, a man of great respectability and exemplary character.

'Nothing, perhaps, can afford a stronger or more agreeable instance of that religious spirit which prevails amongst the lower orders of Welsh, than the circumstance I have just related to you;—a congregation collecting together at a chapel situated in a wild, mountainous country, and considerably distant from the nearest habitation, and that too in defiance of the rain and the wind, which had fallen and blown through all the morning with little intermission. To this religious spirit, indeed, may be attributed that humanity, courtesy, and decency, which the Welsh possess in so superior a degree to the English *canâille*; for it is a truth which candour and observation will readily allow, that the only foundation for good morals and decent conduct, at least amongst the lower orders, is a principle of religion, a knowledge of the duties it teaches, and a sense of their obligation to perform them, as rational and accountable beings.'

We shall now extract Mr. W.'s remarks on Caernarvon-Castle, in the justness of which we coincide, as being applicable to many antient edifices in this kingdom:

'The castle of Caernarvon is unquestionably a fine specimen of ancient military architecture, but it does not produce those lively emotions in the mind, which edifices of this nature are apt to excite, from the circumstance of its being kept in nice repair, and inhabited. The idea of its high antiquity and ancient splendour is interrupted and destroyed by the patchwork of modern reparation, and the littlenesses of a cottager's domestic œconomy seen within its walls. Exclusive of this, it wants the fine circumstance of a mantle of ivy to relieve, and soften down the displeasing red tinge which it receives from the stone used in erecting it. Its towers are certainly very beautiful, being polygonal, and surmounted with light and elegant turrets. The great entrance is equally striking, a lofty gateway under a stupendous tower, in the front of which appears a gigantic statue of the Conqueror, grasping in his right hand a dagger. The town is neat and cheerful, and not destitute of good houses. One very large and ancient edifice attracted our attention; it is called the Plàs Mawr, or great house, and appears to have been the residence of the Lord of the Manor. Two dates, in conspicuous plates, notify that it was built during the years 1590 and 1591; and, indeed, it affords a good specimen of the aukward style of architecture of that time, which was neither Gothic nor classical, but an heterogeneous mixture of both.'

We find only the questionable authority of the Roll of Battle Abbey (now determined to have been a fabrication of the Monks, long subsequently to the Conquest,) for the following assertion: 'Saint Scudamore, so called from the *scutum amoris divini*, which he took *for his arms*, attended William the Conqueror in his expedition into England.' P. 215. Philip de Scudamore, in the reign of King Stephen, is the first authenticated ancestor of that very respectable family, which originally bore for their armorial ensigns "a cross pattee fitched at the foot.' For several successive centuries, these have been substituted by "three stirrops," but at no time by an "inescocheon." The "Ser Scudamore," immortalized by Spenser in the Fairy Queen, alluded to Sir James Scudamore, who assumed, during the reign of Elizabeth, (the last auspicious æra of chivalry,) the motto which our author mentions. His portrait equipped for a tourney is extremely conspicuous in the Saloon at Holm Lacey in Herefordshire, although unnoticed by Mr. Warner.—As the Historian of Hampshire, he will excuse our scrupulosity on such a point.

On quitting North Wales, the author makes the following observations on the general character and manners of the people:

'We have at length left North-Wales, a country which has afforded us the highest gratification. This pleasure, however, arises as much from moral considerations as from natural objects, from the contemplation of the manners and virtues of the people, as of the magnificent scenery amid which they dwell. Of these I shall endeavour to give you a slight *sketch*; being all, indeed, that our quick progress through the principality allows me to attempt.

‘On considering the character of the North-Wallians, we find that little variation has taken place in it, during the lapse of 18 centuries; and if we allow for that polish which the progress of society naturally produces on individuals, we shall see the present inhabitant of Merioneth and Caernarvonshire, as well pourtrayed by Diodorus, Cæsar, Strabo, and Livy, as if they had taken the likeness in these days.

‘The modern, like the ancient Celt, is in person large and robust [*]: his countenance sincere and open, his skin and complexion fair and florid [†], his eyes blue [‡], and his hair of a yellowish tinge [§]. As he thus nearly resembles his great ancestor in *person*, he is also equally like him in mind and disposition. Openness and candour are prominent features in the Welsh character of the present day; they were full as strikingly displayed by the ancient Celtic nations [||]. Their hospitality you are enabled to judge of, from the examples of it which I have mentioned in the preceding letters; amongst the ancients they were highly extolled for the same amiable quality [¶]. That quickness of feeling, so apparent in the Welsh, which frequently displays itself in fierce, but transient fits of passion, and as often produces quarrels and bloodshed, perpetually embroiled the Celts in war and slaughter [**]. National pride, a venial defect in the character of a people, since it arises only from the excess of laudable affections, is proverbial amongst the inhabitants of the principality, and they seem to have it by hereditary descent from their Celtic forefathers, who thought more highly of themselves, than the polished nations around them conceived they had a right to do [††].

‘I have before observed, that a religious spirit prevails amongst the lower orders of the Welsh, which produces a characteristic decency of manners in that description of people. It is, however, much tinged with superstition, and the belief in spirits and apparitions is very general. The names of many mountains and rocks evince, that they are considered as the residences of subordinate intelligences;

‘[*] Οι δε ανδρες ευμηκιστεροι των Κελτων εισι.—Strabo, lib. iv. “The men (Britons) are the tallest of the Celts.”

‘[†] Fusa et candida corpora.—Tit. Liv. lib. xxxviii.

‘[‡] Germani truces et cœrulei oculi.—Tacit. de Mor. Germ. sect. 4.

‘[§] Ταις δε κομαις εκδασεως ξανθοι.—Diod. Sic. lib. v. “Profusely covered with yellow hair.”

‘[||] Τοις δε ηθεσιν απλους ειναι, ϗ πολυ κεχωρισμενους της των νυν ανθρωπων αγχινοιας ϗ πονηριας.—Diod. Sic. lib. v. “They are simple in their manners, and very distant from the cunning and wickedness of modern days.”

‘[¶] Mortaliûm omniûm erga hospites humanissimi.——Procop.

“[**] Εισι δε μαχιμωτατοι.—Herodian, l. iii. “They are most prone to battle.”

‘[††] Celtæ magna de seipsis sentiunt.’

telligences*; and this is accounted for, not so much, perhaps, from the credulity natural to ignorant people, as from the circumstances of the *scenery* wherein they reside, the gloom and desolation of which, added to its being liable to singular and striking variations in appearance, have a strong tendency to affect the human mind (naturally timid) with superstitious fears and whimsical notions. Similar situations will produce similar manners; and hence it happens that their brethren of the Scotch Highlands entertain the same opinions, in this respect, with the inhabitants of Wales. The ghosts of the departed, and the spirits of the mountains, rocks, and winds, make a conspicuous figure in the poetry of the North; and some of the sublimest passages of Ossian have their origin in these popular prejudices.'—

'The Welsh females still retain that beauty of face, which drew encomiums on their Celtic mothers, from the writers of antiquity †. They are middle-sized and well shaped, strikingly modelled according to the taste of Anacreon ‡. Their eyes are dark and sparkling, and their complexion and teeth fair and white. Though their persons display a proper degree of symmetry, yet they are obviously stouter than the women of South-England, and inherit a great portion of that strength which Diodorus mentions as characterizing the Celtic females §.—The dress of the Welsh women is exactly similar throughout the principality, and consists of these particulars: a petticoat of flannel, the manufacture of the country, either blue or striped; a kind of bed-gown with loose sleeves, of the same stuff, but generally of a brown colour; a broad handkerchief over the neck and shoulders; a neat mob-cap, and a man's beaver hat. In dirty, or cold weather, the person is wrapped in a long blue cloak, which descends below the knee. Except when particularly dressed, they go without shoe or stocking; and even if they have these luxuries, the latter in general has no foot to it. The man's attire is a jacket, waistcoat, and breeches, of their country flannel, the last of which are open at the knees, and the stockings (for the men generally wear them) are bound under the knees with red garters. Both men and women are vivacious, cheerful, and intelligent, not exhibiting that appearance of torpor and dejection which characterize the labouring poor of our own country; their wants being few, are easily supplied; a little milk, which their own mountain goat, or the benevolence of a neighbouring farmer, affords them, an oaten cake, and a few potatoes, furnish the only meal which they desire. Unvitiated by communi-

---

'* Similar superstitions were found amongst the ancient Celts. "Complures genios colunt. Aereos, terrestres, et alia minora dæmonia, quæ in aquis fontiûm et fluminûm versari dicuntur." Procop. de Goth. lib. ii.

'† Γυναικας εχουσιν ευειδεις.—Diod. Sic. l. v. "They have beautiful women, or wives."

'‡ Αμειζων
Παρα σοις, Διονυσε, σηκοις,
Μετα κουρες βαθυκολπω,
——χορευσω. ΩΔ. ι.'

'§ Diod. Sic. ut sup.'

cation with polished life, they continue to think and act as nature dictates. Confined to their own mountains, they witness no scenes of profusion and extravagance to excite envy or malignity, by a comparison between their own penury and the abundance of others. They look round and see nothing but active industry and unrepining poverty, and are content.'

A single acquatinta view of the superb monastic ruin of Tintern accompanies this volume, as a frontispiece; besides which, each letter is prefaced by the exact route of the travellers neatly engraven on wood. Our readers will, doubtless, take some interest in being told that these pedestrian tourists, to whom we are indebted for this entertaining detail, travelled by the way of Llangollen; 'where,' says Mr. Warner, 'we took a passing view of the simple, elegant, and picturesque residence of Lady Eleanor Butler and Miss Ponsonby; who had the courage to retire, when in the meridian of youth and beauty, from the flowery but fatal paths of fashionable dissipation, and to dwell with virtue, innocence, and peace, in the retired shades of Llangollen Vale.'—We have the pleasure of concluding, from this passage, that the amiable ladies here mentioned are still happy in the pleasant seclusion, to which their choice of the spot has given celebrity.

ART. III. *Transactions of the Linnean Society.* Vol. III. 4to. pp. 335. 1l. 5s. Boards. White. 1797.

THE collective zeal and success of the members of the Linnean Society, in prosecuting discoveries and elucidating obscurities in the zoological and botanical departments of natural history, were sufficiently evident from the contents of the two former volumes of their transactions. The present publication by no means degenerates from the worth of its predecessors, being composed of a series of memoirs of *various* merit indeed, but all valuable, and some masterpieces. We shall present them to our readers in the order in which they occur.

I. *Observations respecting some rare British Insects.* By the late Mr. William Lewin, F.L.S.

The insects described are *Sphinx apiformis*, *S. Crabroniformis*, *Phalæna trifolii*, *Ichneumon chrysopus*, with coloured plates of the first three in the larva, pupa, and insect state; and of the Ichneumon in the insect state.

II. *A curious Fact in the Natural History of the common Mole, Talpa Europea.* By Arthur Bruce, Esq. Secretary to the Natural History Society of Edinburgh.

'That the mole does, in common with other quadrupeds and man, possess that spirit of curiosity which prompts to emigration and even to transmarine expeditions, I found out last summer from the best authenticated facts.

'In visiting the Loch of Clunie, which I often did, I observed in it a small island at the distance of 180 yards from the nearest land, measured to be so upon the ice. Upon the island, Lord Airly, the proprietor, has a castle and small shrubbery. I observed frequently the appearance of fresh mole-casts, or hills. I for some time took it to be the water-mouse, and one day asked the gardener if it was so. No, he said, it was the mole; and that he had caught one or two lately. But that five or six years ago he had caught two in traps; and for two years after this he had observed none. But about four years ago, coming ashore in a summer's evening in the dusk, the 4th or 5th of June, 10 o'clock P.M. he and another respectable person, Lord Airly's butler, saw at a small distance upon the smooth water some animal paddling to, and not far distant from the island. They soon, too soon! closed with this feeble passenger, and found it to be our common mole, led by a most astonishing instinct from the nearest point of land (the castle hill) to take possession of this desert island. It was at this time for about the space of two years quite free from any subterraneous inhabitant; but the mole has for more than a year past made its appearance again, and its operations I was witness to.

'In the history of this animal I do not at present recollect any fact so striking; especially when we consider the great depth of the water, both in summer and winter—from six to ten, fifteen, and some places as deep as thirty or forty feet, all round the island.'

III. *A History of three Species of Cassida.* By the Rev. William Kirby, of Barham.

These insects, viz. *Cassida Liriophora, C. viridis, C. maculata,* are described in the three states of larva, pupa, and imago, in a concise but characteristic manner.

IV. *Observations relating to the Migration of Birds.* By Edmund Lambert, Esq. of Boyton near Heytesbury, Wilts.

This paper consists of a few short notices respecting some of the most remarkable birds of passage. They are manifestly the result of actual personal observation, and therefore, though mere detached facts, have their value. It may also be added that they are perfectly consistent with the very accurate remarks of the late Mr. White of Selborne on this subject.

V. *Account of the Canis Graius Hibernicus,* or *Irish Wolf Dog.* By A. B. Lambert, Esq. F. R. and F. L. S. Accompanied with an outline engraving.

This large and gentle species of dog is, it seems, almost extinct in Ireland, the only remaining dogs being in the possession of Lord Altamont; the figure and description, therefore, are well worthy of being preserved in these public records of the Society.

VI. *The Botanical History of Mntha exigua.* By James Edward Smith, M. D. P. L. S.

From this memoir of the President, which is an ingenious specimen of botanical criticism, it appears that the plant in question has hitherto been erroneously ranked among the indigenous vegetables of Great Britain.

VII. *Observations on the Oeconomy of the Ichneumon Manifestator.* By Thomas Marsham, Esq. Sec. L. S. (With a coloured plate.)

This piece is not of high consequence, the observations which it contains being in an imperfect state.

VIII. *Description of a new Species of Opercularia.* By Mr. Thomas Young, F. L. S. (With a plate.)

This plant is a native of New Holland, and made its appearance in Mr. Curtis's garden in the year 1793, springing spontaneously out of some earth brought from Botany Bay.

IX. *Description of eight new Fishes from Sumatra.* By Mr. Mungo Park, A. L. S. (With a coloured plate.)

These fish are two of the genus Chaetodon, three of Perca, one Scomber, and two Balistes.

X. *Lindsæa, a new Genus of Ferns.* By Jonas Dryander, F.L.S. (With five plates.)

The nine species of this genus which have usually been reckoned Adiantums, but which rather belong to the Pteris of Linné, are here erected into a new genus: the essential characters are, 'fructifications, forming a line parallel with the margin of the frond; in some species close to it, in others more or less remote from it; but in all, the covering membrane is attached to the disk within the line of fructifications, and opens towards the margin of the frond.' Thus differing in its *linear* fructification from Adiantum; and from Pteris in the covering membrane opening towards the *margin of the frond*, instead of towards the *disk*. The species mentioned are natives of the East and West Indies and South America.

XI. *On a Species of Tellina, not described by Linnæus.* By William George Maton, F. L. S.

XV. *The specific Characters of some minute Shells discovered on the Coast of Pembrokeshire, with an Account of a new marine Animal.* By John Adams, Esq. F. L. S.

XXIV. *Descriptions of Actinia crassicornis and some British Shells.* By John Adams, Esq. F. L. S.

XII. *Observations upon the Generic Character of Ulva; with Descriptions of some new Species.* By Thomas Jenkinson Woodward, Esq. F. L. S.

The numerous exceptions to the Linnean character of this genus have induced Mr. W. to give a new generic character, and a synoptical arrangement of the species. There are also three *new* species, two of them natives of the Norfolk Coast, and one of the Mediterranean.

XIII. *Account of a Species of Bark, the original Quina-Quina of Peru, sent over by M. Condamine to Cromwell Mortimer, Esq. Sec. R. S. about the Year* 1749. *Communicated to A. B. Lambert, Esq. V. P. L. S.* by John Hawkins, Esq. of Dorchester. (With a plate.)

From this memoir, it appears that the bark of this tree was the first introduced by the Jesuits into Europe; and that afterward the bark of Loxa in Peru, superseding this, assumed its name, becoming the Cinchona officin. Lin.: hence has originated some confusion, the name of Cinchona properly belonging to the Quina-quina, while the true appellation of the bark of Loxa is *Cascarilla*, or small bark, to distinguish it from the former.

XIV. *Natural History of Perca Scandens.* By Lieut. Daldorff, of Tranquebar.

This remarkably vivacious fish was discovered, by the writer of the paper, above five feet from the ground, in the act of ascending the wet trunk of the *Borassus flabelliformis.* Adhering to the rough channels of the bark by means of its spinous fins and tail, it gradually worked its way up the tree by successive contractions of its body. When taken and laid on dry sand, it survived for many hours in that situation, moving about with considerable agility, in the same manner as when it was ascending the tree. Whether the temptation of food, or any other apparent motive, induced it to take such a singular journey, we are not informed: but the whole of its history, from this fact, well deserves to be accurately investigated.

XVI. *On the Latin Terms used in Natural History.* By the Rev. John Brand, A. L. S.

The object of this essay is to shew, from the authority of Cicero, that it is lawful and consonant to the genius of the Latin language to augment it with new terms of science, as the range of the sciences becomes itself enlarged.

XVII. *Additional Observations on the British Species of Carex.* By the Rev. S. Goodenough, LL.D. Tr. L. S. (With a plate.)

This supplement to Dr. G.'s very valuable paper on the same subject, in the second volume*, contains a few corrections of the former, and the addition of a new species: of the corrections, the most material is, that *Carex fulva* turns out to be a variety of *C. flava*: the new species is *C. pulla*, discovered by Mr. Dickson on the Scotch mountains.

XVIII. *A Description of the Porbeagle Shark, the Squalus Cornubicus of Gmelin, Var. a.* By the Rev. Sam. Goodenough, LL.D. Tr. L. S. (With a plate.)

XIX. *Observations on the British Fuci, with particular Descriptions of each Species.* By the Rev. Sam. Goodenough, LL.D.

---

* *See M. R. vol. xvi.* N. S. p. 268.

Tr. L. S. and Thomas Jenkinson Woodward, Esq. F. L. S. (With four plates.)

Of this highly valuable and very extensive paper it is not easy to speak in terms of exaggerated approbation. The fuci, formerly the opprobrium of botany, are now at length scientifically arranged, and for the most part very accurately described; and a path is laid open for the farther prosecution of the subject by future investigation, to the best advantage. The paper is introduced with observations on the different arrangements of the Algæ by Linné, Gmelin, Lightfoot, Hudson, &c.; the defects of their systems are pointed out; and a more correct if not a perfect distinctive character is laid down in the following words:

‘ *Fucus* — *Semina, tuberculis confertis apice dehiscentibus, innata.*
Conferva — *Semina, tuberculis rotundis solitariis clausis fronde extantibus, adnatis, inclusa.*
Ulva — *Semina simplicissima frondi innata, undique sparsa.*’

The authors then proceed to some excellent observations on the physiology and natural history of this class of vegetables, in which several sources of error are pointed out.

‘ The soil, or their growing near fresh water, or altogether distant from it, makes a great difference in the size and texture of any plants. On the more inland banks of the Severn, and in the extensive æstuary in the north of Lancashire, formed by the influx of the Ken, Leven, and other streams, F. *canaliculatus* is sometimes found remarkably luxuriant. At Ilfracombe, where there is a very trifling influx of fresh water, F. *fastigiatus* grows so slender and compact, that no inexperienced person would think it the same as the large *interceptus*. We suppose these things principally occasioned by the vicinity or absence of fresh streams. At Ilfracombe, F. *fibrosus* grows scarcely more than a foot high; but we have seen it thrown up on the shore at Weymouth after a violent storm, literally appearing to us at first sight to be the root of some great tree. The different appearances of *multifidus* are occasioned by differences of soil, situation, or growth—as are those of *nodosus* also. We mention all these things chiefly with a view to apprise young students, that when we have given descriptions of the height, texture, substance, &c. yet still it is very possible that plants may be found differing considerably from our accounts.—All we wish to do is, to state the general appearance: we cannot be accountable for the irregularities which proceed from so many causes as are to be found in all the variations of growth, soil, and climate.’

A synopsis of 72 species then follows, and is succeeded by a description at large, with various interesting observations of each species. We shall quote the account of *Fucus Sanguineus.*

‘ F. caule tereti ramoso, foliis simplicibus ovato-oblongis obtusis undulatis integerrimis. *Herb. Linn.*

Mor. Hist. Oxon. 3. *p.* 645. *s.* 15. *t.* 8. *f.* 6. *R. Syn. p.* 47. *n.* 35. *Fl. Dan.* 349. *Gmelin, p.* 185. *t.* 24. *f.* 2. *Linn. Syst. Fl. Ang. p.* 573. *Fl. Scot. p.* 942. *Withering, vol.* 3. *p.* 235.

‘ *Habitat* in rupibus et saxis marinis.

‘ Adhæret rupibus callo solido difformi—*Frons* semipedalis, etiam pedalis, purpurea, diaphana—*Caulis* brevis, teres, pro magnitudine plantæ variat, nunc crassitiem pennæ corvinæ, nunc anserinæ minoris æquans; modo semel, modo bis iterumve ramosus—*Rami* petiolorum funguntur vice, et foliis membranaceis, tenerrimis, simplicibus, ovato-oblongis, obtusis, quorum margines elegantissimè undulati sunt, terminantur—*Folium* nervus crassiusculus percurrit, aliis minoribus oppositis vel alternis ramosis, pinnatus; nonnunquam è nervo primario petiolus prodit, folium alterum quasi proliferum formans—*Fructificatio*, tubercula sphærica pedunculata, atro-purpurea in petiolis, rarius in nervis foliorum sita.

‘ This plant may undoubtedly be considered as the most beautiful of the whole genus. The elegant form, the waved margins, and delicate veining of the leaves will readily distinguish it from all its congeners. The substance of the stem is cartilaginous, that of the leaves membranaceous, extremely thin and tender; the whole is generally diaphanous, though in a very advanced state the stem is sometimes opake. It frequently is only simply branched; the stem is then very short, and bears a few leaves, each supported on a short footstalk: others are very much branched, but in these the separate branches soon terminate, and form footstalks to the leaves: in the former state it is well represented by *Gmelin*, and in the latter is very well figured in *Fl. Dan.* The leaves vary from three or four inches to a foot in length, and from half an inch to two or more in breadth. The footstalk is nearly round, but is continued through the leaf, where it is compressed, and forms a strong midrib, which is pinnated with others very slender, and either simple or branched at the base. These are sometimes alternate, but more frequently opposite, as represented in *Fl. Dan.* though they are very rarely so conspicuous, or so much branched as in that figure. Sometimes the leaf becomes proliferous, a footstalk arising from the midrib, and forming a new leaf, similar to, and nearly as large as that from which it issues. The fructification, which is rarely met with, consists of minute round tubercles, each supported on a short peduncle, and when filled with ripe seeds of a dark purple colour, nearly black, situate on the footstalks of the leaves. Similar tubercles are sometimes observed placed on the midrib of the larger leaves. It adheres to the rocks by a small, thick, solid, but knobbed and mishapen callosity, and is found on various parts of the British coast. We have met with it at Sidmouth in Devonshire, and Falmouth in Cornwall; and it has also been thrown up along with other rejectamenta upon the sandy shore at Yarmouth in Norfolk.’

XX. *Description of Ulva Punctata.* By John Stackhouse, Esq. F. L. S.

This is a new species, and was found on the shore at Weymouth, in September 1792.

XXI. *Observations on the Genus of Porella, and the Phascum caulescens of Linné.* By Mr. James Dickson, F. L. S. (With a plate.)

From this paper, it appears that the plant named *Porella* by Dillenius, and constituted by him into a separate genus, is in fact a *Jungermannia.* The *Phascum caulescens* of Linné, called a *Sphagnum* by Dillenius, turns out to be a *Splachnum.* Both the plants were received by Mr. D. from Pennsylvania, and are described by the names of *Jungermannia porella* and *Splachnum caulescens.*

XXII. *Description of the Ribes Spicatum.* By Mr. Edward Robson, A. L. S.

This shrub is found in the woods on the borders of Durham and Yorkshire: it has generally been confounded with *Ribes rubrum*, but differs from it in the hoariness of its leaves, the colour of its flowers, and the erectness of its fruit stalks.

XXIII. *Observations on the Insects that infested the Corn in the Year* 1795, in a Letter to the Rev. Sam. Goodenough, LL.D. by Thomas Marsham, Esq. Sec. L. S.

It appears from this paper that the *late sown* wheats were in many places considerably injured, and that in the abortive ears were found several of the *Thrips physapus;* but it does not seem to be quite certain whether the insect was the cause of the injury, or merely a consequence, from being induced by the diseased state of the wheat to take up its residence there.

XXV. *Botanical Characters of some Plants of the natural Order of Myrti.* By James Edward Smith, M. D. P. L. S.

This is an useful paper, well deserving of consultation by the student in botany, but not capable of useful abridgment.

XXVI. *Observations on the Genus Oestrus.* By Mr. Bracy Clark, Veterinary Surgeon and F. L. S. (With a plate.)

We may confidently cite this memoir as a model for future philosophical entomologists. It is a complete account of the genus of which it professes to treat, and is the result of much accurate and personal investigation. The description of the manners and actions of this class of insects is highly curious, replete with information and amusement, and full without being prolix; while the definitions and distinctive characters of the several species are laid down with perspicuous conciseness.

We shall quote part of the history of the manners of the *Oestrus Equi.*

'The mode pursued by the parent fly to obtain for its young a situation in the stomach of the horse is truly singular, and is effected in the following manner:—When the female has been impregnated, and the eggs are sufficiently matured, she seeks among the horses a subject for her purpose, and approaching it on the wing, she holds her body nearly upright in the air, and her tail, which is lengthened for the purpose, curved inwards and upwards: in this way she approaches the part where she designs to deposit the egg; and suspending herself for a few seconds before it, suddenly darts upon it, and leaves the egg adhering to the hair: she hardly appears to settle, but merely touches the hair with the egg held out on the projected point of the abdomen. The egg is made to adhere by means of a glutinous liquor secreted with it. She then leaves the horse at a small distance, and prepares a second egg, and, poising herself before the part, deposits it in the same way. The liquor dries, and the egg becomes firmly glued to the hair: this is repeated by various flies till 4 or 500 eggs are sometimes placed on one horse.

'The horses, when they become used to this fly, and find it does them no injury, as the *Tabani* and *Conopes*, by sucking their blood, hardly regard it, and do not appear at all aware of its insidious object.

'The skin of the horse is always thrown into a tremulous motion on the touch of this insect, which merely arises from the very great irritability of the skin and cutaneous muscles at this season of the year, occasioned by the continual teasing of the flies, till at length these muscles act involuntarily on the slightest touch of any body whatever.

'The inside of the knee is the part on which these flies are most fond of depositing their eggs, and next to this on the side and back part of the shoulder, and less frequently on the extreme ends of the hairs of the mane. But it is a fact worthy of attention, that the fly does not place them promiscuously about the body, but constantly on those parts which are most liable to be licked with the tongue; and the *ova* therefore are always scrupulously placed within its reach. Whether this be an act of reason or of instinct, it is certainly a very remarkable one. I should suspect, with Dr. Darwin*, it cannot be the latter, as that ought to direct the performance of any act in one way only.

'Whichever of these it may be, it is, without doubt, one of the strongest examples of pure instinct, or of the most circuitous reasoning any insect is capable of. The eggs thus deposited I at first supposed were loosened from the hairs by the moisture of the tongue, aided by its roughness, and were conveyed to the stomach, where they were hatched; but on more minute search I do not find this to be the case, or at least only by accident; for when they have remained on the hairs four or five days they become ripe, after which time the slightest application of warmth and moisture is sufficient to bring forth in an instant the latent *larva*. At this time, if the tongue of the horse touches the egg, its *operculum* is thrown open, and a small active worm is produced, which readily adheres to the moist surface of the tongue, and is from thence conveyed with the food to the stomach. If the egg itself be taken up by accident, it may pass on to the intestinal canal before it hatches; in which case its existence to the full growth is more precarious, and certainly not so agreeable, as it is exposed to the bitterness of the bile.

'* *Zoonomia. Vid.* Chapter on Instinct.'

'I have often, with a pair of scissars, clipped off some hairs with the eggs on them from the horse, and on placing them in the hand, moistened with saliva, they have hatched in a few seconds. At other times, when not perfectly ripe, the *larva* would not appear, though held in the hand under the same circumstances for several hours; a sufficient proof that the eggs themselves are not conveyed to the stomach.'

XXVII. *Characters of a new Genus of Plants named Salisburia.* By James Edward Smith, M.D. P.L.S.

Of this there is one species named *Adiantifolia*, a large tree cultivated in China and Japan; a specimen of it is in Kew-gardens.

We have now gone through all the memoirs of this volume, in a cursory manner indeed, yet so as to give a general idea of their valuable contents: it only remains to hope that the future volumes of the transactions of this Society may be as valuable as the present.

Art. IV. *The Economy of Monastic Life, (as it existed in England,)* a Poem, with Philosophical, and Archæological Illustrations from Lyndwood, Dugdale, Selden, Wilkins, Willis, Spelman, Warton, &c. and Copious Extracts from Original MSS. By T. D. Fosbrooke, M. A. Curate of Horsley, Glocestershire. 4to. pp. 120. 9s. sewed. Cadell jun. and Davies.

Monastic or seclusive institutions have in all ages and climates been so common, that they seem to be founded on dispositions essential to our nature, and on real expediencies of society. For decayed tradesmen we build houses of refuge, in which the elderly bankrupt is sheltered from the more piercing inclemencies of poverty:—for superannuated labourers, we endow many an old-man's-hospital, in which the blessing of repose without fatigue, and the unearn'd meal, are offered to him whose exertions availed not to secure to himself an independence;—and on the crippled defenders of our country, the palaces of kings have been munificently bestowed. Why should not the partakers of these cells of rest be clad in uniform, and be invited to appear in orderly procession, on those days which religion sets apart for the inculcation of that public gratitude which founded, and of that benevolence which maintains, institutions so useful? Why should not the number and variety of these edifices be increased? Are there not thousands of men, whose innate or acquired diseases are such as to impose on them the duty of not bequeathing to any posterity their hereditary imperfections? Might not monasteries of science be imagined, in which literary men, by clubbing their libraries, ties, might obtain the command of more extensive information; and, by collective toil, might execute works of instruction more than paramount to individual effort? Might not some command of property fitly be vested in the members, to accomplish the impression of those long-enduring works which the purse of fashion seldom patronizes, or to send devotees on the interesting missions of literary pilgrimage, and dispatch a Niebuhr to Palestine with the questions of Michaëlis? How many are there, even of the unconquerably indolent, whom to expose to the activities of civil life is to employ them in wasting the property of their friends, and in frittering away the resources of their families? Better far if they dwelt in clusters, and, like snails in the winter, slept away an unperceived existence.

It certainly favours the revival of such foundations, to dress out in the charms of sweet poetry the occupations and pursuits of the monks. The obsolescent dialect and well-inwoven stanza of Spenser have often been imitated with felicity, and are again happily applied by Mr. Fosbrooke to detail the Economy of Monastic Life. We shall transcribe a portion:

' And in those iron times, no forest wide
But shrouded robbers and assassins fell,
For Justice knew not well her way to guide,
Not having Customs's clue, to that lorn cell
Where they were wont 'mid ferns and briars dwell *;
Can there be one in better ages born,
Who has not heard delighted infants tell,
Of Robin Hood, his bow and bugle horn,
And how he chased the deer o'er Sherwood's wilds forlorn!
' Ah me! much irks it fearful mind to tell,
Such trespass vile how holy church dispraised,
In middle mass, the great reluctant bell
By minutes tolled, the cross on high was raised,
And now the lighted torch, that sudden blazed,
As sudden quenched, a dreary symbol showed †;
The kneeling sinner in dumb horror gazed,
The mass priest's cheek with burning blushes glowed,
While slowly syllabled these formal curses flowed.
" Dark be those eyes, that dare with lust behold
Another's earnings, in eternal night;"
Amen, and slowly once the great bell tolled;
" Those hands be shrivell'd by a withering blight,
That wealth purvey by deeds of unjust might,"
Amen, and once the great bell tolled again;

' * The Forest of Dean, among others, was much infested by robbers, who were not suppressed till 8 H. VI. Camd. p. 232.'

' † Ceremonies of the greater excommunication.'

"Like fortune on the guilty limbs alight,
Such hands that aid;" at end of every strain
The great bell tolled, Amen responded all the train.
"Be all thy days incessant cursed with toil;
Be void of rest, and yet to rest inclined;
Be all thy booty but another's spoil;
Bewild'ring jeopardies o'erhang thy mind,
Nor backward look but foes pursuing find;
Of peril quit, still to thy listening ear
A speeding horseman sound in every wind;
Till lacking crimson life thy carcase sear,
Through never-ceasing pain shall press an early bier.
"And soon as doomed to press that early bier,
In damned talons be thy soul conveyed,
To the accursed house of Death and Fear
And Darkness *; there be thy allotment made
With Judas who the Lord of Life betrayed;
Refining in expurgatory flame,
Be there thy agonizing spirit laid,
Until immaculate of sin and shame,
It meet be to invoke a Savior's hallowed name."
"Long as such sins thy guilty soul imbue,
So long these curses in dread force remain,
So long these curses shall those sins pursue;"
Amen—Amen returned the total train,
Fiat—a general Fiat shook the fane;
Still kneeled that robber, with erected hair
And features smiling horribly with pain,
Now Frenzy rolled his eyes, and now Despair
Changed them to sightless orbs with petrifying stare.'

The archæological illustrations are very numerous and very learned; and among them occurs, at p. 106, a short glossary, in which, however, we vainly sought the meaning of an epithet employed in p. 21. *nesh* † Acacias. The preliminary dissertation is much to the purpose: but the notes are oftener learned than elegant; loaded with supernumerary reference, but scanty in valuable information.—Mr. Fosbrooke, however, has altogether taken much pains with his subject, and his performance will both please and instruct.

⁂ We have received from Mr. F. the correction of a variety of errors, which had escaped his revision of the work, and emendations which he has since found reason for adopting.

' * Both the Greeks and Jews supposed the soul conveyed to its place of destination by spirits. Plat. Dial. Oxf. ed. 2, 8vo. p. 287. Whitby's Paraph. V. 1, pp. 381, 399.'

† Used, if we mistake not, by the common people, in some parts of England, for *tender*, or too delicate to endure cold, &c.

Art. V. *The Commentary of Hierocles upon the Golden Verses of the Pythagoreans;* now First translated into English from an accurate Edition of the Greek Original, published in London, in the Year 1742, by the learned Dr. Warren, accompanied with Notes and Illustrations, by William Rayner, A. B. Vicar of Calthorpe. 8vo. pp. 150. 4s. sewed. Printed at Norwich; sold by Longman in London. 1797.

HIEROCLES taught Platonism at Alexandria about the middle of the fifth century. Of his seven books on Providence and Destiny, some account has been preserved by Photius: but his Commentary on the Golden Verses of Pythagoras has alone descended to us entire. From Dr. Warren's edition of this work, printed at Cambridge in 1709, the present translator appears to have derived assistance.

The satirical author of *Vaurien* * has not hesitated to class an attachment to Platonism among the symptoms of literary lunacy, and has rendered it scarcely decent to treat with gravity, or deference, the multiplying productions of this once extensive sect. Yet there continue to be men of no inferior intellect, who listen with complacence to its bewildering jargon, and cling with confidence to its exalting promises. The Girondist *Valadi* endeavoured to naturalize in France this classical superstition; and we have repeatedly had occasion to notice symptoms of its progress †, in the catalogue of our domestic literature. It would be harsh to treat with unqualified ridicule a system of opinion, to which even Saint John was not wholly averse: yet the *offuscation* of reason which it accomplished in the antient world is a sufficient excuse for some warmth of hostility. Of its occasional contagiousness in modern times, M. Boivin's Memoir (IIId vol. of the Academy of Inscriptions) affords ample proof; and we may yet see disinterred from the dust of libraries, Pletho's Reply to the Reasons of Scholarius, and the Attack of Apostolius on Gaza and Bessarion.

We do not pretend to have much fault to find with this translation. To us, the original is sufficiently unintelligible to account for the frequent obscurity of the version. We shall, therefore, at once introduce the author to "weave fine cobwebs" for the amusement of our readers:

---

* See Review, September 1797, p. 33.

† Rev. vol. xiv. p. 248. xvii. p. 153. and xviii. p. 51.

‘LECTURE IV.

“ *Next the terrestrial princes, reverence them*
With prompt and legal honours; to your power
Their wisdom cherish, and their precepts store.”

‘ Human souls, graced with the knowledge of truth, and embellished with virtue, the poet calls *demons*, or *princes*, as beings who are knowing and intelligent. Now to distinguish these from the demons, or angels, who are such by nature, and who form *the middle* kind of rationals, he calls the former *terrestrial*, as who incline to *live here*, to enter into bodies of clay, and to dwell on earth; and in calling them *demons*, he differences them from bad and ignorant men, who, as being *void of knowledge*, cannot be said to be either *good* or *wise*; as, by adding the epithet *terrestrial*, he separates them from the kinds that are always knowing, and who are not natured to dwell on earth, nor to live in frames of clay; and hence the title of *terrestrial prince* suits no other creatures than one who, being a man by nature, is, *by habit*, become a demon, or angel.

‘ This *third* kind is, with strict propriety, called *terrestrial*, in that it is *the ultimate* kind of rationals, and is inclined to *a terrene life*; for the *first* kind is *celestial*, and the *second ætherial*. All men then being in this view terrestrial rationals, but not all *demons*, or *wise*; connecting the two terms, the poet calls wise men *terrestrial princes*; for as all men are *not* wise, so neither are all who are wise *men*; the gods and heroes being both wise *and* good. Hence we are directed to hold such men in honour as are now ranked with the divine kinds, as *the peers of angels* and illustrious heroes: but the poet does not teach that any evil kind of demons are to be honoured; it being wholly unmeet that one who loves God, and understands his own value, should honour creatures that are *now* below him. Nay more, he is not to honour men next the celestials, unless they are become like them, and are associated with *the divine choir*.

‘ What then is the respect to be paid to these? The poem tells you, that we are to pay them *legal* honours, or such honours as the law ordains; in other words, we are to learn and obey those precepts which they have left behind them *to that end*; to observe their instructions as so many laws, and to walk in that path of life which they, in passing through it, did not think much to impart to us; but, as an ever-during and paternal inheritance, labouring to preserve them for their posterity, they committed to writing, for the common benefit, *the elements of virtue* and the *rules of truth*; to attend to which, and to live accordingly, is to pay them a more real respect, than if we should immolate to them the most costly sacrifices, or place upon their tombs the greatest dainties.

‘ The above is a statement of the honour to be paid to our superiors; beginning with God the creator, proceeding on through the celestial and ætherial kinds, and ending with that to be paid to good men: but since a very high regard is, moreover, to be shown to relatives, as to our parents and those next of kin to us, who, though they may not be absolutely good, we are yet absolutely to honour, for *the relation sake*.’

The note at p. 93 contains a very curious imaginary dialogue between the translator and Mr. Thomas Paine, whose lack of erudition he appears to hold in great contempt.

A translation of *the Moral Characters of Theophrastus* is added, which is elegant;—less lively perhaps than that of Bruyere, but more instructive because more faithful. It is interesting to observe how much below the modern level of politeness were the habitual manners of those vaunted Athenians; and how infinitely preferable is modern society, even where least refined, to that which satisfied the gentlemen of antiquity. We shall insert a chapter:

‘ *OF THE SLOVEN* *.

‘ Slovenliness is such a want of care of a man's person as is creative of disgust in others. The sloven comes into company with a black pair of hands, and a set of long nails at the ends of them, stuffed with dirt; and tells you, for an excuse, that his carelessness is hereditary, and that his father and grandfather indulged the very same humour before him. It is customary with him, also, to have sores in his legs and bruises on his knuckles; of which he takes not the least care, but lets them go on till they turn to festers. His sides are as hairy as those of a wild beast, and his teeth black and half rotten; whence his company is very unpleasant, and he cannot be approached without being offensive. He has a trick of wiping his nose upon his coat-sleeve; and no sooner does he begin to eat, but he begins also to prattle, and, by that means, so sputters his victuals on every side as to offend the company. In drinking, he coughs and bloffs in the cup, and always makes more haste than good speed. When he goes into the bath, you may easily find him out by the scent of his oil; and distinguish him when he is dressed, by the spots in his coat. He stands not much upon decency in conversation; but will talk smut, though a priest, and even his own mother be in the room. When he is engaged in the most serious offices of religion, as in prayer, or in the offering of libations, he lets the cup slip carelessly out of his hands, and then falls to laughing, as if he had done something wonderful. At a concert of music, when the company are silent and attentive, he is the only one of them all who will be beating time with his fingers and humming the tune over *to himself;* and if he think it long, he will ask the musicians *whether they will never have done?* Moreover, he always spits at random; and if he be at an entertainment, it is ten to one but it will be upon the servant who stands behind him.’

What are we to think of the manners of a country, in which this is only a caricature of an intruder into company?

---

* We are not sure that some apology is not due to our readers, for our choice of so indelicate an extract. Be this as it may, the transcriber has had the worst of it.

The two portions of this volume are respectively dedicated to the two Members of Parliament for the City of Norwich: we doubt not that they have it in their power to patronize the Reverend Author.

Art. VI. *The Henriade of Voltaire, translated.* Part II. 4to. 10s. 6d. sewed. Booker. 1798.

When reviewing the former part of this publication in our 23d vol. p. 167. we expressed a high satisfaction at the significant conciseness with which Voltaire's antithetic sentences are rendered by this translator, and a willing approbation of the propriety with which the descriptive passages have been transfused. We perceive not, in the progress of the work, any relaxation of attention. There are few versions of which the felicity is so faithful, and the fidelity so felicitous.

We again transcribe a fragment.

'Long in the land rever'd, a law prevails,
When Death's all-lev'lling hand the throne assails,
And of the royal blood our country's pride,
Thro' every branch the sacred source is dried;
With its last ebb, the mutual compact ends;
Back to the many, sovereign power descends:
The States of France proclaim the people's mind,
By them a Chief is nam'd, his power defin'd.
Thus, by our ancestor's august decree,
The crown of Charles, in Capet's line we see.

'To shame, to reason lost, and blindly bold,
Those awful States *, the League presume to hold;

From

'* Those awful States.] Though the poem supposes the convocation of the States immediately after the death of Henry III. they were not in reality held till four years after. This deviation from history is a poetical licence which Voltaire takes great pains to excuse in his notes on this Canto.

'The truth is, Henry the Great besieged Paris some time after the battle of Ivry, in the month of April 1590; the Duke of Parma obliged him to raise the siege in the month of September following. The League, a long time after, called the States to choose a King in the place of Old Cardinal de Bourbon, whom they had acknowledged by the name of Charles X. and who then had been dead two years and a half. In the same year (1593), in the month of July, the King abjured the Protestant religion in the church of St. Denis, and entered Paris in March 1594. So far was Henry then from reigning by right of conquest that, had he not solemnly abjured an opinion which certainly was dear to him, and gone to mass to please his subjects, it is doubtful whether he ever would have reigned over them. Voltaire has taken no notice of the Duke of Parma in his poem, because

From rank revolt and murder, madly draw
Their right, to name a king and change the law.
To wean the people's mind from Bourbon's claim,
To screen their plot, a pageant throne they frame;
A monarch's form, to give usurpers weight,
And vest rebellion with an air of state.
In France they deem'd, (so long the crown had sway'd),
A King, whate'er his right, must be obey'd.
' Soon to the States with noisy pomp declar'd,
By blind ambition led, the Chiefs repair'd.
Lorraine, Nemours, the clergy's bigot train,
The tools of dark intrigue, from Rome and Spain.
There bloated luxury by famine fed,
Pamper'd by public mis'ry, rear'd her head;
While round the Louvre where the traitors meet,
Indignant ghosts of Gallic monarchs fleet.
' No princes in those States, no peers attend,
By birth design'd to counsel and defend;
Who less in pow'r, but yet as great in fame,
Still near the throne their honor'd station claim.

---

cause he was too great a character, nor of the Cardinal de Bourbon, because he was too insignificant a one.

" I compose," he says, " a Poem, and not an History." Milton has certainly taken greater liberties with events where any deviation from the strict order of truth seems less excusable. I cannot help thinking that idea mistaken, which confines Poetry to the imagination: there is as much truth in Poetry as in History. From History we have a right to expect the exact detail of events in their time and place; but it is the province of Poetry to express, in such sounds as irresistably draw our attention and grave themselves for ever on our mind, the sublime and unalterable truths which the genius of a poet (or his muse if you please) discovers in the human soul, in the great book of nature. His imagination only creates the scenery in which they are displayed, the events which draw them forth. It is false that gunpowder was known in the age of Charlemagne; yet who will read the indignant reflections of Ruggiero, when he cast the carbine into the sea, and not acknowledge their truth? Who will pretend that Ariosto, the most fanciful of poets, is not full of truth? Dido never saw Æneas; perhaps neither ever existed: but let any woman read the fourth book of the Æneid, and say that it is not true from the beginning to the end. There are as many grand political truths in Juvenal and Lucan, and as finely expressed, as in Tacitus and Machiavel; yet there are modern statesmen who would almost blush to be seen with a poem in their hands: whether the fault be in the art, or in those who practise it, Poetry is almost in our days become the stamp of mediocrity, and who unfortunately writes verses is thought unfit for any thing else. Though the poet whom, notwithstanding the little taste we have left, we must admire,

———Not follow'd fancy long,
But stoop'd to truth and moraliz'd the song.'

There the wise guardians of our sacred laws,
Rais'd not their manly voice in freedom's cause.
The spotless emblem of our country scorn'd,
A foreign pomp the blushing walls adorn'd;
Rome's foreign agent there usurps a place,
And Mayne's proud seat unusual honors grace,
While o'er his throne appear'd this bloody scroll:
" Kings! whom no conscience binds, no laws control,
Let terror your remorseless pow'r restrain:
From Valois blood—ye tyrants, learn to reign."

' The Synod met—Soon from each clam'rous tongue,
Loud and confus'd, the peal of faction rung:
Error and vice thro' all their councils reign'd.
Some, by the lure of empty titles gain'd,
Lowly ambitious and ignobly great,
Court the mean honors of a foreign state:
To Rome's proud envoy bend obsequious down,
And bow the lilies to the triple crown:
Their aim in France that hateful court to raise,
That shameful monument* of monkish days,
Whose yoke Iberia suffers and detests;
Whose sacred dagger rankling in our breasts,
Makes us abhor the God whom we adore
Midst racks and flames besmear'd with human gore.
Acting on earth those woful scenes again,
When gods relentless were the scourge of men;
When the false priest, with human victims, laid
The brain-wrought furies he himself had made.

' Others as basely brib'd by Spanish gold,
To whom they hated worst, their country sold!
But most, th' audacious project madly own,
To place usurping Mayne on Capet's throne:

' * That shameful monument.] The inquisition.—This horrid tribunal, which pretends to judge the most secret motions of the mind, was instituted by Pope Innocent III. in the beginning of the 13th century; and every Christian country in Europe, except England, has to blush at having submitted to its power. The French never were a people to bear it long; it never was generally received among them, soon disappeared, and is now scarcely remembered. It is a melancholy truth, that not one sect of Christianity can be fairly exempted from the reproach of religious persecution. The reformers of church abuses overlooked this, the greatest of them all. Loud as they are in their invectives against the inquisition, in the 18th century not individuals or families, but whole nations are still, for their religious tenets, deprived of the honors, confidence, and emoluments of their country, and exposed to all the insult and danger of law in the hands of a party still embittered by religious zeal. Such is the frailty of human nature that it seldom is safe for one nation to reproach another with its vices: yet if there is a truth undeniable in politics, it is the inefficacy of religious persecution; if there is a truth in morality, it is the guilt of employing it.'

The power already his—the glitt'ring name,
The next proud object of his hope became;
In secret joy his soaring thoughts elate,
Seal'd the dread eminence of kingly state.
' But Potier rising, on their councils broke,
Virtue was eloquence when Potier spoke:
In those sad days with crimes and horrors stain'd,
The cause of virtue he alone maintain'd;
Maintain'd the rev'rence of his sacred trust,
By all respected—tho' he dar'd be just.
Oft did th' unshaken temper of his soul
Their factious plots and base designs control.
Murmurs, confusion, noise, th' assembly fill,
They run—they crowd—they hear—and all is still.
' On ocean thus when winds have ceas'd to roar,
When brawling mariners are heard no more;
Guiding the vessel thro' the yielding main,
The faithful rudder strikes our ear again.
' Thus seem'd Potier—Wisdom inspir'd his tongue,
Confusion own'd his voice and list'ning hung.
" Would you on Mayne confer the sov'reign sway!
What specious error leads your minds astray!
True, he has virtues which deserve a throne,
And were it mine to give, 'twere his alone:
But France has laws, which he who dares oppose,
Forfeits the claim superior worth bestows;
Great as he is, if he aspire to reign,
No more he merits what he seeks to gain."
' Scarce had these accents reach'd their wond'ring ears,
With regal pomp Lorraine's proud Chief appears:
Potier unmov'd beheld the prince advance.
" Yes," boldly he resum'd, " for us, for France,
In Mayne's great soul such confidence I feel,
To him, against himself, I dare appeal:
Vain the attempt to fill our sovereign's place,
Bourbon remains: next to his honor'd race,
Next to his throne, Lorraine was rais'd by fate
To grace, to strengthen, not usurp his state.
Guise from his tomb no more relentless cries;
His vengeance, let a monarch's blood suffice!
The ransom of a crime, a crime has paid,
He asks not more to soothe his angry shade.
With Valois too, expire your vengeful hate,
Bourbon is guiltless of your brother's fate;
His breast, like yours, with ev'ry virtue glows,
Heav'n never made such heroes to be foes.
But hark! what sullen murmurs strike my ear?
What signs of rage and hell-born zeal appear?
Relapse and heresy! False zealots cease,
Sheathe—sheathe those daggers, ministers of peace!

What right, what precedent does Heav'n afford
To arm the priest against his lawful lord?
Say, does the son of sainted Bourbon's race
Perjur'd, your temples raze, your shrines deface?
No, no, for sacred truth the monarch burns,
Obeys the law your head-long fury spurns;
Virtue alike in ev'ry sect reveres,
Respects your worship, your abuses bears;
He leaves to God, who sees the hearts of men,
What you'd usurp—to judge and to condemn.
Taught by that God whom we alike believe,
He comes to rule his children and forgive:
Must he not share the freedom which he brings?
What right have you to dictate to your kings?
What charter to your factious zeal is giv'n,
To brave your sov'reign in the name of Heav'n?
False to your country, to your flock untrue,
How much unlike those early Christians you!
Who, when a Pagan race the sceptre sway'd,
Disclaim'd their idols but their laws obey'd;
Without repining, on the scaffold bled,
And bless'd the hand by which their blood was shed.
Thus, thus alone, true Christian zeal appears;
Your kings you murder, but they died for theirs.
Of heav'nly wrath if what you say be true,
That wrath, that vengeance, is reserv'd for you."

'He ceas'd, but none replied: shame and remorse
Seal'd up their lips, they shrunk beneath his force,
And vainly struggled with the truth he taught,
It flash'd conviction on their stubborn thought.
While fear and anger in their breasts contend,
Sudden the air ten thousand voices rend;
In shouts confus'd from each surrounding post,
To arms! to arms the League! or all is lost!
Thick clouds of dust advancing as they rise,
Cover the plain and darken all the skies;
The trump's shrill blast, the drum portentous, loud,
Prophets of death, burst from the spreading cloud.

'As from the frozen caverns of the north,
The lowring tempest rolls tremendous forth,
Wrapping in dusky clouds the frighted air,
Its van the whirlwind, thunder in its rear.

''Tis Bourbon's host—impatient of repose,
Athirst for blood—its widening front it shows;
Wing'd with dire vengeance to the town it speeds,
Borne on the winds the voice of rage precedes.

'No fruitless piety the hero stay'd,
To soothe with solemn rites his brother's shade;
On those sad plains no trophied pile he rear'd,
No pompous line bespoke its guest rever'd;

No sculptur'd praise, poor artifice of fame,
A while disputes with death—an empty name:
While living pride on mould'ring records fed,
Swells with the honors of the senseless dead.

'A nobler tribute to his shade he ow'd,
A tribute worthy of a brother's blood;
Vengeance on each assassin's head he swore,
And mercy to the crowd deluded bore.

'Their councils cease, the factious leaders rise,
Swift to the rampart, Mayne intrepid flies;
The troops assembling round his standard close,
And shout defiance to their coming foes.'

Few poems have contributed more than this to inspire a tendency to civil discord: there is force in the rebellious speeches, with suitable warmth and glow in the versification. Recent occurrences have exhibited many similarities of sentiment with some which our readers must have remarked in the passage just quoted.

We write ILIAD, LUSIAD, DUNCIAD, &c. we ought, then, to write HENRIAD, and not 'Henriad*e*,' as in the title-page of this work.

ART. VII. Dr. Gillies's *Translation of Aristotle's Ethics and Politics.*

[*Article continued from page* 386.]

IN our last Number, we presented the reader with a general account of this work, and of the manner in which it is executed; we now proceed to a more particular view of it. We shall begin with an extract from the introductory *Analysis of Aristotle's speculative Works,* containing the Doctor's statement, from Aristotle, of the Analysis of Language, and the Origin of General Terms. We select this passage, because it will afford those, to whom the subject is wholly new, some notion of it, and of Aristotle's mode of treating it; while the intelligent reader will immediately perceive from this part what he may expect to find in the body of the work:

'The Stagirite defines discourse, or speech, to be sound significant by compact, of which the parts also are significant; all discourse which simply affirms or denies, he resolves into arguments, arguments into propositions, and propositions into words; which last are the ultimate elements of language, because, though significant themselves, their parts are not significant. Sounds significant by compact are either nouns, that is, names denoting things without any reference to time; or verbs, whose signification is accompanied with the appendage of time. Nouns are either proper names or appellatives; a proper name denotes one individual only; an appellative denotes various individuals, and often various kinds or classes of individuals. The formation of appellatives is, according to Aristotle, the united work of abstraction and association; abstraction, by which we separate the combinations of sense, and consider a complex object in one view, without attending to the other aspects under which it may be examined; association, by which perceptions that are similar naturally revive each other in unbroken succession; and, in consequence of their similarity, are expressed by a common name, or appellative, which is equally applicable to them all. In reference to this common name, which is merely a sign that different objects have been compared together, and found to agree in one or more respects with each other, different individuals are said to belong to the same species, and different species are said to belong to the same genus; for in order to explain the nature of things, and to see their agreements and differences, it is not necessary to suppose the existence of general ideas, but it is necessary that one word or term should, in the same sense, be applicable to many individuals, and also that one word or term should, in the same sense, be applicable to many species. Independently of this power in man, of expressing things that are alike by a common sign, his knowledge would be confined to the coarse and complex intimations of sense; he could not form even the most common notion of all, namely, that of number, since objects could not be enumerated unless they were previously referred to the same genus or class, that is, unless they were expressed by one common sign. They must be so many trees, so many animals, or at least so many beings; and thus generically united before they can be specifically or even numerically distinguished. For this reason Aristotle observes, that "one" and "being" are, of all terms, the most universal; they are applicable to all other general terms; they can be said in the same sense of them all, but no other term can be correctly said of them, because no other term expresses the full extent of their meaning; or, in other words, is used as a sign for all the variety of things which they are employed to denote. Next to them, in point of universality, the ten categories immediately follow. These most comprehensive signs of things are called, in Latin, Predicaments, because they can be said, or predicated, in the same sense of all other terms, as well as of all the objects denoted by them; whereas no other term can be correctly said of them, because no other is employed to express the full extent of their meaning. They are; substance, quality, quantity, relation, time, place, action, passion, position, and habit. All the objects of human thought that can be expressed by single words, arrange themselves under one or other of these general terms. Aristotle (not indeed in his "Categories," but in his works collectively) explains the nature and properties of each; and thus opens to the inquisitive mind a wide field of various knowledge, since the properties of each predicament belong to all the objects, or classes of objects, comprehended under it, and the properties of the whole united extend to all things in the universe. But to avoid the reproach of bewildering his reader in barren generalities, the philosopher frequently applies his reasonings concerning signs to the things signified by them; perpetually inculcating, that individuals only have a real existence, and that what are called in the Pythagorean or Platonic philosophy, numbers, ideas, immutable and eternal essences, are merely the work of human thought expressed and embodied in language. This doctrine is nearly allied to another of Aristotle's above explained, that all our direct knowledge originates in perceptions of sense; and in both these capital points, the Learned, after innumerable disputes, carried on with singular eagerness through many centuries, have generally embraced his opinion; and, what is most remarkable, chiefly since the time that undue deference ceased to be paid to his writings, and that his name was no longer superstitiously venerated by those who either read what they did not understand, or who affected to admire what they had never taken the trouble to read.'

We shall next transcribe Dr. G.'s account of the syllogism:

'The art of syllogism was entirely Aristotle's invention; and in appreciating his merit as a philosopher, it becomes necessary to examine his first Analytics, in which that art is contained, that we may be enabled to decide whether the supposed improvements of his system by some writers be not ignorant perversions, and the objections made to the whole of it by others be not senseless cavils.

'It was formerly observed that every proposition, affirming or denying one thing of another, must affirm or deny that the subject of which we speak belongs to a certain class, or that it is endowed with certain qualities. But to affirm one term of another, when both of them are taken in the full extent of their signification, is merely to say that there is not any species or any individual contained under the name of the subject, to which the name of the predicate does not apply. It matters not whether those names denote substances or qualities, or any other of the ten predicaments. Whatever they denote, the name of the species, according to the principles on which all languages are constructed, may still be predicated of every individual, and the name of the genus of every species. When the definition of any term is predicated of that term, the definition and word defined, having exactly the same signification, they both necessarily apply to exactly the same number of things, and are therefore of exactly the same extent. But in all propositions not identical, but which affirm or deny one thing of another, the predicate is, according to the structure of all languages, naturally more extensive than the subject; because, as before observed, to predicate one term of another is merely to say that there is not any thing contained under the name of the subject to which that of the predicate does not apply. The predicate, therefore, in every proposition is called the major term; the subject, the minor term; and these terms are conjoined in discourse by the substantive verb "is," called therefore the copula. When we say "the wall is white," the substantive verb is expressed; the same verb is understood, when we say "Achilles runs;" because the word "runs" may be resolved into "is running;" being in fact merely an abbreviation of it for the purpose of communicating the rapidity of our thoughts with suitable rapidity of speech. To prevent imposition arising from the abuse of words, it is necessary to be able quickly to discern whether one term can be justly predicated of another. Aristotle, for this purpose, invented the syllogism, which consists in comparing both the subject and the predicate of any proposition with what is called the middle term, because its natural place is the middle between the other two terms, called therefore the extremes. Let the question be proposed, whether temperance be a habit? I readily find a middle term which is contained under the more extensive appellation of habit, and which itself contains the more limited appellation of temperance. The terms, therefore, stand in this order: Habit, virtue, temperance; or, in the form of propositions,

'Virtue is a habit,
Temperance is a virtue;

therefore temperance is a habit. Now the whole cogency of this argument depends on that great principle which presides in the formation of language, that things which have a common nature, receive a common name. They may differ in many important particulars, yet having received one common appellation from the particular in which they all agree, the term denoting the genus may be predicated of every species, and every individual contained under it. Whatever is affirmed or denied of a more general term, may therefore be affirmed or denied of all the more particular terms, as well as of all the individual things to which its signification extends. In the language of Aristotle, this is expressed by his calling those things synonymous which have the same name in the same sense. Thus "man" and "ox" are, according to him, synonymous, because the name of animal is equally applicable to both; an observation which must sound harshly to those English readers who have derived their knowledge of Greek through the circuitous channel of France.

'On the basis of this one simple truth, itself founded in the natural and universal texture of language, Aristotle has reared a lofty and various structure of abstract science, clearly expressed and fully demonstrated.'

We agree with Dr. G. in his opinion of the value of the syllogism: which has always appeared to us one of the most important discoveries of antiquity. It is not easy to ascertain the comparative value of the arts and sciences among themselves, in regard either to the elegance or sublimity of the speculations to which they lead, or, what is of greater consequence, in respect to their influence in promoting the happiness of mankind: but, as just reasoning is the foundation of every art and of every science, whatever leads the mind to a successful application of its reasoning powers must be the most important of all discoveries. In this point of view, the merit of the syllogism must be acknowleged. Mr. Locke, we are aware, may be cited as an authority for the opposite opinion. He observes that reasoning is employed in four things; finding out proofs, disposing them regularly, shewing their connection, and drawing the conclusion from them. Syllogism, he remarks, is useful only in shewing their connection; and thence he infers it to be of no great use, since the mind can perceive the connection where it really is, as well without as with the syllogism. As a proof of this, he mentions that many, to whom the syllogism is wholly unknown, discover great sagacity, and great strength and justness of reasoning. With due deference to Mr. Locke, however, if his observation that reasoning is employed only in four things be true, it follows that whatever is of essential service in assisting her operations on one of them is highly important. Now, that syllogism is of the utmost use in one, and that perhaps the most material of those operations,—shewing the connection of the proportions,—cannot, we think, be denied with any semblance of reason. Whatever may be the subject under consideration, it is necessary that some principle should be allowed and laid down, before any thing like argument can be instituted. The next step is to shew that it applies to, or rather includes, the disputed proposition. The consequence therefore is, that the person who disputes the proportion must deny either the principle or the application; and this necessarily shews, in a fair point of view, the real matter in dispute. Now this alone is of infinite use in argument.—With respect to his observation that many argue justly to whom the syllogism is unknown, we must remark that, when the observation is rightly understood, it conveys the highest compliment that syllogism can receive. It is undoubtedly true that many argue extremely well, to whom the nature of syllogism, and even the word itself, is unknown: but, if it be examined why they reason well, it will be found that it is because they reason syllogistically; because, in establishing their own propositions, they set out with a proposition admitted by their adversary, and shew the illative connection between that proposition and the proposition in dispute; and because, in combating their adversary's proposition, they set out with a proposition admitted by him, and which is inconsistent with that for which he contends, and then shew that the proposition in dispute is included in or connected with the admitted proposition. The merit of Aristotle is not that he invented this mode of argument, but that he described it, and gave to it a name; that he shewed the advantage to be derived from it in written and oral discussion; and that he thus, to the infinite service of just reasoning and truth, brought it into general use.

Having completed that part of his undertaking which respects *the Analysis of Aristotle's speculative Works*, Dr. Gillies proceeds to a translation of his Ethics. We shall transcribe his introduction to the first book, as it contains a critique on the author by Mr. Gray the celebrated poet, who certainly was no mean scholar, and some judicious observations by the translator, which may serve as a reply to them. It includes also Dr. G.'s own account of the plan on which he has executed his translation:

'The poet Gray writes thus in a letter to a friend: "For my part I read Aristotle, his poetics, politics, and morals; though I do not know well which is which. In the first place, he is the hardest author by far I ever meddled with. Then he has a dry conciseness, that makes one imagine one is perusing a table of contents rather than a book: it tastes for all the world like chopped hay, or rather like chopped logic; for he has a violent affection for that art, being in some sort his own invention; so that he often loses himself in little trifling distinctions and verbal niceties; and what is worse, leaves you to extricate him as well as you can. Thirdly, he has suffered vastly from the transcribers, as all authors of great brevity necessarily must. Fourthly and lastly, he has abundance of fine uncommon things which make him well worth the pains he gives one." See Gray's Letters.

'In this first book, our author says "abundance of fine uncommon things" on the subjects of human nature, virtue, and happiness, His mode of composition, however, is so totally different from that to which the caprice of fashion has given its temporary sanction, that much labour and much skill must be employed, to adapt the form of his work to the taste of modern readers; to whom both his method and his style, which formerly appeared to deserve admiration, may now seem to demand apology. His method requires, that every subject of discussion should be accurately defined, and completely divided; and that, how complex soever its nature may be, the compound should be resolved into its constituent elements; viewed in its birth and origin; and examined, in all its changes, varieties, augmentations, and diminutions.'—

'The Stagirite's style is not less unfashionable that his method. It displays not any allurements to catch the reader's fancy; it disdains every attempt to excite surprise, to provoke mirth, to inflame, sooth, or gratify passion. The thirst for knowledge is the only want which the author professes to supply; and this thirst, he was of opinion, will ever be best quenched in the clear stream of unadorned reason; as that water is the purest and most salutary which has neither taste nor colour.

'Aristotle did not, like his master Plato, banish poets from his republic. He himself courted the Lyric muse, and reached her loftiest flights. But he never understood by what perversity of purpose the agreeable illusions of poetry could be associated and mixed with the sober science of politics. In all practical matters, he knew the danger of saying any thing to the heart and passions, which would not bear to be examined by the light of the understanding. In translating incomparably the most valuable part of his works, I have attempted therefore to imitate his precision and energy, as far as that can be done without leaving the faintest trace of his obscurity. My aim throughout is to adhere rigidly to his sense; to omit nothing which he says; to say nothing which he has omitted; but to endeavor to the best of my abilities, to express his meaning, agreeably as well as forcibly; since a mere verbal translation would convey not only an inadequate, but often a very false, impression of the Greek original.

'Words, as our author teaches, are both the signs of things and the materials in which our comparisons, abstractions, and conclusions concerning those things are embodied. The words of one language, therefore, will often be very imperfectly expressed by those of another; and the more complex their significations are, the diversities between them will naturally be the wider. To the terms employed in the sciences of Ethics and Politics, this observation is peculiarly applicable. The original term and that by which it is translated, not comprehending exactly the same identical notions, the English word which corresponds to the Greek in one of its meanings, will often not express it in another. The phraseology, therefore, must be occasionally varied; and the ambition to attain propriety and excellence will thus sometimes give to a translation the appearance of looseness and inaccuracy. In many cases, exact equivalents to single Greek words, are not to be found either in English or in any other language. One term, therefore, must frequently be rendered by several; and the translation necessarily degenerating into a paraphrase, will often gain in perspicuity and popularity, what it loses in precision and energy. From the philosophical arrangement of the Greek tongue, and the singular fondness of Greek writers for abstract and universal conclusions, words denoting the higher genera or classes are employed by them on many occasions, when terms more specific would answer the purpose better, and sound more gracefully in English. With regard to this particular, I have sometimes ventured to prefer to strictness of version a compliance with the genius of modern tongues, and with the taste of modern readers.'

To the translator's encomium on Aristotle's style, and to the reason assigned, or rather hinted, by him, for its not being admired so generally as it deserves, we readily subscribe. It may be added that, even among scholars, very few acquire such an intimate knowlege of any language, which is not their native language, as enables them to relish the beauty or feel the value of what Cicero and Quintilian have distinguished by the name of the simple style. When a passage in a work is striking by its sentiment, by the pomp of its language, or the splendor of its imagery, its merit is perceived and acknowleged by persons even of moderate taste and moderate information. The story of Nisus and Uryalus, Homer's description of Ajax at the defeat of the Greeks, or of Achilles arming himself for battle, are admired as often as they are read: but the unspeakable charms of Horace's Epistle to Lollius, or of that of Tibullus to Messala, are felt by few. This remark is not merely applicable to the dead languages. The grandeur of Milton's description of Satan haranguing the fallen Angels, and the sublimity of his address to the Sun, are seen by every schoolboy: but how few are those who really discern the beauty, the taste, the *labored ease* of every line of Swift's account of Harley, "the nation's great support,"—when,

> " Returning home one day from court,
> He spied a parson, near Whitehall,
> Cheap'ning old authors at a stall."—

If a preceptor, at the close of the pupil's studies, were desirous of putting his taste to the severest trial, and the works of Cicero were the subject, he should first select those passages in which the periods of the Roman orator roll in their richest magnificence, and in which there is most of the pathos of his sentiments, and most of the splendid conflagration of his argument. If he should find that the young man feels them as he ought, he has reason to be pleased. The trial, however, should not end there. He should proceed to the other parts of the Roman orator; and if he should find that his pupil is sensible of the countless beauties of the offices and epistles, and that he reads the prefaces to his works on philosophy and oratory over and over again, and always with fresh delight, he may then close the trial, shut up the book, and pronounce his pupil's taste to be complete.—This species of beauty is never so necessary and never so difficult to attain, as in works purely didactic; especially when, as is the case of Aristotle's writings, they are of that austere kind which rejects illustration, and rests solely for its effect on its success in informing and convincing the understanding of the reader. The proper word, in its proper place, is all that this style requires or admits; and it is in this that Aristotle's merit conspicuously appears. That word which should announce the proposition, lead to the inference, or draw the conclusion, is always where it should be; and it fills so exactly the place which it should hold, that it is often difficult to ascertain whether it precedes or follows the reader's own idea. The attic terseness of Junius, the full period of Robertson, and the mellifluous antithesis of Gibbon, have had many successful imitators; even the smooth polish of Addison has been rivalled: but Swift's nervous simplicity stands, as yet, without a rival or a second. In a loftier tone of praise, the same, to use his own words, may be predicated of Aristotle's style.

We lament that the limits of our undertaking does not permit us to present our readers with that part of this work which treats of the sublimest topic of antient learning, viz. that which was called by them *The First Philosophy*; especially as it is most happily executed. Those of our readers who recollect the insulting contempt which Lord Bolingbroke frequently expresses, respecting those among the antients who addicted themselves to that sublime speculation, we would invite to a participation of the pleasure which we have received from this part of the performance; and we think that they will agree with us, that the manner in which the subject is treated by Aristotle did not deserve his Lordship's censure. We could select many passages from it, of which the dignity, the good sense, and the modesty, (which qualities are not lost in the translation,) form a striking contrast to his Lordship's dogmatical and unmeaning declamations:—but we cannot refuse ourselves the pleasure of transcribing the following just and elegant acknowledgment of the superior genius of Christianity, contained in the translator's introduction to the 2d Book of the Ethics:

> 'The most profound as well as the most elegant of all modern writers on the subject of political Ethics, the immortal Grotius, in his treatise on the laws of war and peace, observes, that Aristotle holds the first rank among philosophers, whether we estimate him by the perspicuity of his method, the acuteness of his distinctions, or the weight and solidity of his arguments. This criticism is fully justified by the book before us, in which our author treats of the nature of moral virtue, shews by what means it is acquired, proves by an accurate induction that it consists in the habit of mediocrity, and lays down three practical rules for its attainment. This part of his work will bear that trial which he regards as the test of excellence; "it requires not any addition, and it will not admit of retrenchment." The objections made to it, as falling short of the purity and sublimity of Christian morality, will equally apply to all the discoveries of human reason, when compared with "that divine light which coming into the world gives or offers light to every man in it." But the critics who make objections to Aristotle, would urge them with less confidence, if they attended to two remarks on which our author often insists; first, that practical matters admit not of scientific or logical accuracy; secondly, that the virtues of which he is in quest, are all of them merely relative to the condition and exigencies of man in political society, being those habits, acquired by our own exertion, in which, when confirmed, we shall uniformly act our parts on the theatre of the world, usefully, agreeably, and gracefully. In Aristotle's philosophy, man is the judge of man; in Christianity, the judge of man is God. Philosophy confines itself to the perishing interests of the present world; Christianity, looking beyond those interests, takes a loftier aim, inspires the mind with nobler motives, and promises to adorn it with perfections, worthy of its inestimably valuable rewards. Yet to the man of piety, it may be a matter of edification, to compare the virtue of philosophical firmness with the grace of Christian patience; and to observe how nearly the rules discovered by reason and experience, as most conducive to the happiness of our present state, coincide with those

precepts which are given in the Gospel in order to fit us for a better.'

In another number, we shall conclude our review of this work. It is " an old friend with a new face:"—but, contrary to the proverb, the meeting has given us great pleasure; and we wish for many of the kind.

ART. VIII. *The Life of William late Earl of Mansfield.* By John Holliday of Lincoln's Inn, Esq. F.R.S. and Barrister at Law. 4to. pp. 520. 1l. 1s. Boards. Elmsly and Bremner, &c. 1797.

THIS work is dedicated to a venerable Prelate * who stood deservedly high in the estimation and confidence of the Earl of Mansfield, and whose literary abilities would have eminently qualified him for the office of his biographer. Mr. Holliday modestly observes, that 'it would have been happy for an enlightened age, if the Bishop's bodily health had kept pace with the vigor of his mind,—if his other avocations would have permitted what his inclination would not fail to prompt—the payment of a just tribute to the memory of a zealous patron and a sincere friend:—an office, which, from a chain of circumstances, devolves on one who, however ambitious he may be from motives of gratitude, respect, and veneration, feels himself very unequal to the task of bending the bow of Ulysses and of performing so difficult a service.'

As it does not follow, by any necessary and unavoidable connexion, that the undertaking which (from causes that all good men must regret) the Bishop of Worcester might feel it proper to decline should find an adequate supporter in Mr. Holliday, it will be asked what advantages or opportunities this gentleman possesses to qualify him for the prosecution of the work. The following detail of some of the sources of his information is submitted in the preface by way of answer to this question. The circumstance mentioned in the first paragraph seems to have suggested the first idea of the present performance.

'An original letter, in 1735, introduced in the early part of this work, fell into his hands, as one of the executors of the late *Mr. Booth*, a gentleman of great eminence in his profession, and contemporary with *Mr. Murray*. In this letter he found the emanations of a friendly heart; and could not reconcile to himself the propriety of classing it, on the one hand, among papers uninteresting to the public, or of keeping it in secret, on the other. In fine, it was restored to *lord Mansfield* at the distance of near half a century, who, after having permitted the company then present to read it, was pleased with great politeness (and possibly with some design) to desire that it might be restored to the same person from whom it came, adding that it could not be in better hands.

---

* Dr. Hurd, Bishop of Worcester.

'The late lord chief baron *Parker* first communicated to *lord Mansfield* a clause in *Mr. Booth*'s will, whereby he left all his Manuscripts to the author of these sheets; when the *lord chief justice* was pleased to say, "he was extremely glad to hear they were in such hands, since few people knew so well as himself the value of these manuscripts."

'In addition to the great assistance thus derived from one contemporary of *Mr. Murray*, the author has had the honor of receiving some valuable communications from the learned Sir James Marriot, judge of the court of admiralty, who was in the habits of friendship and great intimacy with *lord Mansfield.*

'To Francis Wheeler, Esq. of Whitton near Coventry, who well deserves, and is probably now intitled to the venerable distinction of Father of the Bar, and who was also contemporary with Mr. Murray; he is also indebted for liberal and friendly communications.

'Some interesting anecdotes of lord MANSFIELD have been put into the author's hands by Dr. Turton, in the most friendly manner.

'To George Brooks, Esq. banker in Chancery-lane, and late high sheriff of the county of Bedford, the author's grateful thanks are due for the first portrait which was ever drawn of the honorable Mr. Murray, from which the engraving in the Front of this Work has been made.

'The debt of gratitude is also very great to William Seward, Esq. F. R. S. who in addition to his permission, to use any of the few yet correct materials which he had previously given to the public, has transmitted some choice observations, of which the author of these sheets is not a little proud.

'To Dr. Combe (whose elegant and erudite edition of Horace, inscribed to the earl of Mansfield, has proved that works of literature may flourish under the auspices of a liberal profession) the author's best acknowledgements are justly due.

'To have said so little by way of information or advice to the courteous reader, seems to require an apology. The author will endeavour to make the best atonement in his power for the omission.

'To those, who, in reading the life of a great man, have only amusement in view, he has no advise to offer, no rules for their recreation to lay down. But to the *Tyros* at the bar, and the *students* looking up to it, he begs permission to recommend, that after a cursory view of the whole, they will respectively be pleased to impose something like a task on themselves, of not only *reading*, but of seriously *studying*, one of the three chapters or divisions of this work, in one or other of the legal vacations in the year; with a view to discover close analytical reasoning, adorned with an happy facility of expression, clear conceptions, and just conclusions, which will not fail amply to recompence the attention they shall give to the speeches which flowed from the tongue of the *British Tully*. If, by patience and perseverance, the great supporters of studious minds, that, which at the first blush may be somewhat irksome and laborious, should wear a more pleasing aspect, and even become a favorite study, the author's labors in their service will not have been in vain: since by emulating the irresistible eloquence of a *Pericles*, they will probably rise above mediocrity, and disdain to creep with *Timæus*.'

The first chapter comprizes the period of Lord Mansfield's legal and political career, to the time at which he was made Lord Chief Justice of the Court of King's Bench. The rapid success of Mr. Murray at the bar will be better known to posterity from the celebrated lines addressed to him by Pope, than from all the learned industry displayed by Mr. Holliday in enumerating the causes in which he was engaged during his early attendance on the House of Lords: but the merits of a poet and an antiquary are of an opposite kind, and we shall not refuse to our author the praise of laborious accuracy. Mr. Holliday, however, not unfrequently travels into the regions of panegyric, and his prose is sometimes a little too poetical. In his account of Lord Lovat's trial, he is quite extravagant in his commendations of Mr. Murray's eloquence:

> 'In this trial, the king's solicitor-general (Mr. Murray) seems to have been considered as the mirror of eloquence and sound judgement. When we impartially consider the acknowledged effect which his first speech had on the house; the concurrent testimony of applause which flowed from the law-lords; the impartial and well-timed approbation of his colleague Mr. Attorney-general Ryder; and lastly, though not least, the repeated encomiums of the prisoner at the bar, bestowed on Mr. Murray's eloquence; are not we well warranted in drawing this conclusion, that these concurrent eulogies equal, if they do not surpass, any tribute of applause, given to the fluent orators of *Greece* and *Rome* by their warmest panegyrists?'

This passage is yet outdone by the following, which he quotes from an anonymous writer, in treating of Lord Mansfield's judicial character: (p. 458.)

> "The lustre of his eloquence was something more than human, and the firm integrity of the judge was the emanation of a divinity. Here Demosthenes and Tully shrink from the comparison—here acknowleged superiority stands confessed—here the exulting Briton may exclaim,
>
> "*Cedite, Romani—Cedite, Graii!*"

Surely this fulsome strain of adulation, instead of doing honour to the dead, only disgusts and nauseates the living. It is to be observed, also, that Mr. H. is not always fortunate enough to distinguish between praise and satire. Thus he construes a severe sarcasm of Lord Chatham into a signal encomium on the character of Lord Mansfield. P. 53. 'On a great occasion, Lord Chatham having quoted Lord Sommers and Lord Chief Justice Holt, and having drawn their characters in splendid colours, turning to Lord Mansfield with a truly dignified gesture, he exclaimed: "I vow to God I think the Noble Lord equals them both in *abilities*."—It is well known that Lord Chatham was commending those great men for their integrity and veneration for the Constitution. No man ever disputed Lord Mansfield's abilities:—but here Lord Chatham's commendation designedly stops, and Lord Mansfield *felt* it, but we believe not as a compliment. It is not the possession, but the use of great talents, which entitles the possessor to the just esteem of mankind.

The two succeeding chapters or divisions of this work contain much profound learning, extracted from the printed Reports [*] of Cases decided by Lord Mansfield in the situation of Chief Justice; and likewise some curious particulars of his private life, which will be more interesting to the general reader.

The circumstance of his rescuing a young nobleman from the fangs of a noted money-lender does honour to his heart: but it is related with too much prolixity to be inserted here, and concludes with an unlucky flourish of the biographer, in which he confounds Othello the *Moor* with the *Merchant* of Venice.

The following tribute of respect to the memory of an able and upright Judge is the production of Lord Mansfield's pen, and is no mean specimen of his talents for composition. Writing to a friend on occasion of the Death of Mr. Justice Dennison, he says:

"As an office of piety I am prompted to write the inclosed [†]. I am not used to writing, much less to writing epitaphs.

"To the Memory of
Sir THOMAS DENNISON, knight,
this monument was erected
by his afflicted widow.
He was an affectionate husband,
a generous relation,
a sincere friend, a good citizen,
an honest man.

---

[*] From Burrow, Cowper, Douglas, &c. transcribed very copiously, not by Mr. Holliday, we presume, but by his clerk.

[†] Mr. Holliday supposes this epitaph to be written in 1758; See p. 275. but, from the epitaph, it appears Sir Thomas Dennison did not die till 1765.

Skilled in all the learning of the common law,
he raised himself to great eminence
in his profession;
and shewed by his practice
that a thorough knowledge
of legal art and form
is not litigious, or an instrument of chicane,
but the plainest, easiest, and shortest way
to the end of strife.
For the sake of the publick,
he was pressed, and at last prevailed upon,
to accept the office of a Judge
in the Court of King's Bench.
He discharged the important trust
of that high office
with unsuspected integrity
and uncommon ability.
The clearness of his understanding,
and the natural probity of his heart,
led him immediately to Truth, Equity,
and Justice.
The precision and extent of his legal knowledge
enabled him always to find the right way
of doing what was right.
A zealous friend to the constitution
of his country,
he steadily adhered to the fundamental principle
upon which it is built,
and by which alone it can be maintained;
a religious application of the inflexible
rule of Law
to all questions concerning the power
of the Crown,
and privileges of the Subject.
He resigned his office, February 14, 1765,
because from the decay of his health,
and loss of his sight,
he found himself unable any longer
to execute it.
He died September the 8th, 1765, without issue,
in the 67th year of his age.
He wished to be buried in his native country,
and in this church.
He lies here *,
near the lord chief justice GASCOIGNE,
who, by a resolute
and judicious exertion of his authority,
supported Law and Government in a manner
which has perpetuated his name,
and made him an example famous to posterity."

' * In Harewood Church, Yorkshire.'

2 These

These praises are appropriate and just; and, as coming from so high an authority, they are doubly valuable. We are told by Mr. H. that a large sum of money has been left by the will of a Mr. Baillie, for erecting a monument to Lord Mansfield, and also a certain sum for the best inscription. We do not think that the fame of the noble Earl will derive any addition from the praises of a venal muse. May we venture to suggest that, from the classical pen of the present Archbishop of York, (connected by the ties of friendship with the late Earl, and now allied by the marriage of his daughter to the noble possessor of his fortunes and title,) this "Office of Piety," to use Lord Mansfield's words, would be highly desirable? Mr. Holliday is of opinion that, by whomsoever the epitaph is written, it should peculiarly insist on his Lordship's being the founder and author of the present system of commercial law: yet he immediately afterward introduces, in terms of commendation, a proposed epitaph by Mr. David Rees, in which we are told "of the wisdom of Socrates, the eloquence of Cicero, the harmony of Virgil, and the wit and pleasantries of Horace," all concurring in Lord M.: but in which we find not a word of the founder of the present system of commercial law.

We conclude this article with the Bishop of Worcester's delineation of Lord Mansfield's character *, as quoted by Mr. Holliday; which, our readers will observe, principally relates to his conduct in the House of Lords: but which is conveyed in terms so correct and elegant, as to excite a just regret that he has not given a more extended view of the subject:

> "Mr. Murray, afterwards earl of Mansfield, and lord chief justice of England, was so extraordinary a person, and made so great a figure in the world, that his name must go down to posterity with distinguished honor in the public records of the nation; for, his shining talents displayed themselves in every department of the state as well as in the supreme court of justice, his peculiar province, which he filled with a lustre of reputation, not equalled perhaps, certainly not exceeded, by any of his predecessors.
>
> "Of his conduct in the House of Lords I can speak with the more confidence, because I speak from my own observation. Too good to be the leader, and too able to be the dupe of any party, he was believed to speak his own sense of public measures, and the authority of his judgement was so high, that, in regular times, the house was usually decided by it. He was no forward or frequent speaker, but reserved himself, as was fit, for occasions worthy of him. In debate he was eloquent as well as wise, or rather he became eloquent by his wisdom. His countenance and tone of voice

---

* Preface to his Edition of Warburton's Works, 4to.

imprinted the ideas of penetration, probity, and candour; but what secured your attention and assent to all he said was his constant good sense, flowing in apt terms, and in the clearest method. He affected no sallies of the imagination, or bursts of passion; much less would he condescend to personal abuse, or to petulant altercation. All was clear candid reason, letting itself so easily into the minds of his hearers as to carry information and conviction with it. In a word, his public senatorial character very much resembled that of Messala, of whom Cicero says, addressing himself to Brutus, "Do not imagine, Brutus, that for worth, honor, and a warm love of his country, any one is comparable to Messala;" so that his eloquence, in which he wonderfully excels, is almost eclipsed by those virtues: and even in his display of that faculty his superior good sense shews itself most; with so much care and skill hath he formed himself to the truest manner of speaking! His powers of genius and invention are confessedly of the first size, yet he almost owes less to them, than the diligent and studious cultivation of judgement.

"In the commerce of a private life lord Mansfield was easy, friendly, and very entertaining, extremely sensible of worth in other men, and ready on all occasions to countenance and patronize it."

Mr. Holliday has enriched his work with two pleasing engravings, one from a portrait by J. Baptist Vanloo, painted in the year 1734, in which Mr. Murray is represented in his bar-gown: the other from a miniature picture in the possession of Dr. Combe, which was taken at an advanced period of life, and is an excellent likeness of the venerable Chief Justice.

Art. IX. *Philosophical Transactions of the Royal Society of London:* for the Year 1797. Part II. 4to. 10s. sewed. Elmsly.

The subjects and the importance of the contents of this volume will best be seen by an analysis of the papers of which it is composed. Without entering, therefore, into any general remarks, we shall proceed to the consideration, first, of the

ASTRONOMICAL PAPERS.

A third Catalogue of the comparative Brightness of the Stars; with an introductory Account of an Index to Mr. Flamsteed's Observations of the fixed Stars contained in the second Volume of the Historia Coelistis. *To which are added several useful Results derived from that Index. By* William Herschel, *LL.D. F.R.S.*

The index to which Dr. H. refers, and which is likely to be of considerable utility to him in his future researches, was constructed by his sister, according to his direction. It is a work that required time and labour; and we have no doubt of its having been executed with attention and correctness. By means of this index. the formation of which it is needless to describe, the British Catalogue is easily compared with the observations on which it is supposed to be founded; and it may be determined, whether the stars that are inserted in this catalogue were actually observed by Mr. Flamsteed or not, and likewise what stars, that were either partially or completely observed, have been incorrectly inserted or wholly omitted. It appears that between 5 and 600 stars, observed by Flamsteed, were overlooked when the British Catalogue was framed; and a catalogue of these stars is drawn up by Miss Herschel, who hopes that it may prove a valuable acquisition to astronomers. Dr. H. avails himself of this index, and of his sister's catalogue, in his additional notes to his first catalogues of the comparative brightness of the stars, as well as in those that relate to the third catalogue now published.

It is scarcely requisite to add that these catalogues, with the remarks annexed to them, will be extremely useful to those observers, who wish to obtain an accurate acquaintance with the heavens; and that they will serve to direct and determine the inquiries of future astronomers with regard to many stars, of which the magnitude, lustre, and situation, might otherwise be doubtful.

Observations on the changeable Brightness of the Satellites of Jupiter, and of the Variation in their apparent Magnitudes: with a Determination of the Time of their rotatory Motions on their Axes. To which are added, a Measure of the Diameter of the second Satellite, and an Estimate of the comparative Size of all the four.

By William Herschel, *LL.D. F.R.S.*

The observations recited in this paper were made in 1790, 1794, and 1796. Before he proceeds to draw any conclusions from them, Dr. H. premises some general remarks, in order to prevent the deception to which they are liable, and to facilitate the application of them to the purposes for which they were made. From the very considerable changes that take place in the brightness of the Satellites, it is justly inferred that they have a rotatory motion on their axes, of the same duration with their periodical revolutions about the primary planet. From the unexpected but very observable change in the apparent magnitude of the Satellites, the author concludes that their bodies are not spherical, 'but of such forms as they have assumed by their quick periodical and slow contemporary rotatory motions, and which forms in future may become a subject for mathematical investigation; or it may denote, in case geometrical researches should not countenance a sufficient deviation from the spherical form, that some part of the discs of these Satellites reflects hardly any light, and therefore in certain situations of the Satellite makes it appear of a smaller magnitude than in others.'

In order to verify the conclusions deduced from this principle, Dr. H. throws the observations of each Satellite into a graduated circle: but to transcribe his manner of doing it would require a diagram, and lead us into a detail that would far exceed our prescribed limits. Having formed his figures, he deduces his inferences from them almost by mere inspection. The *first* Satellite revolves on its axis in $1^d\ 18^h\ 26',6$. The *second* in $3^d\ 18^h\ 17',9$. The *third* in $7^d\ 3^h\ 59',6$. The *fourth* in $16^d\ 18^h\ 5',1$. From the different tints observed in the fourth Satellite, which appeared dusky, dingy, inclining to orange, reddish, and ruddy, at different times, Dr. H. is induced to surmise that this Satellite has a considerable atmosphere. In estimating the diameter of the second Satellite, by means of its entrance on the disc of the planet,

> 'The duration by the observation is fixed at 4 minutes; in which time it passes over an arch in its orbit of 16′ 52″, 9. Now as its distance from the planet is to its distance from the earth, so is 16′ 52″, 9 to the diameter of the Satellite; or the mean distance of the 2d Satellite may be rated, with M. de La Lande, at 2′ 57″ or 177″. Then putting this equal to radius, we shall have the following analogy. Radius is to 177″ as the tangent of 16′ 52″, 9 is to the angle, in seconds, which the diameter of the second Satellite subtends when seen from the earth. And by calculation this comes out 0″, 87; that is less than nine-tenths of a second.'

By this process, it is demonstrated that the diameter of this second Satellite is less, by one half at least, than, from the result of the measures of former observers, it has been supposed to be.

From the different expressions which are given of the apparent magnitudes of the Satellites, Dr. H. concludes that 'the third Satellite is considerably larger than any of the rest; that the first is a little larger than the second, and nearly of the size of the fourth; and that the second is a little smaller than the first and fourth, or the smallest of them all.'

PHILOSOPHICAL PAPERS.

Experiments to determine the Force of fired Gun-powder. By Benjamin *Count of* Rumford, *F.R.S. M.R.I.A.*

There is scarcely a subject that has been submitted to the test of experiment, concerning which the most approved writers have differed so much as the explosive force of gun-powder. Mr. Robins, who has done more towards perfecting the art of gunnery than any single individual, states this force to be 1000 times greater than the mean pressure of the atmosphere; while the celebrated Daniel Bernouilli determines it to be not less than 10,000 times this pressure. This difference of opinion led Count Rumford to pursue a course of experiments, of which some were published in the 71st volume of the Transactions [*], and others are now before us, with the view principally of determining the initial expansive force of fired gun-powder. By an experiment communicated on a former occasion, it appeared that, calculating even on Mr. Robins's own principles, the force of gun-powder, instead of being 1000 times, must at least be 1308 times greater than the mean pressure of the atmosphere. From this experiment, the Count thought himself warranted in concluding that the principles assumed by Mr. Robins were erroneous, and that his mode of ascertaining the force of gun-powder could never satisfactorily determine it. Despairing of success in that way, he resolved to make an attempt for ascertaining this force by actual measurement; and after many unsuccessful experiments, he was at length led to conclude that this force was at least 50,000 times greater than the mean pressure of the atmosphere.

It is impossible to account for so great a difference, without supposing that there is some fundamental error in the principles on which the experiments are conducted, or inaccuracy in the experiments themselves; and it must occur to any person who reflects at all on the subject, that a single experiment is not sufficient to determine a point concerning which such very discordant sentiments have been adopted. We cannot forbear to express our concern that, in the present case, the experiments cited in this paper, though performed under the direction of Count R., in whose judgment we repose great confidence, were not likewise, even in the minutest circumstance attending them, subject to his inspection. We have no reason for questioning the attention and accuracy of the gentlemen by whom they were conducted, nor the fidelity of their report: but, in admitting a conclusion so very different from that deduced from other experiments, not less judiciously conducted and faithfully reported, we cannot but hesitate, and wish for every kind of satisfaction that diversified experiments can afford, and that the importance of the subject in dispute demands. It should be considered, however, that Count R. possessed peculiar advantages, from his situation both in the navy and army, and from continued and indefatigable attention to the object which he had in view, for devising and executing experiments of the most decisive and satisfactory kind. We are fully convinced that these experiments sufficiently exposed the fallacy of several of the principles assumed by Mr. Robins, and that they furnish others which, when pursued to their practical consequences, will serve to correct and improve both the theory and the art of gunnery.

---

[*] Vid. M. Rev. vol. lxvii. p. 123.

Mr. Robins apprehends that the force of fired gun-powder consists in the action of a permanently elastic fluid, similar in many respects to common atmospherical air; and this opinion has been very generally received:—but Count R. thinks that, though the permanently elastic fluids, generated in the combustion of gun-powder, assist in producing the effects which result from its explosion, its enormous force, allowing it to be 50,000 times greater than the mean pressure of the atmosphere, cannot be explained without supposing that it arises principally from the elasticity of the aqueous vapour generated from the powder in its combustion.

> 'The brilliant discoveries of modern chemists have taught us, that both the constituent parts of which water is composed, and even water itself, exist in the materials which are combined to make gun-powder; and there is much reason to believe that water is actually formed, as well as disengaged, in its combustion. M. Lavoisier, I know, imagined that the force of fired gun-powder depends in a great measure upon the expansive force of uncombined *caloric*, supposed to be let loose in great abundance during the combustion or deflagration of the powder: but it is not only dangerous to admit the action of an agent whose existence is not yet clearly demonstrated; but it appears to me that this supposition is quite unnecessary; the elastic force of the heated aqueous vapour, whose existence can hardly be doubted, being quite sufficient to account for all the phænomena. It is well known that the elasticity of aqueous vapour is incomparably more augmented by any given augmentation of temperature than that of any permanently elastic fluid whatever; and those who are acquainted with the amazing force of steam, when heated only to a few degrees above the boiling point, can easily perceive that its elasticity must be almost infinite when greatly condensed and heated to the temperature of red-hot iron; and this heat it must certainly acquire in the explosion of gun-powder. But if the force of fired gun-powder arises *principally* from the elastic force of heated aqueous vapour, a cannon is nothing more than a *steam engine* upon a peculiar construction; and upon determining the ratio of the elasticity of this vapour to its density, and to its temperature, a law will be found to obtain very different from that assumed by Mr. Robins in his treatise on gunnery.'

Count R. contests another position of Mr. Robins, which supposes the inflammation and combustion of gun-powder to be so instantaneous, 'that the whole of the charge of a piece of ordnance is actually inflamed and converted into an elastic vapour before the bullet is sensibly moved from its place;' and he also alleges that the ratio of the elasticity of the generated fluid to its density, or to the space occupied by it as it expands, is very different from that assumed by Mr. R.:—but for the observations and experiments that relate to these subjects, we must refer to the Transactions at large.

In order to measure the elastic force of fired gun-powder, Count R. adopted a new plan; and, instead of causing the generated elastic fluid to act on a moveable body through a determined space, which he had found to be ineffectual to his purpose, he contrived an apparatus in which this fluid should be made to act, 'by a determined surface, against a weight, which by being increased at pleasure should at last be such as would just be able to confine it, and which in that case would just counterbalance and consequently *measure* the elastic force.'

Having succeeded in setting fire to the powder, without any communication with the external air, 'by causing the heat employed for that purpose to pass through the solid substance of the barrel, it only remained to apply such a weight to an opening made in the barrel, as the whole force of the generated elastic fluid should not be able to lift, or displace.' Many precautions were necessary. The author's apparatus is minutely described and illustrated by a variety of drawings, to which we must refer.

Of the astonishing force of fired gun-powder, some judgment may be formed from the following experiments, which we shall briefly recite. Having charged the barrel with ten grains of powder, its whole contents being about 28 grains, and a 24 pounder, weighing 8081 lbs. Avoirdupois, being placed on its cascabel so as by its weight to confine the generated elastic fluid, a heated iron ball was applied to the end of the vent tube. In a few moments, the powder took fire, though the explosion made a very feeble report; and when the weight was raised, the confined elastic vapour rushed out of the barrel. The slight effect produced by this explosion induced some of the attendants on this occasion to undervalue the importance of this experiment, and to form a very inadequate idea of the real force of the elastic fluid that had been thus almost insensibly discharged.—In a second experiment, the barrel was filled with powder, and the same weight laid on as before. The barrel was made of the best hammered iron, and uncommonly strong. The charge of powder amounted to little more than $\frac{1}{10}$ of a cubic inch, which is not so much as would be required to load a small pocket-pistol, and not *one-tenth* part of the quantity frequently used for the charge of a common musket. Yet this inconsiderable quantity of powder, when set on fire, exploded with a force that burst the barrel, and with a loud report that alarmed the whole neighbourhood.

The author proceeds to make an estimate, from the known strength of iron, and the area of the fracture of the barrel in the preceding experiment, of the real force employed by the elastic vapour to burst it; and he computes that it must have been equal to the pressure of a weight of 412529 lbs.; which, by another computation, he found to be 55004 times greate than the mean pressure of the atmosphere. By another process, he investigates the strength of the iron of which th barrel was made; and he thence finds that the force require to burst it was equal to the pressure of a weight of 410624¼ lbs This weight, reduced into atmospheres, gives 54750 atmospheres for the measure of the force exerted by the elasti fluid in the present instance. This force must be considerabl less than the initial force of the elastic fluid generated in th combustion of gun-powder, before it has begun to expand 'for it is more than probable (says Count R.) that the barre was in fact burst before the generated elastic fluid had exerte all its force, or that this fluid would have been able to hav burst a barrel still stronger than that used in the experiment.'

For other experiments conducted under his direction, an reported by the two gentlemen who were employed in per forming them, we must refer to the Count's own particula detail. The results of all of them are arranged in tables; fron which he has deduced an equation, expressing the relatio which the given densities of the generated elastic fluid, (or which amounts to the same thing, the quantities of powde used for the charge,) will at all times bear to the different cor responding elasticities of the generated fluid. From all th Count's experiments, it appears that the elasticities, which according to Mr. Robins, are as the densities, increase faste than in the simple ratio of the corresponding densities.

The author suggests, by way of practical conclusion, tha the readiest method of increasing the effects of gun-powder i to accelerate its inflammation and combustion; for he allege that the slowness of its combustion has prevented the disco very of its enormous and almost incredible force. In order t produce this effect, he proposes to set fire to the charge c powder by shooting, through a small opening, the flame of smaller charge into the midst of it. He contrived an instru ment for firing cannon on this principle, which would super sede the necessity of using priming, or of vent-tubes, port fires, and matches, and thought it might be of use in the Bri tish navy:—but it does not appear to have been received int practice. Another method of increasing the effect of gun powder would be to cause the bullet to fit the bore exactly, c without windage, in that part of the bore at least in which th bull bullet rests on the charge. The Count has in his possession a musket, from which, with a common charge of powder, he fires two bullets at once with the same velocity that a single bullet is discharged from a musket on the common construction, and with the same quantity of powder; and this advantage he ascribes to the means that are used for effectually preventing the loss of force by windage.

At the close of this paper, we have a computation, designed to shew that the force of the elastic fluid generated in the combustion of gun-powder, enormous as it is, may be satisfactorily explained on the supposition that it depends *solely* on the elasticity of watery vapour, or steam. From experiments made in France in the year 1790, it appears that the elasticity of steam is doubled by every addition of temperature equal to 30° of Fahrenheit's thermometer. As the heat generated in the combustion of gun-powder cannot be less than that of red-hot iron, it may be supposed equal to 1000° of Fahrenheit's scale:—but the elastic force of steam is just equal to the mean pressure of the atmosphere, when its temperature is equal to that of boiling water, or to 212° of Fahrenheit's thermometer; consequently, 212°+30°=242° will represent the temperature, when its elasticity will be equal to the pressure of two atmospheres; and, pursuing the calculation, at 602°, or 2° above the heat of boiling linseed oil, its elasticity will be equal to the pressure of 8192 atmospheres, or above *eight times* greater than the utmost force of the fluid generated in the combustion of gun-powder, according to Mr. Robins's computation: but the heat in this case is much greater than that of 602° of Fahrenheit, and therefore the elasticity of the steam generated from the water contained in the powder must be much greater than the pressure of 8192 atmospheres. At 722°, the elasticity will be equal to the pressure of 131,072 atmospheres; and this temperature is less than the heat of iron, which is visibly red-hot in day-light, by 355°:—but the flame of gun-powder has been found to melt brass, which requires a heat equal to that of 3807° of Fahrenheit; 2730° above the heat of red-hot iron, or 3805° higher than the temperature which gives to steam an elasticity equal to the pressure of 131,072 atmospheres. That there is in gun-powder water sufficient for supplying the necessary quantity of steam, the author has very satisfactorily evinced: but we must not pursue his curious investigations any farther.

Farther Experiments and Observations on the Affections and Properties of Light. By Henry Brougham, *jun. Esq.*

From the first series of experiments recited in this paper, and which may be considered as a continuation of those formerly noticed, (see M. R. vol. xxiii. N. S. p. 42, &c.) the author deduces the following general conclusions: that, when homogeneal light is reflected, some rays are constantly disposed into larger images than others are, that is, into images more distended in length, though of the same breadth; and that the same effect occurs when light is inflected and deflected, and likewise when the rays are refracted in a way analogous to that in which the other images were produced by reflexion and flexion. He then proceeds to shew that this difference of size is not owing to the different reflexibilities and flexibilities of the rays. From a train of reasoning, which we have not leisure for pursuing, he thinks himself warranted in inferring, 'that different sorts of rays come within the spheres of flexion, reflexion, and refraction, at different distances, and that the actions of bodies extend farthest when exerted on the most flexible.' To this property of light he gives a new name, and accordingly observes that the rays of light differ in degree of refrangibility, reflexity, and flexity, comprehending inflexity and deflexity. These terms allude to the degree of distance to which the rays are subject to the action of bodies.

The author's next object was to measure the different degrees of reflexity, &c. of the different rays: but none of his measurements authorize him to conclude, with any certainty, that the action of bodies on the rays is in proportion to the relative sizes of these rays: but this, he thinks, may be found to be the case; and in the mean time there is little doubt that the sizes are the cause of the phænomenon.

Having established his principles, Mr. B. applies them to the explication of several phænomena in vision. He then states, very much in detail, the consequences that follow from the principles which he had laid down in his former paper, and which he has verified by subsequent experiments, to his full satisfaction, and even beyond his original expectations. The chief consequences are the following, *viz.* that a speculum should produce, by flexion and reflexion, colours in its reflected light wherever it has the least scratch or imperfection on its surface:—That, on great inclinations to the incident rays, all specula, however pure and highly polished, should produce colours by flexion:—That they should also, in the same case, produce colours by reflexion:—That lenses, having the smallest imperfections, should produce by flexion colours in their refracted light:—That there should be many more than three, or even four fringes by flexion, invisible to the naked eye;—and that Iceland crystal should have some peculiarities with respect to flexion and reflexion; or, if not, that some information should be acquired concerning its singular properties respecting refraction.

This paper is terminated with an account of some curious experiments on Iceland crystal, in which the author has discovered several mistakes of former writers, and has suggested hints for satisfactorily explaining the optical properties of this singular substance. Iceland crystal, Mr. B. observes, separates the rays of light into two equal and similar beams by refraction, and no more, notwithstanding the erroneous conclusion drawn by Mr. Martin from an experiment on a prism of this substance, in which six spectra were produced. The origin of this mistake, and the appearance that led to it, are here particularly stated. We shall only add that the author is of opinion, (without citing the experiments and reasoning on which this opinion is founded,) that the unusual image exhibited by Iceland crystal is caused by some power inherent in its particles, different from refraction, reflexion, and flexion.

On the Action of Nitre on Gold and Platina. *By* Smithson Tennant, *Esq. F. R. S.*

Some thin pieces of gold were put into a tube together with nitre, and exposed to a strong heat for two or three hours. The part of the nitre that remained consisted of caustic alkali, and of nitre partially decomposed. In the process, 60 grains of the gold were found to have been dissolved; and, by the addition of water, 50 grains were precipitated in the form of a black powder, and principally in a metallic state. This precipitation is occasioned by the nitre, which, having lost part of its oxygen by heat, appears to be capable of attracting it from the calx of gold. The following facts deserve attention:

> 'Nitre which has been heated some time precipitates gold in its metallic state from a solution in aqua regia, if it is diluted with water. If a solution of gold in nitrous acid is dropped into pure water, the calx of gold is separated, which is of a yellow colour; but if the water contains a very small proportion of nitre which has lost some of its air by heat, (as one grain in six ounces,) the gold is deprived of its oxygen, and becomes blue. The alkali of the nitre does not assist in producing this effect. Nitrous acid alone, which does not contain its full proportion of oxygen, occasions the same precipitation, unless it is very strong; and if a mixture of such strong nitrous acid, and of a solution of gold in nitrous acid, is dropped into water, the gold is deprived of its oxygen, and is precipitated of a blue colour. Two causes contribute to produce this effect upon the addition of water. The adhesion of the calx of gold to nitrous acid is by that means weakened, and the oxygen is attracted more strongly to the imperfect nitrous acid, in consequence of their attraction for water when they are united.'

By heating nitre with some thin pieces of pure platina, in a cup of the same metal, Mr. T. found that the platina was easily dissolved; the cup being much corroded, and the thin pieces entirely destroyed. By dissolving the saline matter in water, the greater part of the platina was precipitated in the form of a brown powder, which consisted of the calx of platina combined with a portion of alkali. Silver was in a small degree corroded by nitre.

MEDICAL *and* CHEMICAL PAPERS.

Experiments on Carbonated Hydrogenous Gas; with a View to determine whether Carbon be a simple or a compound Substance. By Mr. William Henry.

Dissatisfied with the reasoning and experiments on which Dr. Austin founded his opinion of the composition of carbon or charcoal, Mr. Henry here communicates to the Royal Society the result of his examination both of the one and of the other. He begins with stating what he conceives to have been the occasion of the Doctor's mistake, and then proceeds to recite his own experiments, in the conduct of which he has studiously endeavoured to avoid a similar error. We must content ourselves with transcribing the following brief summary of the facts which he deduces from them, and with which he closes his paper:

'1. Carbonated hydrogenous gas, in its ordinary state, is permanently dilated by the electric shock to more than twice its original volume; and as light inflammable air is the only substance we are acquainted with that is capable of occasioning so great an expansion, and of exhibiting the phænomena that appear on firing the electrified gas with oxygen, we may ascribe the dilatation to the production of hydrogenous gas.

'2. The hydrogenous gas evolved by this process does not arise from the decomposition of charcoal; because the same quantity of that substance is contained in the gas after as before electrization.

'3. The hydrogenous gas proceeds from decomposed water; because when this fluid is abstracted as far as possible from the carbonated hydrogenous gas, before submitting it to the action of electricity, the dilatation cannot be extended beyond one-sixth its usual amount.

'4. The decomponent of the water is not a metallic substance, because carbonated hydrogenous gas is expanded when in contact only with a glass tube and gold, a metal which has no power of separating water into its formative principles.

'5. The oxygen of the water (when the electric fluid is passed through carbonated hydrogenous gas, that holds this substance in solution) combines with the carbon, and forms carbonic acid. This production of carbonic acid, therefore, adds to the dilatation occasioned by the evolution of hydrogenous gas.

'6. There is not, by the action of the electric matter on carbonated hydrogenous gas, any generation of azotic gas.

'7. Carbon, it appears, therefore, from the united evidence of these facts, is still to be considered as an elementary body; that is, as a body with the composition of which we are unacquainted, but which may nevertheless yield to the labours of some future and more successful analyst.'

Observations and Experiments on the Colour of Blood. By William Charles Wells, *M. D. F. R. S.*

Dr. Priestley's opinion of the change which common air produces in the colour of blood, and of the manner in which this effect is produced, is well known. The air deprives the blood of its phlogiston, and thus brightens its colour; for blood, according to this author, is adapted both to imbibe and to part with phlogiston; becoming black when charged with that principle, but highly florid when freed from it. Against this opinion, it might be alleged that, admitting the existence of such a principle as phlogiston, it is inconsistent with the laws of chemical affinity that the same mass should, at one time, communicate phlogiston to pure air, and immediately afterward imbibe it, and thus purify the air which it had just before phlogisticated. Besides, if common air acts by attracting phlogiston, the neutral salts and the different alkalis, which, when saturated with fixed air, produce the same effect as common air on the colour of blood, must have a similar operation:—but the mild volatile alkali, which superabounds with phlogiston, cannot be supposed to attract it from blood. Dr. Wells thinks it needless to urge arguments of this kind against Dr. P.'s theory, as his experiments are designed to shew that the alteration induced on the colour of blood, both by common air and the neutral salts, is altogether independent of any change effected by them on its colouring matter. To establish this principle is Dr. W.'s first object. He then proceeds to explain the manner in which those substances give to black blood a florid appearance: but he previously introduces some observations on the colours of bodies in general. These colours do not depend, as Kepler long ago suggested, on the light that is reflected from the surfaces of bodies. The same opinion was more explicitly inculcated by Zucchius, a contemporary of Kepler; for an account of whose sentiments and writings we are particularly indebted to Dr. W. This writer maintained that the colours of bodies depend on that portion of light which is received into their internal parts, and is thence returned through their anterior surfaces. Dr. Wells hints, in a note, that this Zucchius, who has been very little noticed, was probably the inventor of the reflecting telescope. The theory of Kepler and Zucchius, with respect to colours, has been lately revived and confirmed by Mr. Delaval, in an elaborate dissertation published in the second volume of the Manchester Memoirs.

Availing himself of this theory, Dr. Wells proceeds to shew how the colour of blood is brightened by common air and the neutral salts, without any change in its colouring matter. For this purpose, he supposes that all its parts have the same reflecting power; whence it will follow, that a mass thick enough to suffocate the whole light which enters it, before it can proceed to the posterior surface, and be thence returned through the first surface, must appear black:—but if there be dispersed through this black mass a few particles, of different reflective powers, it will appear slightly coloured; and, as the number of these particles is increased, the colour of the mass will become stronger and brighter. His next object is to prove that both common air and the neutral salts increase the reflexion of light from the internal parts of blood, while they contribute to brighten it; and hence he infers that the change of its appearance which is occasioned by them depends on that circumstance alone. Having, as he conceives, satisfactorily established this point, he offers some observations on the cause of the red colour of blood. He does not agree with those who ascribe it to iron; and he adduces several reasons for discarding this opinion: but he supposes that it derives its colour from the peculiar organization of the animal matter of one of its parts; for, whenever this is destroyed, the colour disappears, and can never be made to return; which, he thinks, would not be the case, if it depended on the presence of any foreign substance whatsoever. Dr. Priestley has observed that the only animal fluid, besides serum, which he found to transmit the influence of common air to blood, was milk. Dr. Wells has discovered that the white of an egg, and a solution of sugar in water, possess the same property; and he apprehends that milk has this property in consequence of the saccharine matter which it contains. It has been said, (see Fordyce's Elements of the Practice of Physic, p. 14,) that neither serum, nor a solution of the neutral salts, dissolves the red matter of blood: but our author thinks that this induction has been made from too small a number of experiments; and he recites some facts that illustrate this point.

On Gouty and Urinary Concretions. *By* William Hyde Wollaston, *M. D. F. R. S.*

Many opinions have been entertained concerning the nature of the gouty matter. It was originally, from its appearance, considered as chalk: but it has by others been thought to consist of lithic acid, or of the matter of the calculus described by Scheele. This latter opinion has much prevailed, and has been ably supported by Mr. Forbes. Dr. Wollaston observes that, if Mr F. had examined the substance itself, he would have found that, instead of a mere concrete acid, the gouty matter is a neutral compound, consisting of lithic acid and mineral alkali.

The paper before us contains a number of experiments and observations in support of this opinion. The author also communicates the result of his experiments on several species of calculus, differing from that of Scheele; such as the fusible calculus examined by Mr. Tennant, the mulberry calculus analysed by Dr. Dawson, the bone-earth calculus, and another calculus from the prostate gland.

The remaining papers in this volume are *Mr.* Vulliamy's *Account of the Means employed to obtain an overflowing Well*;—and *an Account of the Trigonometrical Survey, carried on in the Years* 1795 *and* 1796, *by Order of the Marquis* Cornwallis, *Master-general of the Ordnance, by Colonel* Edward Williams, *Captain* William Mudge, *and Mr.* Isaac Dalby. This Survey, in conjunction with that before given, furnishes a series of triangles, extending from the Isle of Thanet in Kent to the Land's End. In this paper, we have Dr. Maskelyne's demonstration of M. de Lambre's formula in the *Connaissance des Temps* of 1793, for reducing a distance on the sphere to any great circle near to it, or the contrary.

Art. X. *Naucratia*; *or Naval Dominion. A Poem.* By Henry James Pye. 4to. 5s. Nicol.

The subject of this poem, of which the design and the execution are both highly creditable to the acknowleged abilities of Mr. Pye, is equally the rise and progress of the art of navigation, and of naval dominion. The very early periods, for which history does not supply materials, the author fills up with conjecture. In this part, the ideas are both poetical and philosophical, and follow each other in a natural connexion that preserves the interest unbroken: but, as the poem advances, we find a want of attention to method, and transitions, too sudden and unexpected, to new subjects. After having described a modern ship of war, and the loss of the Halsewell Indiaman, the author finds himself obliged to return to Gama's voyage to India, and to Columbus, &c. The latter part of the poem is occupied with the events of the present reign, and more fully answers to the title of Naval Dominion.

The language throughout is animated and nervous, the epithets are appropriate and energetic, and the measure is, in general, correct and smooth: but, in his elisions, and sometimes in his omission of them, we think that the author indulges himself in too great a licence. The contraction *voy'ge*, for voyage, *(in Part I. line* 149, *and elsewhere,)* is ungraceful. In the transposition of words, also, the sense is in some instances much obscured, if not sacrificed to the measure: as

'The skilful seaman——
Hears ocean's mountain waves *regardless* roar.'

In a performance of such superior merit, however, it might justly be deemed uncandid to particularise too much, or to dwell on slight errors. The sentiments interspersed throughout the poem are generally just, and frequently expressed with great energy and feeling. The opening is well adapted to the subject:

'Ye scenes of nature, by the poet's tongue
In every age and every climate sung,
Mountains, whose sides eternal forests shade,
Vales, in the flowery robe of spring array'd,
Seats, ever bright in warm description's lay,
Far, far from you the venturous Muses stray!
Sublimer objects, and terrific views,
O'er the rough surge their daring flight pursues;
Far from their long lov'd Naiads while they rove,
Far from the Dryads of each haunted grove;
Ye sea-green guardians of old Ocean's reign,
(Who vex with storms, or soothe his wide domain,)
Bid each rude wave in placid silence sleep,
And gently hail these strangers to the deep.'

The deluge is pictured as

'A world of waves, unbounded by a shore.'

The inexperienced and untutored traveller, first venturing to explore new scenes, is very interestingly described:

'Haply, at length, by winds tempestuous blown,
Across the brook a rifted oak is thrown;
On the rough trunk he passes trembling o'er,
And tastes the plenty of the envied shore.
Speedy his step, and short his stay; the mind
Hanging on scenes domestic left behind.
For, save where false refinement's baneful force,
Poisons of inborn worth the genuine source,
Seats, that remembrance fond of youth impart,
Wind with close tendril round the human heart;
The parting eye reverted drops a tear
On scenes that childhood's playful joys endear.'—

'Now bolder grown, when not a whispering breeze
Stirs the calm bosom of the sleeping seas,
With cautious eye, and clinging to the shore,
He dares the borders of the main explore.'—
'And now the distant hills, whose azure height
Seem'd vapoury clouds to his untutor'd sight,
Large and more large, in nearer prospect seen,
Swell to his view, with waving foliage green;
While far receding from his fearful eyes,
His native mountains melt into the skies.'

Of the following lines on Eastern happiness, we heartily wish that we might as safely give credit to the whole as to the latter part:

'And Britain's Monarch sees a vast domain,
Which Eastern tyrants rul'd with iron rein,
Bend to his sceptre's delegated sway,
A willing conquest, zealous to obey.
In fields where once Oppression stood supreme,
The native basks in Freedom's genial beam;
And Asian plains enfranchis'd send their stores
To heap fresh plenty on Augusta's shores.'

The description of a sea-engagement is written with great spirit, and shews that the author is not unversed in maritime knowlege:

'While Britain's less intrepid rivals throw
Cautious, with distant aim, the uncertain blow;
Or, flight securing ere the barks engage,
Spend on the shrouds and sails the battle's rage;
Her seamen, train'd with firm and steady rein
Intemperate valour's fury to restrain,
Though o'er their heads the bolts of slaughter fly,
Though round them unreveng'd their comrades die,
In dreadful silence, o'er the burning deep
Onward their progress unremitting keep,
Till, closing on the foe, the mark secure,
Makes the impending blow of vengeance sure.—
Now from the broadside bursts with certain aim
The flash tremendous of vindictive flame;
The ponderous globes which powers resistless drive,
Pierce the strong ribs, the solid timbers rive.
Hush'd are th' affrighted winds—with sulphurous cloud
Volumes of smoke the scene of horror shroud,
Save that the frequent flash, in livid stream,
Shoots through the dun expanse a transient gleam.
The tottering masts torn by the close link'd ball
Low on the deck in fatal ruin fall;
The folds of canvas blaze, and down the side
The stream of slaughter rolls a purple tide.—
The batter'd planks give way—through the riv'n wood
Rushes with dreadful force the impetuous flood.

She

She heels—she sinks, and o'er her buried head
The yawning seas in circling eddy spread!——
Where's now the victor's rage?—pass'd with the fight—
Mercy's soft feelings reassume their right,
And the brave seaman stems the surge to save
The struggling victims from the whelming wave.'

We shall transcribe Mr. Pye's sentiments on the French Revolution, as well deserving notice for their candour:

' Gallia! though stern Oppression's iron arm
Hung o'er thy plains, blasting each genial charm,
Thy gallant nobles knew with gentlest care
To heal by courtesy the wounds of war.—
Semblance alone of mercy—for beneath,
Writhed the fell serpent in the flowery wreath.—
The showy plumes that valour's crest adorn,
From pining Labour's wretched hands were torn,
And the kind smile that cheer'd the suppliant foe,
Frown'd unrelenting on domestic woe.—
' The hour of vengeance comes!—but vengeance dress'd
In such dire horrors, that a rival's breast,—
An envied, injur'd rival's—swells with grief
At ills that pass excess, and mock belief.——
The hour of vengeance comes!—Justice in vain
Tries with numb'd arm the tempest to restrain.
She drops the sword, and Anarchy's wild hand
Waves the red torch of ruin o'er the land.—
Though her strong forts, and stronger hosts oppose
A dreadful barrier to assailing foes,
Domestic fury arm'd with civic rage,
Beyond the inroads of a Vandal age,
Spreading sad desolation's cruel sway,
Sweeps every trace of ancient worth away;
Rears slaughter's pile where slavery's fabric stood,
And stains fair Freedom's cause with blameless blood.'—

Among the passages which particularly claim attention, we must not omit to note the character of the British seaman, which we read with peculiar delight:

' 'Tis not the oak whose hardy branches wave
O'er Britain's cliffs, and all her tempests brave;
'Tis not the ore her iron bowels yield,
The cordage growing on her fertile field,
That form her naval strength.——'Tis the bold race
Laughing at toil, and gay in danger's face,
Who quit with joy, when fame and glory lead,
Their richest pasture and their greenest mead,
The perils of the stormy deep to dare,
And jocund own their dearest pleasures there.
One common zeal the manly race inspires,
One common cause each ardent bosom fires,

From the bold youth whose agile limbs ascend
The giddy mast when angry winds contend,
And while the yard dips low its pointed arm,
Clings to the cord, and sings amidst the storm,
To the experienced chief, who knows to guide
The labouring vessel through the rolling tide;
Or when contending squadrons fierce engage,
Directs the battle's thunder where to rage:—
All, all alike with cool unfeign'd delight
Brave the tempestuous gale, and court the fight.
Britain! with jealous industry maintain
The sacred sources of this generous train,
Daring beyond what fable sings of old,
Yet mild in conquest, and humane as bold;
Now rushing on the foe with frown severe,
Now mov'd to mercy by compassion's tear.—
Fierce as the ruthless elements they brave
When their wrong'd country calls them to the wave;
Mild as the softest breeze that fans thy isle,
When sooth'd by peace and wooing beauty's smile.
A race peculiar to thy happy coast,
But lost by folly once, for ever lost.
Ne'er from the lap of luxury and ease
Shall spring the hardy warrior of the seas.—
A toilsome youth the mariner must form,
Nurs'd on the wave, and cradled in the storm.
This school thy coasts supply—the unwrought ore
Wafted from port to port around thy shore,
The northern mines, that sable stores unfold
To chase from blazing hearths frore winter's cold;—
These nurseries have train'd the daring crew
Through storms and war thy glory to pursue:
These have thy leaders train'd, and naval fame
Reads in their rolls her Cook's immortal name.
O ne'er may Commerce with misdeeming zeal
Weaken this source, her own, her country's weal,
And the canal, by tortur'd streams supplied,
Along our coasts with baleful labour guide,
Then boast, if war insults our chalky shores,
It yields safe conduct to our arms and stores.
Perish such safety!—ne'er may commerce know
Safe conduct here but from a vanquish'd foe.—
Where mountain forests spread their deep'ning shade,
Where metals lurk beneath the midland glade,
Where mingled art and industry combine,
Weave the rich web, the liquid ore refine,
Let the canal, scoop'd out with plastic care,
To distant marts the useful produce bear;
But never may its stagnate waters lave
The sandy borders of the briny wave,
Or the rude bargeman's vile inglorious race
The generous hero of the sea replace.'

We

We shall give one more extract, on account of the animated manner in which the ardour and activity shewn by Lord Duncan's Fleet, in seeking the enemy, are described:

> ' With canvas crowded groans the bending mast,
> Loud through the cordage sings the favouring blast,
> And as the keels the foaming surge divide,
> Before the prow wild roars the whitening tide.
> And now their eyes with glance impatient meet
> The long hop'd prospect of the adverse fleet.
> No squadron this by hands unskilful sped,
> A race of seamen by a seaman led.—
> Impetuous through the battle's fiery tides
> The storm of war heroic Duncan guides.'

We cannot conclude without expressing our hearty approbation of the author's sentiments on the importance to this country of a powerful navy: they have great merit not only as poetry, but as sound patriotism.

ART. XI. *Critical, Poetical, and Dramatic Works.* By John Penn, Esq. 8vo. 2 Vols. 12s. Boards. Elmsly, Hatchard, &c. 1797, 1798.

IN our 22d volume, p. 231, and 23d vol. p. 112, we noticed some former productions of this writer, which led us to imagine that he was more likely to excel as a critic than as a poet. A perusal of the volumes now on our table confirms our original conjecture.

The first volume contains a translation of Calsabigi's letter to Count Alfieri, on tragedy. This epistolary dissertation was written for the purpose of giving a fashion to some tragedies by Count Alfieri on the antient model*, which have been admired in Italy. It displays a technical knowlege of criticism, and an acquaintance with the French dramatists. Mr. Penn's notes to his well-made version resemble, in their matter and structure, those which accompany Mr. Pye's version of Aristotle:—if inferior in clearness and classification, they involve even a greater variety of topics, and wander through more departments of art.

The same volume also includes poetical miscellanies, of various merit: two or three of the epigrams may be extracted:

' *The supposed Reflection of one, who failed in his Application for Preferment at a great Court.*

> ' Scarce could I think that rough address, and face,
> A Courtier's, till refused my promised place.'

---

* For our Review of Count Alfieri's Dramatic Compositions, see M. R. vol. xxiv. p. 527.

‘ *On Windsor's becoming the Residence of the Court.*

‘ The seat of Edward well befits the train,
Whose pomp adorns a prosperous Ruler's reign.
There, beneath forests, cherish'd Commerce stems
The untroubled waters of the silent Thames;
And just the City's spires are seen, to grace
With suited majesty, the reverend place.
There too the field[*] of Freedom, at whose sight
John erst had shrunk, a Brunswick may delight.’

‘ *A Husband's Apology.*

‘ However stoutly you maintain
That damages are solid gain,
My duel, I contend, was right:
What are horns given for, but to fight?’

‘ *On reading an Essay upon Political Justice.*

‘ Briton, admonish'd of the fate
That threatens us, the ship of state
Rescue from danger, with all hands;
Nor strike upon the G—dw—n sands.’

‘ *On receiving a Gem of Newton, engraved for the Author by Marchant.*

‘ Well hast thou, Marchant, toil'd to do thy part,
And grace the country with Athenian art.
Now Architecture plans, as George commands,
New wonders here, new praise in distant lands;
Painting perceives her own no vulgar doom;
And Sculpture's recent boasts astonish Rome.
Nor less the nicer skill, with pride, we see
Of old Pergoteles display'd by thee.
Arts banish'd, that on Louis fame bestow'd,
And to brute Force her only triumphs owed,
The works, whose merit rare no age disputes,
Let France *purloin*, while Britain *executes*.’

The second volume contains an Art of English Poetry, imitated from Horace's Epistle to the Pisos. The spirit of the piece may be collected from the following parody of the passage:

“ *Aut famam sequere, aut sibi convenientia finge,*
Scriptor. Honoratum si fortè reponis Achillem;
Impiger, iracundus, inexorabilis, acer,” &c.

‘ Be still consistent, whether you
Old fables choose, or fancy new.
If Shakspeare's Richard you revive,
Shew him surpassing all alive

‘ [*] Runnymede.’

In dark hypocrisy and guile,
Cruel, and spite of valour, vile.
Shew Alexander bent to reign
O'er all things, generous, brave, and vain;
Cato, in danger and distress
More glorious than his foe's success;
The queen of Egypt, true to love,
And scorning hostile rage, above
The woman's lot, in death, of fear;
Brutus disposed, alone sincere,
To free (from power the usurper hurl'd)
A land; Caractacus, a world.'

We take also the parody of the passage,

" *Dic mihi Musa virum, captæ post tempora Trojæ,*" &c.

' Simply he speaks, without pretence,
Of man's first disobedience.
He fire from smoke, not smoke from fire
Calls forth, preparing us to admire
Fair Eden's groves, for ever green,
Hell, Chaos, and Creation's scene.
Nor did he wish, in Alfred's praise,
One work to reach from Egbert's days;
Nor had with Uther's acts begun
To celebrate his far-famed son.'

In a note, p. 202, the author properly observes of Dr. Johnson, as a critic, that ' he is not an authority; but, when he judges right, the force and frequent beauty of his style, and the ingenuity of his remarks, make us peruse him with a greater satisfaction than most critics.' In fact, a limited reliance must be placed on the judgment and precision of a man who observes of our great dramatist: " In the writings of other poets, a character is too often an individual; in those of Shakspeare, it is commonly a species." The diametrically opposite position would, surely, have been more just.

To these critical preliminaries, succeeds an attempt to abridge for the theatre Milton's Samson, Jonson's Silent Woman, and Voltaire's Semiramis. This is a very useful exercise: redundancy is the common fault of genius, and the only one of its faults which taste can correct without injury. By trimming away the superfluities from the works of our predecessors, we learn the art of selecting that which is permanently impressive: a *refaccimento*, as the Italians call it, has often superseded an original poem. The violets which, when scattered along the hedge-row, were insufficient to scent the gale, may be condensed into a drop of essence of luxurious and permanent odour:—but it is not to the poems of a Milton that such an operation should be applied: they are remarkable for condensation already.

The first twenty-one lines of the Agonistes run thus in the original:

> " A little onward lend thy guiding hand
> *To these dark steps, a little further on;*
> For yonder bank hath choice of sun, or shade:
> There I am wont to sit, when any chance
> Relieves me from my task of servile toil,
> Daily in the common prison else enjoin'd me;
> *Where I, a prisoner chain'd, scarce freely draw*
> *The air imprison'd also, close and damp,*
> *Unwholsome draught: but here I feel amends,*
> *The breath of heaven fresh blowing, pure and sweet,*
> *With day-spring born; here leave me to respire.*
> ' This day a *solemn* feast the people hold
> *To Dagon, their sea-idol, and forbid*
> *Laborious works*; *unwillingly* this rest
> Their superstition yields me: hence *with leave*
> *Retiring from the popular noise,* I seek
> This unfrequented place to find some ease;
> Ease to the body some, none to the mind
> *From restless thoughts, that, like a deadly swarm*
> *Of hornets arm'd, no sooner found alone,*
> *But rush upon me thronging, and present*
> *Times past, what once I was, and what am now.*"

The lines in Italics are pruned away by our author! How characteristic of the blind man is the solicitous repetition, in the second line, of a needless direction to his guide! How heartfelt, in the lines 7 to 11, is the contrast between the prison damps and the free air, and how unnatural is it to suppress such an emotion! The learning about Dagon we regret not: it is given, too, in the narrative form of the antient prologue, and not in a sufficiently dramatic form. A man alone would not so speak: the turn should rather have been,

> 'Tis a long while since I have sitten here:
> Ah that more frequently this people held,
> To Dagon, their sea-idol, feasts like this,
> Suspending labor! &c.

The omission of the simile respecting the hornets is consistent with the abbreviation of the subsequent detail: but we cannot say of this abridgment of Milton, as Mr. Penn says of that of Voltaire, p. 410, ' I certainly have not lopped off any thing highly and strikingly dramatic.'

Art. XII. *An Account of Indian Serpents*, collected on the Coast of Coromandel: containing Descriptions and Drawings of each Species; together with Experiments and Remarks on their several Poisons. By Patrick Russell, M. D. F. R. S. Presented to the Hon. the Court of Directors of the East-India Company, and published by their Order, under the Superintendence of the Author. Imperial Folio, 3l. 13s. 6d. Boards. Nicol. 1797.

This splendid publication is a fresh and honourable instance of the munificence displayed by the Directors of the East-India Company, in the patronage of works that elucidate the natural history of their vast dominion. The frequent occurrence of various kinds of serpents on the Coromandel Coast, and the known fatal effects arising from the bite of many of them, naturally render the whole tribe objects of suspicion. Exclusively, therefore, of the advantages to be derived to natural history from the work before us, it is of eminent importance in an economical view, by distinguishing the noxious from the innocent of this class of reptiles.

The number of serpents here described is forty-three, belonging to the three Linnæan genera of *Boa*, *Coluber*, and *Anguis;* and to these descriptions are added an anatomical account of the apparatus for instilling the poison, experiments on the effects of their bites, and experiments on several remedies.

The poisonous serpents are distinguished from the rest by their fangs or canine teeth, and by possessing two rows of small teeth in the upper jaw: whereas the innoxious kinds are destitute of the former, and have three rows of small teeth, or holders.

Of the forty-three here described, not more than seven are furnished with poisonous organs; nor does the venom of any appear to be nearly so active as that of the rattle-snake. The general effects of the progress of the poison appear to be pain and subsequent contraction of the part wounded, paralysis, stupor, vomiting, convulsions, and death. These symptoms, however, are subject to occasional variations, according to the strength and other circumstances of the bitten animal, and appear to be considerably retarded by violent exercise after being bitten. The subjects of experiment were chickens, rabbits, and dogs; and the larger the animal, the greater length of time elapsed before it died: in one or two instances the dogs recovered, and a horse and pig that were bitten both survived the symptoms.

The artificial insertion of poison is much less dangerous than when the wound is inflicted by the serpent itself. Chickens wounded by poisoned lancets generally died: but all the dogs that were subjected to experiment recovered, some without any apparent symptoms, and the rest with only such as were slight.

The most celebrated remedy in India for the bite of a serpent is the Tanjore pill, the principal active ingredient in which is white arsenic; of which each pill, of six grains, contains about three-fourths of a grain. This was given to several dogs and chickens after having been bitten, but of these the greater number died; and in the few that recovered, the action of the medicine was so very equivocal as to destroy all confidence in it: the same may be said of the application of the actual cautery, and of alkaline and acid caustics.

A few cases are given of the effects of the bite of serpents on the human species. The symptoms appear to have been very severe, and occasionally to have terminated fatally; in those that ended successfully, the Tanjore pill, Madeira wine, and eau de luce, were administered separately or united, with seemingly good effects.

The venomous serpents of the same species, when made to bite each other, produce no farther effect than that of a simple incision. The Cobra de Capello, whose poison is the most active, does not appear to be capable of injury from the bite of any other serpent, but is itself fatal to some of the less venomous.—The plates, which are all coloured, deserve much commendation.

ART. XIII. *The History of Cumberland.* Part IV. which completes the Parochial History of the County. 4to. pp. 366. Price to Subscribers 11s. 3d. Boards. Medium Paper. Law.

OUR readers will find below* a reference to the accounts that have already been given of this work of Mr. Hutchinson, which is now brought to a termination; and the remarks formerly offered will also characterise this concluding part. Thirty parishes, or more, supply a great number of these pages. In some of them, Roman antiquities abound, particularly at the station denominated *Old Carlisle;* also at Stockelwath in the parish of *Dalston*; at *Netherby* in the parish of *Arthuret* or Arthur's *head*; and in the parish of Stanwix. Most of them have been examined and *re*-examined by different writers. Mr. Rooke has transferred some of them into the *Archæologia*, in descriptions formed for the present work, where the several accounts collectively appear with due propriety. The parish of Dalston is remarkable for *Rose-castle*, which has been for many ages the episcopal residence in that county; and also for *Shawk* quarries, numbered among the best in the kingdom for fine free-stone, of which they have furnished immense quantities: the Romans had recourse to them, as is manifested by memorable proof still existing in the aukward inscription on one of the cliffs. This spot has also been styled *Tom Smith's leap*, from a man of that name, who was pursued for some felonious action, having resolutely leaped from its top, by which he was killed. The parish of Arthuret, just mentioned, is yet more deserving of notice, as containing the English part of that great tract of country called *Debateable lands*, which were sold by Francis Earl of Cumberland to Sir Richard Graham in the reign of Charles I., and in this family they still continue. The alteration of these lands is very striking and happy, and chiefly to be attributed to the judicious management of Dr. Robert Graham, who erected the present elegant mansion; and who died in the year 1782. 'Nothing,' say the editors of this work, 'can afford greater pleasure to the liberal mind than the view of the fine country spred about Netherby,—some few years ago accursed with the horrid names of *frontiers*, *marches*, and *debateable ground*,—a land of contention, rapine, bloodshed, and wretchedness, inhabited with terror, uncultivated, and desolate,—now displaying its natural fertility with the advantages of cultivation, abundant in its produce, occupied in peace, pouring forth blessings to a happy race, and adding wealth to the state at large.' We cannot properly dismiss the notice of this parish without mentioning Solway Moss, a pretty high hill of great extent, which contained, within, a vast collection of mud brought by neighbouring springs into a state of fluidity. On the 16th of November 1771, in a dark and tempestuous night, it burst its bounds, and overspred the country round with amazing and dreadful devastation. Mr. Gilpin, in his well-written description of this event, is said to have intimated that Dr. Graham afforded the tenants but little assistance in repairing their losses: our present editors correct the mistake, by observing that 'every inch of the ground, thus almost miraculously destroyed, has been and is totally recovered at the expence of the Netherby family, and is at this moment waving with the richest harvests.' Well worthy of remark is the relation here given, and also by Mr. Gilpin, of John Wilson, a plain Yorkshireman, illiterate, but of great judgment and ability, who for less than twenty pounds removed a disagreeable knoll from before the house at Netherby, the expence of which a regular undertaker had estimated at 1300l.

---

* See M. R. for September 1796, vol. xxi. p. 30. also for March, 1797, vol. xxii. p. 328.

Besides the parishes above mentioned, those of Bowness and of Burgh, as also others, have furnished for the antiquary subjects of inquiry and entertainment, and sometimes of utility. The Roman wall, and many other antient relics spred over the county, have given rise to various researches and disquisitions. In the parish of Burgh, a square pillar was erected to the memory of Edward I. who died at that place A. D. 1307. A view of it, with its inscriptions, (here exhibited) was taken in 1793, at which time it leaned much to the west, and in 1795 it fell down.

It is amusing to travel with this writer from one spot to another, and to remark the different aspects, soils, productions, buildings, &c. which are offered to our attention; it is also pleasant to observe the agreeable prospects and situations, and the improved state of agriculture, still advancing, with manufactures and meliorations of other kinds, that are brought to our notice. In some instances, is added a general character of the inhabitants: thus, concerning the parish of Orton, we are told that

'They are sober, regular, industrious, and cheerful people, all chiefly occupied in cultivating their own estates. It cannot be said that they have imported every luxury into this parish, yet they enjoy, in a reasonable degree, all the conveniences and comforts of society, and are in general more contented in their situation than most people. No native was ever convicted and banished for theft; no contention has at any time happened which rendered it necessary to call in the authority of the magistrate. The inhabitants may be said to be as one family, friendly and unanimous among themselves, and hospitable to strangers. In their vacant hours, young and old mix together, practising all kind of rural amusements, to which in general they are much attached. Thus, by temperance and moderate exercise, they are healthful, robust, and cheerful, and many live to a remarkable old age. There is only one public-house in the parish.'—

'The present school-master and parish-clerk, Richard Dixon, has taught near forty years, and consequently has been the instructor of most of the present inhabitants: he calls himself *Happy Dick*, and is generally so styled by the parishioners.'—

'The people in the parish of Stapleton are not much cultivated; they are of simple manners, and civil to strangers. Whether in their circumstances and situation, ignorance, or a knowlege of the arts and sciences, would contribute more to their happiness, is a question not easily decided.'

Many selections might be made for the amusement of our readers, were it consistent with that attention which other publications demand: but we proceed to the following passage:

'We trust it will not be made a matter of objection to our work, that in our search after biographical materials our attention has but seldom been arrested by high-sounding names, distinguished by the pride of ancestry; and that we have much oftener been led into the retreats of the humblest penury; the shop of the artisan, or the cottage of the pauper. We honour high birth: it is of itself respectable; but when men, nobly born, have been equally careful to do honour to their high descent by the performance of great and good actions, our respect for them knows little bounds. It may, perhaps, be peculiar to an history of Cumberland, that its biography is filled, chiefly, with accounts of low and poor persons. It has often struck us forcibly, in collecting and compiling these humble memoirs, and we think it can hardly fail to make a similar impression on our readers, that a majority of the persons here recorded have in early life been school-masters: but school-masters even on the lowest scale. If the notice here taken of this highly meritorious class of citizens may have the effect of procuring them somewhat more of respect and reward, we shall be happy.'

The editors follow up these remarks by an account of Joseph Rook, a weaver in the parish of Wigton, in which he sat at the loom for several years: he was very studious, 'read little, and thought much;' and after an unexpected opportunity of attending a course of lectures, he became an acknowleged mathematician and philosopher, and then also appeared as a school-master. His improvements are very considerable indeed: he still continues his employment, is 'still modest and unassuming; a clear-headed, judicious, ingenious, good man, contented, and happy; and "passing rich with less than forty pounds a year."—Much advance of fortune would probably lessen his happiness.—No character, we apprehend, can be more truly respectable than that of a man who, in lower life, practises Christian virtue, and who, satisfied with his lot, industriously exerts his abilities for the benefit of himself and others.

This history furnishes instructive biography in different stations; and it is the more acceptable for recording those in an inferior rank. The part now under inspection continues to display some estimable persons from among the *friends*, or *Quakers*, Poets, philosophers, and useful artisans, are also brought before us. Some characters of note appear in the clerical line; we may particularize the Rev. Josiah Relph, sometimes called the *Poet of the North*, and residing, during but a short life, at the pleasant village of Sebergham; and Dr. John Brown*, well known by his poetical and other elegant works; also by his melancholy exit. Mr. George Graham, eminent not only as a clock and watch-maker, but 'as the best mechanic of his time, and for a complete knowlege of practical astronomy,' was born in the parish of Kirlinton in this county. Perhaps it may be a just observation, that, 'if a comparison could be made with any other county, Cumberland would be found distinguishable for producing men who, in all occupations and all stations, think much on deep subjects, and chiefly, if not only, on deep subjects. When they read, they read the scriptures and controversial theology; the law, mathematics, and natural philosophy.' Thus it was with Joseph Rook, already mentioned, who is not a man of *great genius*, but whose forte lies in possessing a clear and vigorous understanding, and in being capable of intense thought.

---

* Commonly called "Estimate Brown."

We remark in the account of Stanwix, which concludes the list of parishes, that 'an estate, lately purchased in King-moor by Mr. Lamb of Newcastle, now lets for above 300l. a year, whereas, four years ago, it was scarcely worth 100l. Those who cultivate the lands here with skill and care will obtain good crops of wheat, barley, and oats, but without good management the crops are very poor.'—Nearly 100 of the pages which follow are dedicated to the city of Carlisle. The episcopal see was founded by Henry I. in the year 1133. In a list of fifty-two bishops, we observe but few worthy of note. Dr. James Usher has been and will long be remembered with high regard: he held the bishopric, *in commendam*, by the grant of Charles I. as a compensation for his losses while archbishop of Armagh. The editors surely betray too great severity and prejudice, when, having mentioned Cromwell's order for the sepulture of that eminent man at the public charge, they add that this was not agreeable to his character, and must have arisen from a sinister view or private influence. Other writers, not much disposed to be favourable to Cromwell, have said that he did this *out of an honourable respect to the memory of so learned a champion of the Protestant cause*: 'But,' says the present work, 'he was a wretch whose soul could not be touched with such sentiments; hypocrisy, or some low and selfish motive,' induced him to this conduct. The character of *Old Noll* is sufficiently open to censure, but in some instances, perhaps, not undeserving of praise; and the indignation so freely expressed in the present case might not improperly have been withheld.—The names of Nicholson, Fleming, and perhaps Osbaldiston, are respectable: but a principal attention is given to Edmund Law, D. D. the account of whom is drawn up in an handsome, fair, and judicious manner, by the Rev. W. Paley.

A *city* consisting of *two* parishes is not a high-sounding description: but it is with pleasure that we read of its great advance and improvements in manufactures, buildings, population, &c. &c. since the year 1758, and still more remarkably since 1761. A sensible, entertaining, and informing narrative of the modern state of Carlisle is written by Mr. R. Longrigg, a native, whose remarks add considerably to the value of this work. Under the article *literature*, we observe the names of Paley, Miln, Thomson, Harrington, and Heysham, with several others.

The editors do not fail to make acknowlegements of the assistance received from several hands, though they intimate disappointment and mortification that the contributions have not been more numerous[*].

Although we have remarked several inaccuracies of style, and other deficiencies, we must add that we have perused the volumes with satisfaction; and we must suppose that the attentive reader, whatever imperfections may strike him, will derive from them considerable and useful information. Several engravings are added in this part of the work.

We have now only farther to notice a separate publication, which bears the title of '*Additional Ornaments and Natural History to Hutchinson's Cumberland*,' pp. 54, price, medium paper, 3s. Here we find two title-pages, handsomely engraved, with two other copper-plates, exhibiting a view of Warwick-hall, and of Wetheral Cells and Summer-house.—It is said by Mr. Jollie, the publisher, that 'the natural productions of the county were fully detailed in the account of the several parishes;'—not so fully, however, as not to render this large addition requisite, and very acceptable.—The catalogue of animals, well executed, is communicated by J. Heysham, M. D. Carlisle:—The Rev. W. Richardson has prepared the article of botany:—for the *fossils*, the editors have exerted themselves, under the direction of the learned Professor Walker of Edinburgh.

ART. XIV. *Prospectus, with Specimens, of a New Polyglott Bible in Quarto*, for the Use of English Students. By Josiah Pratt, M. A. Assistant Minister of St. John's Chapel, Bedford-Row, London. 4to. 1s. Printed at Oxford, at the University Press, for the Author, and sold by Rivingtons, London.

IN forming a judgment of all works of literature, as well as in acts of criminal process, the *quo animo* is principally to be considered. In the case before us, therefore, the author tells us that his intention is to facilitate the study of the sacred scriptures; and this with reference to two ends: 1. To introduce them to more general regard in Christian education;

---

[*] Much acknowlegement, however, is gratefully made to the Rev. J. Boucher, of Epsom in Surry.

and, 2. To lead the scholar from systematic interpretations of them to the simple study of their divine wisdom. This is certainly a laudable attempt; for that the sacred scriptures should form a principal part of Christian education no man will pretend to deny; and to present them to the mind of the young student, unwarped by systematic interpretation, is a design highly worthy of the truly liberal scholar. If Mr. Pratt pursues his undertaking impartially and invariably by this rule, we can promise him the hearty concurrence of every sincere and enlightened Christian: but he will find it a work of no common magnitude; and he must bring to the task a mind thoroughly emancipated from all preconceived modes of faith and doctrine, unconfined by creeds, canons, articles, and confessions; and, having himself a clear conception of the pure word of God, he must present it to his readers in the noble simplicity of celestial truth. In pursuance of this idea, we turned over the few leaves of which this Prospectus consists; and we were not a little surprised at finding the received English translation religiously retained, as a kind of standard by which the Hebrew and other texts are to be understood; till, perceiving that he means to give the critical history of that, as well as of the Septuagint, Vulgate, Chaldee, and Syriac versions, in distinct dissertations, we were given to hope that this seeming incongruity will be avoided.

In this undertaking, Mr. P. intends to unite the Hebrew text of the Old Testament with the common English translation, the Septuagint, the Vulgate, and the Chaldee paraphrases, in five parallel columns; below these, across the page, to give the Samaritan Pentateuch in Hebrew characters; and beneath this, all the important various readings of the Hebrew text collected by Kennicott and De Rossi. In the New Testament, the Greek text, the common English translation, the old Syriac version in Hebrew characters, and the Vulgate, will form four parallel columns; and will be accompanied by all the chief various readings of the Greek text collected by Mill, Bengelius, Wetstein, Birch, Matthæi, Griesbach, and others.

It seems to us, however, that the author intends, in this performance, to furnish the public with an elementary rather than a critical work. The purpose of a critical Polyglott, such as those hitherto published, being to enable persons, already well skilled in the languages, to ascertain the genuine readings and true sense of the original, by comparing the versions made from it,—in such a work, all the texts both of the originals and the versions should be given in the proper characters and with all the peculiarities of the respective languages. The present publication, if we are to judge from this specimen, will edition is made, and which Mr. P. follows, is without them. Professing as he does to adopt Carafa's edition only as it agrees with that individual MS. from which it pretends to be taken, he certainly was not bound to introduce those accents and spirits which were added by Carafa: nevertheless, as he prints the Greek text of the N. T. with accents, we would advise him to print all his Greek either uniformly with or without them; if he should prefer the latter method, we would recommend him to retain, however, the aspirate and the *iota subscriptum*.

It must be owned that there is something in the arrangement of the types of the several texts, &c. in Mr. P.'s specimens, which is very inviting and pleasant to the eye. As we conceive it to have been his design in these specimens merely to give a view of the general effect, we shall spare ourselves the labour of entering into a critical examination of their accuracy, since they are not the proper object of such an inquiry; and, consequently, to enter into it at present would be nothing more than to make an idle parade of erudition.

Accordingly, we have only to repeat that the author has undertaken a bold task. Few at present are the labourers in this field of literature, and small is their encouragement: but far be it from us to throw obstacles in their way. On the contrary, we are disposed to treat with peculiar indulgence every attempt of this nature, and would heartily further their design; always, however, reserving to ourselves the right of entering on a fair discussion of its merits, when properly before the bar of the public. Many circumstances, peculiar to the present conjuncture of affairs, operate strongly against a publication of such magnitude and expence; and therefore we would advise Mr. P. to consider whether it would not be practicable, consistently with his purpose of preparing an elementary work, by reducing the length of his notes and perhaps also the size of his types, to furnish a book on a large and full octavo page, at a much lower price; and, by publishing it in small and frequent numbers, to bring it within the reach of a much greater number of persons. If he be not already too far advanced in his preparation of the work on the present plan, we would recommend this idea to his consideration, as tending greatly to abridge both his risk of expence and his future labour; and which, we are persuaded, would do more to introduce the study of the original scriptures to general attention among our countrymen, than any production that has been yet offered to the British public.

ART. XV. *Epistle from Lady Grange to Edward D—*, Esq. Written during her Confinement in the Island of St. Kilda. 4to. 2s. Cadell jun. and Davies. 1798.

THE subject of this Epistle is taken from the following extraordinary relation in Boswell's journal of a tour to the Hebrides:—

" The true story of this Lady, which happened in this century, is as frightfully romantic as if it had been the fiction of a gloomy fancy. She was the wife of one of the Lords of Session in Scotland, a man of the first blood of his country. For some mysterious reasons, which have never been discovered, she was seized and carried off in the dark, she knew not by whom, and, by nightly journeys, was conveyed to the Highland shores, from whence she was transported by sea to the remote rock of St. Kilda, where she remained, amongst its few wild inhabitants, a forlorn prisoner, but had a constant supply of provisions, and a woman to wait on her. No inquiry was made after her, till she at last found means to convey a letter to a confidential friend, by the daughter of a catechist, who concealed it in a clue of yarn. Information being thus obtained at Edinburgh, a ship was sent to bring her off: but intelligence of this being received, she was conveyed to M'Leod's Island of Herries, where she died."

This story is somewhat embellished by the poet, and not much to the lady's advantage, for she confesses herself guilty of adultery, and so far from repenting seems to glory in her crime. The writer's poetical talents, however, are superior to those which generally present themselves to our notice. His versification displays strength and harmony; the imagery is wild, gloomy, and appropriate; and the sentiments are such as might be supposed to arise in a mind condemned to solitude, and under the influence of a violent passion.—The description of the manners and way of life of the inhabitants of St. Kilda has something in it so pleasingly romantic, that we shall make no apology for laying it before our readers:

' Far from the crimes and follies that I trace,
Kind Nature holds me midst her favourite race.
—Escap'd the sever'd world by happy stealth,
A skiff their navy, and a rock their wealth,
Rough as the stormy element they brave,
Fearless they ride upon the heaving wave.
For them the ocean rears her finny store,
And rustling legions cloud the darkening shore:
Pure from the rock the dimpling fountains play,
And wind and glitter to the orient ray;
Nor haughty Wealth, with proud contemptuous sneer,
Nor Poverty, the child of Wealth, is here.

‘ When now the morning trembles o'er the main,
Brown Labour calls them to the rocky plain;
With patient toil each tills his little spot,
And Freedom pours contentment on their lot.
O'er the steep rock, with straggling ivy drest,
Clambering, they seek the cormorant's downy nest.
As up the fractured crevices they wind,
They mark their dwindled partners far behind.
When the sun sinking in the western deep,
Resigns the world to night and balmy sleep,
O'er the high cliff their dangerous trade they urge,
Below, tremendous roars the boiling surge:
As pendent from the straining cord they play,
I mark their slow-descending form decay.
The solan birds are hush'd in deep repose,
Fearless of danger from their hovering foes.
The sentinel betray'd, no signals fly,
And the death-fated squadrons gasp and die.
Till scar'd, the remnant start with hollow croak,
And wildly wheeling, mourn their plundered rock.
‘ When gathering clouds the blackening sky deform,
And sweeping whirlwinds swell the heaving storm,
While far at sea their solitary skiff,
The faithful matrons climb the shelving cliff;
With tears of love and anguish heaven implore,
To guide the labouring bark to Kilda's shore.
Each marks her shroudless husband, pale, aghast,
Rise from the deep, and ride the driving blast.
—The storm is hush'd; the prospering breezes play;
They mark the whitening canvas far away:
With faithful hearts (the only wealth they boast),
They hail the storm-tost nation to the coast.
Up springs the jovial dance, the festive lay,
And night repays the labours of the day.
‘ The simple maid, whose thoughts, devoid of guile,
Ne'er pass'd the limits of the sea-girt isle,
In ev'ry trouble finds a sure relief,
For mild Religion sooths her rising grief.
Does cold Disease slow waste her fading bloom?
Hope cheers her soul, and points beyond the tomb.
When lightnings flash, on vengeful pinions driven,
She chants her ev'ning prayer—and trusts in Heaven.
But me—nor Heaven, nor smiling Hope can cheer;
Wrapt in dark mists my future paths appear;
Bright to my view the scenes of childhood rise,
But gnawing Conscience blasts their brilliant dyes.
Though rob'd in bliss these halcyon pleasures spring,
Each pleasure bears a curse, each joy a sting.
One boon from Heav'n Matilda still may crave,
One melancholy boon—an early grave.’

On some occasions, the author expresses himself in a manner so dark and obscure as to be scarcely intelligible. When he makes his heroine say

'I share the sullen dignity of heaven,'—

we hope that he is not chargeable with any intentional impiety, though we think such expressions very unjustifiable.

MONTHLY CATALOGUE,

For MAY, 1798.

NATURAL HISTORY.

ART. 16. *Elements of Mineralogy*. By Richard Kirwan, Esq. F.R.S.L. & E. M.R.I.A. &c. Second Edition, with considerable Improvements and Additions. Vol. II. 8vo. pp. 520. 8s. Boards. Elmsley.

THE name of Kirwan deservedly ranks high among experimental mineralogists; and the present volume will by no means detract from his fair fame. It includes the salts, inflammables, and metallic substances, and some very valuable forms of analysis, mostly from Klaproth. We think, however, that some other improvements might yet be made, particularly the following:

First, The nomenclature of the saline substances appears in several instances to be wantonly and unphilosophically altered. Science of all kinds, especially chemical and mineralogical, is but just beginning to raise itself from the confusion of terms with which it has been overwhelmed; and it ought to be a very serious consideration with every author not to alter received terms without some good reason; least of all should it be done when it leads to improprieties and actual errors. We do not see the advantage of changing the name of *potash* to tartarin, nor of *soda* to natron, nor of *ammonia* to volalcali. We think, also, that the neutral salts are much more properly called by the names of their constituent substances, than by the appellations of the old chemists, derived from false theories, or from the places where they were first found, or from the persons who discovered them. Sulphate of soda appears to us a far better term than Glauber's salt, and muriate of potash than muriated tartarin or salt of Sylvius. Besides, Mr. Kirwan is inconsistent with himself: why does he use the terms nitrated soda and nitrous ammoniac, instead of nitrous natron and nitrous volalcali? A still stronger objection, however, lies against the confused use of the word *Epsom*; which sometimes means sulphate of magnesia, and sometimes simple magnesia. Thus we meet with the highly improper appellations, nitrous Epsom, marine Epsom, &c.—the substance known by the name of magnesia being sometimes called by this name, sometimes by that of Epsom, which last at the same time is also used for sulphate of magnesia. Lime, or calx, and selenite, are also indiscriminately used, though the latter is generally confined to the sulphate of lime. These appear to us important errors.

The *second* source of improvement would be in ceasing to express hardness, lustre, fracture, &c. by figures; and by substituting, wherever they are used, either new compound expressive words, like those of the Germans, or the explanations given of them at the beginning of the first volume: the increased size of the book would be well made up by the saving of time in the consultation of it.

Art. 17. *Stapeliæ novæ:* or a Collection of several new Species of that Genus, discovered in the interior Parts of Africa. By Francis Masson. Folio. Four Numbers. 4l. 4s. Boards. Nicol.

Mr. Masson has long been a resident at the Cape, as collector of new plants for Kew-garden. The number of species here figured and described is about forty, and composes a most valuable accession to the treasures of modern botany. The descriptions are precise, and the plates are admirable.

Art. 18. *Select Specimens of British Plants.* No. I. Imperial folio. Five Plates. 2l. 10s. Nicol. 1797.

The plates in this work are said by the editor, Mr. Freeman, to be taken from the drawings of some ladies. The plants figured are *Saxifraga granulata*, *S. Hypnoides*, *Serapias latifolia*, and *Brassica oleracea*, two plates. We do not remember ever to have seen their superiors in accuracy of delineation and in elegance. As to the utility of the publication, that is another question: it is scarcely worth while to purchase, at the extravagant rate of ten shillings for each plate, representations of the rarest and most beautiful of the vegetable race; much less when the plants are themselves neither rare nor very beautiful. The present publication can add nothing to the science of botany, for the plants which it contains have been repeatedly figured before, with sufficient exactness.

Art. 19. *Observations on the Structure and Economy of Plants.* To which is added the Analogy between the Animal and the Vegetable Kingdom. By Robert Hooper, of Pembroke College, Oxford, M. D. F. L. M. S. and Fellow of the Linnean Society, 8vo. pp. 129. 3s. Rivingtons, &c. 1797.

The subjects comprehended in this tract are, I. the anatomy of plants; II. the chemical analysis of plants; III. their natural functions; IV. their vital functions; V. their animal functions; VI. their generation; VII. the analogy between plants and animals.

It cannot be expected that, in the small compass of a pamphlet, subjects so various, so important, and many of them so much controverted, should be treated in any other than a cursory manner; and, accordingly, we think that we perceive a few errors in point of fact and arrangement, but they are not of great consequence. An accurate account of the anatomy, pathology, physiology, and analysis of vegetables, would be a most desirable and valuable work: but it would demand much time, much knowlege, and numerous experiments, to bring it even to a tolerable degree of exactness. If, however, the present tract should have any tendency to draw our great botanists to a *scientific* investigation of their peculiar province, it will yet, whatever be its own imperfections, deserve well of science in general.

ANTIQUITIES, &c.

Art. 10. *Illustrations of the Manners and Expences of antient Times in England,* in the 15th, 16th, and 17th Centuries, deduced from the Accompts of Churchwardens, and other authentic Documents, collected from various Parts of the Kingdom; with Explanatory Notes. 4to. pp. 420. 2l. 2s. Boards. Nichols. 1797.

Mr. Nichols having placed his initials at the close of the introductory preface, we presume that this volume is an additional proof of his unwearied attention to subjects of this kind. He observes that the use of books of accompts for ascertaining and exemplifying the prices of the several articles of life, in different ages, has always been acknowleged; and that, at the same time that they shew how œconomically our ancestors lived, they inform us how they could afford to live.

Among many uninteresting entries in the churchwardens' accounts of St. Margaret's, Westminster, we have several that may be deemed highly to the honour of the celebrated Dr. Busby; particularly, among other *items*, as his annual gift towards the parish-school, six pounds: which, one hundred and twenty years ago, may be set down as very handsome. The long inventories of sacerdotal furniture, as used in the Romish church, are not a little tedious in perusal; and those of domestic or agricultural implements may be more curious as matter of reference, than pleasant to read. The light that is thrown on antient customs is, in general, too faint to dispel the *palpable darkness* in which the private lives and manners of our ancestors, in the middle centuries, are now obscured and hidden from our view. As much, probably, as could have been done to elucidate, has been effected by the annotations of the late venerable antiquary, Dr. S. Pegge.

In so multifarious a collection, we should find it no easy task to offer to our readers any extract in series, unincumbered by unimportant articles;—we therefore refer them to the work at large.

The lovers of antiquarian study owe much to Mr. Nichols for his unabated industry in printing and elucidating so many masses of antient evidence; yet to those who are less ardent in the same pursuit, a general idea of the subject, formed on a judicious selection of *striking* instances, illustrative of peculiar habits of life in different ages, would be more acceptable than *every kind* of instance so indiscriminately given, and repeated without end.

It is observable that several of the articles have been already published: but the majority of them are taken from the original MSS.

EDUCATION.

Art. 11. *L'Art de parler et écrire correctement la Langue Françoise; ou Nouvelle Grammaire raisonnée de cette Langue; à l'Usage des Etrangers, qui desirent d'en connoitre à fond les Principes et le Génie. Par* M. l'Abbé de Levizac. 8vo. 5s. Elmsley. 1797.

This appears to us to be one of the best French grammars that has been published in this country, or perhaps in France itself. The author is not one of those journeymen writers, who, because they have learned to pronounce the French *à la Parisienne*, imagine themselves masters of the language, and annually pour forth new, crude, indigested systems on the credulous inhabitants of this metropolis. M. de Levizac is a man of letters and taste, who has made a particular study of his maternal tongue, and seems perfectly acquainted with all its beauties and defects. He has carefully perused the best grammarians and critics of his nation, availed himself of their joint labours, and added many judicious and useful observations of his own.

The Abbé divides his work into twelve chapters. In the *first* he treats of the *noun substantive*. The *article* is the subject of the *second*, one of the best in the book. Next comes the *adjective*; then the *pronoun*; then the *verb*, *preposition*, *adverb*, *conjunction*, and *interjection*, in the order here marked. The tenth chapter, which treats on syntax, and the figures of speech, in as far as grammar is concerned, is an excellent piece of composition. The rules are clear, the examples appropriate, and the observations just. What he says of the use of the *participle passive* ought to be carefully noted by every one who wishes to speak or write French with purity and elegance. In one thing, however, we disagree with the author: it is in what he says of the participle *reduite*, in the translation of *Infelix Dido*, &c.

> " *Pauvre Didon, où t'a réduite*
> *De tes maris le triste sort?*"

We are decidedly of opinion that Rollin and the gentlemen of Port-royal were in the right; and that, in all such cases, the *participle active* should be used *même en dépit de l'Academie*. The Port-royalists were learned philosophical grammarians, and contributed more than any others to bring the French language to the degree of perfection which it has attained; though it is yet far from the degree attainable. M. de Levizac has fairly pointed out its absurd *Gallicisms* and *Bizarreries*. These are the subject of Chap. IX. which deserves to be carefully studied by the learner.

Chap. XII., and last, is a very neat analysis of *The Death of Hyppolitus* in Racine's Phædra, addressed to a young lady whom the author, it seems, had taught the French language. Here not only the verbal arrangement, but the more recondite beauties of the verse, are excellently pointed out and illustrated by the author, who gives in this chapter a model of grammatical *exercise*, as it is termed, not easily to be equalled.

Annexed to the grammar are seven useful tables. The first contains such substantives as, in different genders, have a different signification. The second is a list of *countries*, *towns*, and *places*, which have always the *article* prefixed to them; and to which few strangers attend. The third table consists of *adjectives*, which assume different *meanings* according to their place and arrangement. In the fourth, the author gives some rules for placing, after adjectives, the prepositions *de* and *à*: but he confesses that they are hardly reduceable to rule; and that nothing but a familiar acquaintance with the language can here be our guide. In the fifth table, we have a list of verbs which govern the infinitive without the preposition; of those which take the preposition *de*; and of those which take the preposition *à*. Tables of the prepositions themselves follow, divided according to their regimens; and lastly, we have a table of adverbs of *time*, *place*, *order*, *quantity*, *manner*, and *comparison*.

As this work was composed chiefly for the sake of the English nation, it is a pity that the rules and precepts are not in English; as, in the present form, the work can be useful only to those who have made considerable advancement in the French language. To such we recommend M. de Levizac's book, as a most useful *vade mecum* in their future progress.

This *grammar* is only *one* part of the author's plan. He conditionally promises a *System of Rhetoric*, of the same cast; with a treatise *On the Art of Translating*; as applicable to the French and English languages. We trust that he has met with sufficient encouragement, by the sale of his grammar, to accomplish his design.

Art. 22. *The Little Family.* Written for the Amusement and Instruction of young Persons. By Charlotte Sanders. 12mo. 2 Vols. 5s. sewed. Dilly. 1797.

We have been peculiarly pleased with the perusal of this compendium of moral amusement for young readers; especially with the author's particular attention to the culture of benevolence and compassion. Yet it is to be observed that even benevolence itself may be carried to an impracticable excess; for it is hardly to be imagined that the children here instructed, or their amiable mother, should always have money at hand [even to profusion] for every opportunity that may occur. We much approve the introduction of circumstances and situations in town life; of virtuous distress; and of contented industry; which are here brought to view. Many such situations, no doubt, are to be found in the living world; and a variety of modes of usefulness may with great propriety and good effect be chalked out, for the advantage of young minds, in proportion to circumstances of rank and ability.

Two short dramas are introduced, *viz.* the 'Bird's Nest,' and the 'Little Gamester;' which, especially the latter, may afford salutary admonition to readers much farther advanced in years than those for whom this work has been immediately designed.

We should not forget to observe, also, that *astronomy*, easily and happily introduced, is one part of the rational entertainment here provided for the three children, the eldest of whom is twelve years of age. It may, however, be thought somewhat unnatural for them to discuss, with so much readiness, the distances of the planets from the sun, with their dimensions, motions, &c. &c. Yet, sublime and vast as the subject is, we will not say that its introduction into this work is absolutely useless. If such juvenile understandings cannot comprehend the whole of what they read, they may possibly gain some benefit from their early attention to so noble a study.

On the whole, whatever slight imperfections a critic might discover in these little volumes, we may justly recommend them as having a tendency to inform and meliorate the understanding and the heart; while they serve, very agreeably, to amuse the imagination.

Art. 23. *The Refuge.* By the Author of the Guide to Domestic Happiness. Third Edition, enlarged. Small 8vo. 4s. 6d. Boards. Button. 1798.

The short preface and longer introduction to this volume indicate the writer's good sense and observation. Lavinia, a lady of family and fortune, is left when very young to the care of an aunt, who is deeply interested in forming her niece to the polite and useful accomplishments, which endear society and embellish life. Under proper tuition, Lavinia answers all the expectations and wishes that had been raised: elegant in form, graceful in manners, she is early introduced to the most fashionable circles, and received with flattering attention:—but amid affluence and splendour, pleasure and praise, she still finds that happiness is absent. Reason and religion concurred to censure the thoughtless round of gaiety and dissipation; the present was melancholy, the future terrifying. To such a state of mind the succeeding pages of the work are adapted. The language is generally good, they contain some just and useful remarks, and they doubtless spring from the best intention:—but to discuss them farther would be to enter into the endless disputes in which high-calvinism and antinomianism are involved, and even to combat with the vague declamation of methodism:—for, though this writer is more correct and polished than some of that class, he abounds in repetition, and quotes numerous detached passages of Scripture, which, when viewed in a just connection, might lead to different conclusions from those that are here inferred.

Art. 24. *A Present for a Little Girl.* 8vo. 1s. Darton and Co. 1797.

And a very pretty present it is! Neat, and well adapted to the little people for whom it is intended. The cuts, too, are remarkably well executed; which we are glad to see; for why should not the pictures which are designed for the information, as well as the amusement of children, have the advantage of being good likenesses? For our part, we have no objection to neatness and elegance, even in the nursery.

Art. 25. *Youth's Miscellany,* or a Father's Gift to his Children: consisting of Original Essays, Moral and Literary; Tales, Fables, Reflections, &c. Intended to promote a Love of Virtue and Learning, to correct the Judgment, to improve the Taste, and to humanize the Mind. By the Author of the Juvenile Olio, &c. 8vo. pp. 294. 4s. bound. Newberry. 1798.

The favourable reception given to his former work* has encouraged this author, as we are informed in a sensible advertisement, to persevere in his plan; and has strengthened his conviction that his labours are not destitute of utility. The above title makes known to the reader what he is to expect:—natural history very suitably employs some of the pages; and the whole is well calculated to interest the attention of young minds, and to improve them. If, therefore, we have perceived some deficiencies of a less important kind, we shall not stop to point them out. The letters or essays are short, and conveyed in a proper style. The author indulges the hope 'that what has flowed from the heart will reach the heart,' and 'that the impression he has wished to make will be found safe, if not salutary.' We unite with him in the same hope.

---

* See M. R. vol. xix. N. S. p. 233.

Art. 26. *Obedience rewarded, and Prejudice conquered*; or the History of Mortimer Lascelles. By Mrs. Pilkington. 12mo. 2s. 6d. Boards. Vernor and Hood. 1797.

The history of Mortimer is but short, as the reader may expect when he is informed that it is not extended beyond his fifteenth year: but his family scenes and connections, his compliance as to the course of life proposed for him, the affection and wisdom of his mother, with other circumstances and incidents, are likely to interest the young reader, and at the same time convey principles and sentiments that may be useful in any station. The book accords very well with the account in the title-page, which informs us that it is 'written for the amusement and instruction of younger minds.'—The charitable expenditure, however, is rather profuse, and the supply furnished for the purpose is extraordinary and improbable.

Art. 27. *The New Children's Friend*, or pleasing Incitements to Wisdom and Virtue, conveyed through the Medium of Anecdote, Tale, and Adventure; calculated to entertain, fortify, and improve the juvenile Mind; translated chiefly from the German. 12mo. pp. 171. 1s. 6d. Vernor and Co. 1797.

This little work corresponds more *completely* with the promises of its title-page than is often found to be fact.—Trivial objections may indeed be made, as in p. 78, where we read, 'his father *learnt* him Latin,' instead of *taught*; which rather surprized us, as the language is generally correct, and, at times, rather above some of the readers for whom the volume is designed; and to whom we can recommend it.

POETRY, &c.

Art. 28. *The Whig's Supplication*; or, the Scots Hudibras: a mock Poem, in two parts, by Samuel Colvil. 12mo. pp. 152. 3s. 6d. St. Andrews. London, Ogilvy.

We know not why the oblivious sepulchre, in which this Scottish bard of the last century has so long lain quietly inurned, "hath oped its ponderous and marble jaws to cast him up again." If a new edition of *the Whig's Supplication* were now a desideratum, a biographical account of the author should have been affixed to it. The obscure conflicts of the Covenanters and Episcopalians of Scotland in the reign of Charles II. scarcely live in history; the manners of the times are obsolete; and the characters are no longer to be recognized. Whatever interest this work, then, may claim, must be derived from the genius of the poet; and it is indeed true that Colvil is not destitute of some portion of Hudibrastic humour: but if grotesque description, tedious harangues, and nauseous imagery, are too frequently protruded on his readers by the admirable Butler, they constitute, it must be confessed, the prominent qualities of his disciple;

ciple; from whose burlesque rhymes we are not disposed to hazard an extract, lest we should pollute our pages.

Art. 29. *The Invincible Island*, a Poem. With Introductory Observations on the present War. By Percival Stockdale. 8vo. 2s. Clarke. 1797.

In this zealous antigallican publication, our old friend shines more in the respectable character of a patriotic Englishman, than in that of a poet. His present composition is not sufficiently animated by dignity of sentiments, or any towering flights of imagination.

Art. 30. *Elegies and other Small Poems.* By Matilda Betham. 12mo. 3s. 6d. Boards. Longman.

The following extract from the preface to this collection will exemplify the good sense and modesty of the writer:

'I commit these trifles to the press with the anxiety necessarily resulting from a desire that they may not be deemed altogether worthless. Though the natural partiality of the writer may be somewhat strengthened by the commendations of friends and parents, I am well aware that no apology can give currency to imperfection.

'I have not vainly attempted to ascend to the steeps of Parnassus. If, wandering at its foot, I have mistaken perishable shrubs for never-dying flowers, the errors of a youthful mind, first viewing the fascinating regions of fancy, will not be rigidly condemned; for wherever there is true taste, there will be genuine candour.'

The poems turn on a variety of subjects, some of which perhaps are not happily chosen: for example, the *Fraternal Duel*, we think, is liable to very just objections: it is a tale calculated to inspire horror, without exciting sympathy; for surely the premeditated murderer of his brother must be rather an object of indignation than compassion;—and the moral tendency of the following lines may be questioned:

> 'Yet, if remorse could expiate his guilt,
> If the worst sufferings could the crime erase,
> If tears could wash away the blood he spilt,
> Then Anselm's penitence obtain'd him grace.'

It must be allowed that it is the height of presumption to set bounds to the mercies of God: but may it not give encouragement to vice, to flatter ourselves with the expectation of pardon for the greatest crimes, on the easy terms of what we call repentance; which, after all, may be fallacious, or at best imperfect?

We should probably have omitted this reflection, which may be deemed too serious for the occasion, did we not think that our writers of fictitious history, whether in prose or in verse, are often too indulgent to vice, and apt to ascribe too great an efficacy to repentance.

With pleasure we now turn to the general consideration of this lady's poetical talents, which are beyond the common sphere of merit. Miss Betham's imagination appears to be lively and vigorous, though tinged with a melancholy cast; probably the effect of her course of reading, rather than arising from any experience of the calamities of life. Her versification is sometimes incorrect; but it is, in general, harmonious and pleasing. The following poem may be given as a favourable specimen:

' THE TERRORS OF GUILT.

' Yon coward, with the streaming hair,
And visage, madden'd to despair,
With step convuls'd, unsettled eye,
And bosom lab'ring with a sigh,
Is *Guilt!*—Behold, he hears the name,
And starts with horror, fear, and shame!

' See! slow Suspicion by his side,
With winking, microscopic eye!
And Mystery his muffled guide,
With fearful speech, and head awry.

' See! scowling Malice there attend,
Bold Falsehood, an apparent friend;
Avarice, repining o'er his pelf,
Mean Cunning, lover of himself;
Hatred, the son of conscious Fear,
Impatient Envy, with a fiend-like sneer,
And shades of blasted Hopes, which still are hovering near!

' All other woes will find relief,
And time alleviate every grief;
Memory, though slowly, will decay,
And Sorrow's empire pass away.
Awhile Misfortune may controul,
And Pain oppress the virtuous soul,
Yet Innocence can still beguile
The patient sufferer of a smile,
The beams of Hope may still dispense
A grateful feeling to the sense;
Friendship may cast her arms around,
And with fond tears embalm the wound,
Or Piety's soft incense rise,
And waft reflection to the skies;
But those fell pangs which he endures,
Nor Time forgets, nor Kindness cures;
Like Ocean's waves, they still return,
Like Etna's fires, for ever burn.

Round him no genial zephyrs fly,
No fair horizon glads his eye,
No joys to him does Nature yield,
The solemn grove, or laughing field;
Though both with loud rejoicings ring,
No pleasure does the echo bring.
Not bubbling waters as they roll,
Can tranquillize his bursting soul,
For Conscience still, with tingling smart,
Asserts his empire o'er his heart,

And even when his eye-lids close,
With clamourous scream affrights repose.

'Oppress'd with light, he seeks to shun
The splendid glories of the sun;
The busy crowds that hover near,
Torment his eye, distract his ear:
He hastens to the secret shades,
Where not a ray the gloom pervades;
Where Contemplation may retreat,
And Silence take his mossy seat:
Yet even there no peace he knows,
His fev'rish blood no calmer flows;
Some hid assassin's vengeful knife
Is rais'd to end his wretched life.
He shudders, starts, and stares around,
With breathless fright, to catch the fancied sound;
Seeks for the dagger in his breast,
And gripes it 'neath his ruffled vest.'

We cannot afford our sanction to that inelegant abbreviation of the word *beneath*, *'neath*, in the last line of the preceding extract: several writers in verse, we must not style them POETS, have lately endeavoured to bring it into vogue: but surely their ill success will, in time, convince them of the absurdity of the attempt.

Art. 31. *Odes and Miscellanies*. By Robert Farren Cheetham. 8vo. pp. 184. 6s. Boards. Champante and Whitrow.

The author of these poems appears to be master of an easy flow of versification, but his sentiments, though of a moral cast, are trite, and seldom highly illumined by splendour of diction or lively imagery. In the following stanza, in the Ode to Chastity, an evident impropriety occurs:

'Thou, only thou, canst stand unmov'd,
Against the unerring dart,
Which Cupid, on his whetstone prov'd,
Flings, laughing, at the heart.'

We do not recollect to have heard before of Cupid's whetstone. Mr. C— might have seen, on some antique gems, a representation of Cupid pointing his darts: but surely the term 'whetstone' conveys an idea too much beneath the dignity of poetry!

The Lyric poems of this author, though not exempt from the charge of languor in some parts and obscurity in others, are on the whole preferable to his satires; which we particularly disapprove for their personality.

The sonnets and translations are not distinguished by any peculiar merit.—Brevity is the chief praise of each poem.

Art. 32. *Daphne*, a Poem. 4to. pp. 16. London. 1796. No Bookseller's Name.

Those who take a delight in the low burlesque of Scarron and Cotton may perhaps peruse this poem without disgust: but the classical reader will be displeased with the ludicrous turn given by the author to one of the most beautiful stories in Ovid's Metamorphoses.—Such kind of ridicule is unfavourable to the moral sense; and though it may derive a degree of reputation from the wit with which it is occasionally interspersed, it can never gratify an elegant and well regulated mind. The author, to us unknown, has done us the honour to dedicate this performance 'to the Monthly Reviewers;' —we are sorry that we cannot return his compliment by a more civil account of it:—but, as he is a man of pleasantry, he will probably take his revenge by laughing at *old Square-toes.*

Art. 33. *Blue Beard,* or *Female Curiosity,* a Dramatic Romance. By George Colman, the Younger. 8vo. 1s. 6d. Cadell jun. and Davies. 1798.

The author of this piece professes that, a pantomime not being forthcoming at Drury Lane for the Christmas holidays, he was induced, expresly for that season, to supply the place of Harlequinade. We shall not enter into a regular examination of either the fable or the incidents; for, in fact, we know no rules by which our criticism should be directed. We have heard, and believe, that Mr. Colman has executed his design with considerable ability; but we are sorry that such abilities should be employed in the service of the Smithfield Muses. We wish to see that gentleman renounce entirely the province of the marvellous incredible legends, and the whole monstrous offspring of extravagant fancy, in which truth and nature are never observed. From some specimens of his genius, we think that we have a right to expect better things from his pen, whenever he shall choose to return to the verge of human life.

> *Respicere exemplar vitæ morumque jubebo*
> *Doctum imitatorem, et veras hinc ducere voces.*

Art. 34. *False Impressions*; a Comedy in Five Acts, performed at the Theatre Royal, Covent Garden. By Richard Cumberland, Esq. 8vo. 2s. Dilly. 1797.

To raise a laugh by any means, by improbable incidents, by pun, quibble, and cant phrases, seems to have been, for some years past, the design and scope of modern comedy: but in the piece before us Mr. Cumberland has scorned to aim at applause by such unworthy artifices. The subject has a moral tendency; its main object being to explode a most pernicious practice, which has too often been the pest of society. Nothing deserves the lash of the satiric muse more than the insidious tale-bearer, who, to serve his own selfish purposes, endeavours by whispers, by lies, and by calumny, to blast the characters of good and honest men. The fable is interesting; the language, in general, is pure and elegant; and some of the situations are well imagined: but, in the delineation of characters, the author does not seem to have recollected that a close imitation of life and manners is the true province of comedy. The maker of *false impressions* is an attorney; but the manners of men engaged in that profession are totally neglected. *Earling* tells lies and whispers like any other bad man: whereas, if he acted on all occasions with professional artifice, the colouring might have been more strong and glowing

ing throughout the piece. The *Tartuffe* of *Moliere* might well have served Mr. Cumberland as a model. When compared with that excellent comedy, and with Congreve's Double Dealer, the present piece does not appear in a very advantageous light.

Art. 35. *The Mysterious Marriage*; or the Heirship of Roselva, a Play, in Three Acts. By Harriet Lee. 8vo. 2s. Robinsons. 1798.

At a time when the fashion of the day allows dramatic pieces which cannot be called either tragedy or comedy to take possession of the stage, it is not a little surprising that the play now before us was not admitted to the advantages of a public exhibition. We do not profess ourselves friends to the new and equivocal species of dramatic poetry: but we incline to the opinion that Miss Harriet Lee's performance was fairly entitled to the honour of public representation. In the perusal, it has afforded us real pleasure: the style is elegant, and the versification is not only correct, but harmonious. *Iron Chests* and *Spectres of the Castle* have attracted numerous audiences, while Miss Lee has been obliged to lock up her performance in hopes of better times. She says that 'It is more than two years since the manuscript, from which the following play is printed, was read by several acquaintances, among whom was *Mr. Colman*, whose letter on the subject is dated October 1795. The difficulty that attends producing any piece to advantage on the stage, has hitherto inclined the author to consign her's to obscurity; but as the theatre will soon probably become a "LAND OF APPARITIONS," she hastens to put in her claim to originality of idea, though the charm of novelty may be lost. The *Female Spectre* she has conjured up, was undoubtedly the offspring of her own imagination; yet she is now obliged to produce it to disadvantage, or expose herself to the charge of being a servile imitator.'

Whether the ghost conjured up by Miss Harriet Lee was known to the author of the *Castle-Spectre*, we cannot say: but we are sorry to hear a lady of her merit say, in a mournful yet dignified manner, that her scenes were intended for decoration, and many of the verses for music: yet that unfortunately she is, at last, obliged to publish her work without any of those embellishments.

Art. 36. *The Castle Spectre*; a Drama. By M. G. Lewis, Esq. M. P. 8vo. 2s. Bell. 1798.

After having read this—*What do you call it?*—a drama, it seems, it must be, we cannot but regret that an author, whose talents seem designed for better things, should condescend to make us stare at *Groves*, and *Suits of Armour*, and *Pedestals* with *Names*, and the *River Conway*, and, in short, whatever presented itself to his imagination. The whole, we find, depends for success on the effect of the *Castle Spectre*; and therefore all that we shall say is, that it seems extremely easy to *pen a ghost*, not indeed in *Shakspeare's manner*, but of the silent kind, as in the play before us. Mr. Lewis, we have no doubt, will draw after him a train of imitators: but it is to be hoped that he himself will retire from the regions of the marvellous.

Art. 37. *Christ's Hospital,* a Poem. By T. S. Surr. 4to. 2s. 6d. Longman.

Among the numerous public charities which adorn this Island, there is not one nobler in its institution and more beneficial in its effects than Christ's Hospital: from the liberal plan of education adopted in that seminary, the attention paid to genius and disposition, and the pains taken to inculcate the purest principles of morality and religion, together with the means of rewarding merit, vested in the society by their large possessions and extensive patronage, —it is not wonderful that, of the boys educated by this charity, the greater part should prove useful citizens; many acquire considerable eminence as officers in the navy, or as merchants and traders; and some distinguish themselves in the learned professions, or benefit their country by their improvements in arts and sciences. Surely all persons must applaud the motive of Mr. Surr, whatever opinion they may form of his poetical talents, in thus paying a tribute of gratitude to the place of his education, and to the memory of those illustrious persons to whose bounty he feels himself so much indebted. —The sentiments in this poem are such as no man can disapprove: but of the versification, our duty compels us to say that it is in general tame and languid.—The following lines may serve as a specimen:

'But chief I love in fancy to repair
On Sabbath ev'nings to the Hall of Pray'r.
O ye, within whose bosom warmly glows
A heart, that pitying throbs for human woes;
A heart, that swells with grateful, joyful sense,
When Mercy smiles on helpless Innocence;
O hither bend your steps, here raptur'd gaze
On living monuments of Edward's praise!
Here view, beneath one roof, the num'rous train
Of Sorrow's offspring, Bounty's stores maintain!
Here view on orphan brows Contentment's air,
The smile of Innocence devoid of care!
A band of brothers! scions of one stock!
In the world's wilderness, a helpless flock;
Whom Mercy shelters on this hallow'd ground,
From Want, and Woe, and Vice, which prowl around!'

Art. 38. *Belinda;* or, the Kisses of Joannes Bonefonius of Auvergne, translated, and accompanied with the original Latin. 8vo. 4s. 6d. Kearsley.

The mistress of Philarete, by George Wither, is one of the earliest and best specimens of erotic poetry which our language as yet can boast: had that poem been separated by the author into a number of distinct ditties, many of them would have been handed down from anthology to anthology, and would have attained a classical rank in the library of the Graces. The ease of Prior is sometimes vapid and often vulgar; and he has bequeathed us but few pieces in this vein, that are of sterling and perpetual value. The collections of Dodsley and of Pearch may here and there afford a knot of lines worthy to have been produced by the tender passion: but in general our poets have disdained to compose on the sofa, and to mould into articu the ambrosial air of a kiss. Some indulgence, therefore, is y to the writer who attempts to rival, in our language, the del finished productions of a softer region, and gives us to qu mystic * nectar of the fifth fountain.

The following '*Greeting to his Mistress,*' considered as a t tion, has the merit of strict fidelity to the text:

> '*Salve mélque meum atque amaritudo,*
> *Otiúmque meum, negotiúmque;*
> *Meus Phosphorus, Hesperúsque, salve.*
> *Salve, lúxque mea, et meæ tenebræ;*
> *Salve, errórque meus meúsque portus.*
> *Salve, spésque mea et mei pavores.*
> *Salve, nílque meum, meúmque totum.*
> *Sed quid pluribus? O ter ampliúsque,*
> *Salve, tota Acharísque Pancharísque.*

> 'Hail, honey'd fair, my bitterest joy,
> My leisure's bliss, my fond employ!
> My morning-star of cheering blaze,
> My star of eve, I hail thy rays!
> Hail thou my day, my night in one;
> The port I seek, the rock I shun!
> Hail thou my hope, and thou my fear;
> My nothing, yet my all that's dear!
> Hail, various maid, whate'er you be!
> Bewitching contrariety!
> Hail all Belinda can express
> Of beauty, or of ugliness!'

As the author proceeds, the more facility he seems quire, in expressing with euphonious neatness the pretty poignant and voluptuous diversifications of similar love-th which form the whole merit of the original. Most of these however, are too licentious for general circulation.

The preface contains curious particulars of Bonefonius.

Art. 39. *Poems*, by J. Hucks, A. M. Fellow of Catharine Cambridge. 12mo. 3s. 6d. Boards. Deighton, Debret 1798.

These poems possess a degree of animation and spirit, from their reader will form a favourable opinion of the good sense, disposition, and benevolence of the writer. The following on reading Mr. Rogers's celebrated poem on *the Pleasures of* *mory* be given as a specimen:

> 'O teach me, Thou! who with prophetic fire,
> To memory erst hast struck thy silver lyre;
> Sweet bard! who with creative pow'r canst give
> The faded hours of life again to live;
> Teach me, like thee, to feel the pensive theme,
> And draw ideal bliss from memory's dream.

---

* See the seven fountains of Sir William Jones.

But fond enthusiast! can thy magic art
Erase the "written troubles" of the heart?
Was life's long voyage e'er pass'd with guiltless ease,
With skies unclouded and unruffled seas?
Does recollection leave no sting behind,
Nor sad associations cross the mind?
No secret pang the afflicted bosom rend,
When memory speaks of a departed friend?
The obdurate heart no deep-felt sorrow move,
When snatch'd by cruel fate from those we love?
No fond regrets, no sigh unbidden rise,
To think how fast life's envied morning flies?
Could man reject from memory's crouded page,
The crimes that sully each succeeding age;
Blot from the tablet many a mournful tale,
And draw o'er sorrow's form oblivion's veil;
From memory's fount revolving hours to cheer,
Or stay the thought that woke the latent tear;
Then would I dwell with thee, mysterious Power!
In lonely vale or pleasurable bower;
And backward oft would turn my anxious view
To youth's blithe hour, and all its scenes renew;
Muse o'er the happy past with careful eye,
And hail thee, source of bliss, O! pensive Memory!
But fond enthusiast! on this earthly vale,
Youth's adverse hours what countless thousands wail?
And ah sweet bard! it is not theirs to sing
The sunny hours of youth's delightful spring;
No more for them hope's renovating power
Gladdens the morn, or gilds the evening hour:
To them the forms of other times appear
Dark as the storms of the departing year:
Hence then, loath'd Memory, to thy secret cell,
There bound in chains eternal ever dwell:
Oh! may some dim horizon intervene,
And close with thickening clouds the backward scene;
Nor more the records of the past renew,
Lost in the gulph of time for ever from my view.'

ART. 40. *Poetry Miscellaneous and Dramatic.* By an Artist. 8vo. pp. 144. 3s. 6d. sewed. Printed at Edinburgh. Cadell jun. and Davies. London.

A poet and an artist are supposed to be alike susceptible of the beauties of nature: but every artist is not a poet, nor every poet an artist; and it requires very different talents to represent a landscape on canvass, and to write a descriptive poem.—Painting, in its imitations of naturè, makes a direct appeal to the senses, and may in general be exact: but it is confined to one moment of Time.—Poetry has the advantage of viewing objects in succession, and, above all, of animating almost every part of the creation with passion and sentiment. Of this distinction, the writer now before us appears to be sensible; and he has adorned his poem on *Esk water* (in Scotland) with moral sentiment and historic narrative:—but, unfortunately, sification is tame and prosaic; and, although he is not desti feeling, he seems not to possess that vigour of thought, ar quickness of discernment, which enable the true poet to catcl beauty of nature and art, and by the magic of his numbers us with admiration and delight.—The following lines will p please more from the moral truths which they convey, tha their poetical beauties:

'Know, young enthusiast! tho' thy bosom beat
With strong emotions, in the green retreat,
Tho' transport smiling hover o'er the scene.
Thy lasting pleasure must be sought with men.
False is the craz'd imagination's strife,
To shun in shades the common cares of life.
False is the hope the landscape's charm will last,
If pride, or sloth, enerve the glowing breast.
False to extol the hermit's holy bed;
For ends more sacred man was social made.
To him alone, who, with industrious aim,
Pursues an useful art, and honest fame;
To him, who seeks his fellow's wants to know,
Who feels a brother's bless, a brother's woe;
To him, alone, does nature bounteous reign,
And smile eternal o'er the wide champaign;
And thus, in grotto, or in green abode,
To relish nature is to walk with God.'

We suppose that the word *bless*, in the above extract, is an of the press; or a Scotticism.

The dream of St. Cloud, a dramatic Poem, is a very singula position. Nearly all the persons introduced into it are shades,—s fairies, &c.:—but this may suit the modern taste for spectr supernaturals. The conduct of the drama, though peculiar, interesting; and its chief characteristic is a wildness of imagin with its usual concomitant, a confusion of ideas.—The other have little to recommend them, if we except one intitled *the l tute*; which seems to have been written with a good intentio probably contains too just a description of the situation of unfortunate females in the metropolis.

Art. 41. *Opuscules Poetiques, par l'Auteur de l'Epitre à mon* 8vo. pp. 48. Chelsea. 1797.

As far as our duty to the public would allow, we have hit been willing to receive with indulgence the literature of the F emigrants, to assist the multitudinous subscriptions which they announced, and to facilitate the advertizement of talents which seeking in honest industry a refuge from want, and a consolati adversity. By this time, the unfortunate fugitives must gen have chosen their destination: those who persevere in leaning o public benevolence have no longer a right to class a contribution their friends with those fair barters of money for books, which i no obligation and infringe no independence. If they continu trade of authorship, they ought to deliver works that are worth reading: an eleemosynary levy would be more efficient to them, unincumbered with the expences of paper and printing. We shall in future scan with a severer eye. In this short collection of mediocre poems, we see little to praise, even in the parallel translations. *The Unfortunate Pair* is the longest and the best.

Art. 42. *Trifles of Helicon.* By Charlotte and Sophia King. 8vo. 3s. Ridgway. 1798.

We would not by any means say that these young writers are destitute of poetical talents, yet we certainly wish that they had suffered their productions to be more matured, or had been solicitous to render them more correct, before they had presented them to the cold and fastidious judgment of the public.

Art. 43. *Thalia to Eliza*: a Poetical Epistle from the Comic Muse to the Countess of D——. In which various eminent Dramatic and Political Characters are displayed. 8vo. 1s. Richardson. 1798.

The comic muse writes to *the Countess of D——*, as to an old friend who now wears a new face, and displays new manners, and a change of disposition,—with which Madam Thalia is not altogether well pleased. Accordingly, she reminds the lady of past times and quondam connexions, and talks of short memories, &c.—but the worst part of the story is the charge of *ingratitude*; for which we hope there is no real foundation.—The poetry of this familiar epistle is not, in general, contemptible: but we observe some incorrect lines, and here and there a little *prosing*.

HISTORY, BIOGRAPHY, &c.

Art. 44. *An Account of the Life of Muley Leizit*, late Emperor of Marocco. Written by a Spanish Agent at the Moorish Court, who witnessed the Events of Leizit's Reign, and who, by his Intrigues, accomplished that Emperor's Fall. Translated from the original French. To which is prefixed (subjoined), A short Review of the Moorish History, from the earliest Times to the Accession of Muley Leizit; with a philosophical Inquiry into the Causes which have hitherto retarded the Civilization of the Moors. By Robert Heron. 8vo. pp. 246. 3s. Ogilvy. 1797.

The history of Mula Al Yezid is connected only by a tissue of crimes. This barbarous prince was born in 1748. His mother was of a Hessian family, and the favourite Sultana of the Emperor Mula Mohammed. The profligate conduct of young Yezid compelled that monarch to banish him from court; and with this view, he was deputed on three pilgrimages to Mecca. On his return from the last, he sought refuge in a sanctuary hallowed by the superstitions of the Moslems; and during his protracted residence there he contrived, notwithstanding his vices, to acquire so universal a popularity, that a formidable body of troops was collected to place him on the throne, and to depose the old Sultan, whose administration was distinguished by justice, beneficence, and clemency. This venerable monarch took the field in April 1790, to subdue his rebellious son:

but, exhausted by age and still more by grief, he died, a few leagues from Sallee. Two days subsequent to this event, Mula al Yezid ascended the throne of Morocco, to the exclusion of his brothers. It is not our design to sully our pages with a detail of the atrocious cruelties and unnatural debaucheries, which (excepting his unsuccessful attempt against Ceuta) constitute the sole annals of his reign. Against Spain he nourished a singular animosity: but the cabinet of that country, by means of a secret agent, (the author of this work,) excited a conspiracy against the tyrant, in conjunction with a military commander named Ben Naser. The latter, at the head of a powerful army, penetrated, in February 1792, to the vicinity of the capital, where Mula al Yezid received his death wound in leading on his troops to the assault. His reign lasted only two years; a short period, but replete with horrors. For the sake of humanity, however, it must be remarked that, from the pen of a partizan, like the author of this tract, impartiality cannot be expected; and that the popularity of Yezid is scarcely compatible with the infamous actions ascribed to him while a prince.

To a translation of the foregoing work, Mr. Heron has subjoined a convenient epitome of the blood-stained annals of Morocco, compiled from D'Herbelot and others. The family now seated on the throne of that empire, however degenerate they must be thought, was originally raised to it by the virtues of their ancestor, Mula Ali, a descendant of the prophet, about the middle of the last century. From Ali, Al Yezid was the eighth in succession.—The causes to which Mr. Heron attributes the permanent barbarism of the Moors are, some of them at least, common to nations which have attained, nevertheless, a high state of comparative refinement. We will only enumerate, and leave them to the reflection of our readers: 1st, the Mohammedan religion; 2dly, despotism; 3dly, original ignorance and barbarism; (Were the Moors derived from a peculiar stock?) 4th, the warmth and fertility of the climate; 5th, their vicinity to savages; 6th, the mutual hatred between them and the Christians; (Is this the cause, or an effect?) 7th, the servile state of the female sex.

MILITARY.

Art. 45. *A Treatise on Military Finance*; containing—I. The Pay, Subsistence, Deductions, and Arrears of the Forces on the British and Irish Establishments; II. The Allowances in Camp, Garrison and Quarters, &c. &c. III. An Enquiry into the Method of Clothing and Recruiting the Army; IV. An Extract from the Report of the Commissioners of Public Accounts, relating to the Office of the Pay-master-general. With an Appendix, comprising the Regulations for the Home Encampment; new Daily Rate of Consolidated Allowance; Addition to the Pay of non-commission Officers and Privates, made 25th May 1797. Establishment of the Volunteer Companies, and Corps of Yeomanry Cavalry, &c. A new Edition, corrected up to the present Time. 12mo. 3s. sewed. Egerton, &c.

In our Review vol. lxviii. p. 362, we noticed the first edition of this work, and suggested its utility to gentlemen of the military profession.

session. The title-page of this edition informs us that it is corrected to the present time; and the editor observes, in his prefatory advertisement, that he 'has procured every information from the public offices;' and hence he justly appears to have 'flattered himself that the present edition (which is almost an entire new work) will be found still more useful to agents, pay-masters, and army officers of every rank, than those which preceded it.'

RELIGIOUS *and* POLEMICAL.

Art. 46. *Three Sermons on a Future State.* By the Rev. R. Shepherd, D. D. Archdeacon of Bedford. 8vo. 2s. 6d. Nicol.

The subject of these sermons cannot but entitle them to the notice of serious and well-disposed minds; especially at a period in which so much speculative discussion of the immortality of the soul has been indulged.

In the first discourse, Dr. Shepherd advances arguments in favour of a future state of rewards and punishments, drawn from the attributes of the Deity, the unequal distribution of happiness and misery in this world, the wonderful power of the human intellect, its restless inquiries into Nature, and above all from our dread of annihilation, and longings after immortality.—In the second sermon, he considers the nature of our happiness in a future state; and on this subject he speaks with becoming modesty. His opinion seems to accord with that of Dr. Scott, and other learned and pious divines, in supposing that our virtuous attachments will not be extinguished by death, but that the ties of parent, child, husband and wife, relation and friend, will exist under certain limitations in a happier and better life. This doctrine is extremely consolatory, and may be supported by very strong arguments. The following extract, we believe, will be read with pleasure:

'If this doctrine, saith the Sceptic, so important in itself, and so conducive to the comforts of the human mind, be true; why is it so faintly delineated? why shaded to us in the dark ground of conjecture, rather than painted in the glowing colours of incontrovertible truth?

'Why, it is farther urged, hath even Christianity, whose boast is to have brought truth and immortality to light, afforded us no information of the nature of such a state?

'As to the first exception, the arguments advanced in the preceding discourse prove it, I think, to be not sufficiently founded. I do not conceive the doctrine of a future state to be faintly adumbrated. The arguments, indeed, which reason supplies in evidence of this truth, may some of them be of such a nature, as the gross of mankind, unused to abstruse speculations, are not able to comprehend or pursue. But without those arguments, the doctrine is generally admitted. Nations unrefined by science, untrained to the subtleties of argumentation, especially as employed on abstract subjects, with universal consent acknowledge it. It is an opinion natural, congenial to the human mind; no matter whether with philosophic acuteness unlearned men can give reasons, why it must be so: God is their Teacher, he wrote it on the mind of man, and the lesson must be true.

'It might indeed have been more evidently declared; and to give full weight to the objection, let us for a moment suppose it had been so, and consider the consequences. Supposing our Creator had confirmed it to us in a stronger and a clearer manner, supposing he had made it a subject of demonstration, had given us assurance of it by a continued train of messengers from another world, and that the object of their mission had been to picture to us the endless pleasures of that world; let us consider what effect it would have on us, as inhabitants of this. Man is by his Creator placed in this world as an active and social being; he has many relations in life assigned him, he has many duties to fulfil. The world exhibits to him a busy stage, and calls forth his best exertions in the performance of the part that is cast for him. He has his own wants to satisfy; and, according to his station, those of others to provide for. He has difficulties to encounter; and to cheer and support him in the discharge of such his painful labours, consistent gratifications are allowed him. But shew him in full blaze the felicities of another life; and what a cloud would they cast on this? He would lose his relish for the comparatively poor, and contemptible pleasures, which his gracious Creator hath holden out to him here, as sweetners of his cares, and incitements to duty. The business of life would stagnate; and as the incitements to it ceased to stimulate, the duties themselves would be disregarded. In vain aspirings after that future happiness which is placed before his eyes, he would overlook the purposes for which he was stationed here: every concern of life would be a burthen to him; and, in the near view of the happiness before him, he would be in danger of losing it, by neglecting the means appointed as the qualification for its attainment. For this world is a state of trial and probation, which calls forth our best exertions in the discharge of active duties. It exacts the practice of many virtues; and the successful conflict with many temptations. The mind must be tried and purified; before it be exalted.

'These considerations may suffice to evince the futility of the exception to the truth of a future state, from the defect of a more absolute assurance of the reality of it, than our Creator hath seen fit to afford us; they will also demonstrate the wisdom of the Deity, in not superseding the duties of this life by giving a more explicit assurance of another, than He has been pleased to grant us: and the arguments, that have been already urged in evidence of the reality of that other, will illustrate the Divine Goodness in indulging us with such perception of it; as is sufficient to afford us the strongest motives to perform our duty here, in order to render ourselves worthy of that happiness which is announced to us hereafter.'

It may be said that there are no arguments in these sermons that have not been frequently advanced before: but every man must allow that some truths cannot be inculcated too often; and of all truths, that certainly is the most important which gives us comfort in this world, and secures our happiness in the next. Deists and Atheists might be told that, while they take so much pains to revive the exploded opinions of Hobbes, Toland, Tindal, and other writers of that cast, by dressing up their arguments in a new form, they cannot, with any appearance of candour, refuse to the defenders of Christianity the liberty of consulting those learned and able divines, whose writings can never be contemplated without delight and advantage.

In his third discourse, the worthy author chiefly insists on the well known doctrine that death is a *change* of existence, and not an *annihilation* of it. That this is the faith of the church of England will not be disputed; and it must also be allowed that it is supported by very strong arguments. Those who are conversant with the writings of Dr. Scott and Bishop Bull can scarcely refuse their assent to an opinion so flattering to our virtuous affections and benevolent habits. Though Dr. Shepherd may not be equal to those great authors, yet his discourses seem well calculated to inspire pious thoughts, and a just sense of the duties of morality and religion.

Art. 47. *A Charge delivered to the Clergy of the Diocese of Durham,* at the Ordinary Visitation of that Diocese in the Year 1797, by Shute, Bishop of Durham. 8vo. 1s. Payne, &c.

The right reverend author of this publication is not less distinguished by his exalted station in the church, than by his laudable zeal for the promotion of Sunday-schools, and his endeavours to render the situation of the lower ranks of society more comfortable and happy; not only by communicating to them useful and important instruction, but by annually expending considerable sums on their account; as well as by other judicious and well-directed charities. On subjects of this kind, the sentiments of this worthy Prelate must have great weight, and are therefore entitled to more than ordinary respect.

Though we agree with the learned bishop in lamenting the lukewarmness and indifference in Christians respecting the essentials of their religion, we do not conceive them to be adequate causes of that scepticism and infidelity which has been of late so prevalent among us. Might we not rather ascribe the source of this pestilent evil to our fondness for foreign manners and French literature; especially to those pernicious writings which are so often introduced into our seminaries of education? We doubt not that the Bishop of Durham, on farther consideration, will accede to our opinion, since he seems to be fully sensible of the importance of a religious education: we only wish that he had more copiously enlarged on the subject.

Art. 48. *The Doctrines of the Church of Rome examined.* By the Rev. Bryan Janson Bromwich, A.M. 8vo. 2s. Pridden. 1797.

This work is written with great asperity against the errors of the church of Rome: but we can see nothing new in the author's arguments; and it requires no great powers to prove that the Pope has no pretensions to infallibility, and that the doctrine of transubstantiation is inconceivable, if not absurd and impious. Persecution for religion no sophistry can vindicate: but, if we say that it is peculiar to the Roman Catholic religion, we suffer our prejudices to mislead us. It cannot be denied that all sects of Christians have persecuted in their turn, when they have possessed the power.

NOVELS.

Art. 49. *Parental Duplicity; or the Power of Artifice.* By P. S. M. 12mo. 3 Vols. 10s. 6d. sewed. Kearsley. 1797.

The mercenary views of parents, and the perverse inclinations of children, with respect to marriage, have proved a copious subject for novel-writers, and have contributed to the support of many members of that respectable fraternity; whose labours would be well entitled to encouragement and reward, did they, by a train of incidents sufficiently diversified to keep curiosity alive, at the same time exhibit the effects of virtue and vice in securing happiness or producing misery:—but whether it be that, in our present high state of civilization, we are apt to consider rank, fortune, and external grace, as necessary ingredients in our conception of human excellence, certain it is that the generality of such writers are very liberal in bestowing all these advantages on their heroes and heroines. Never did we meet with a greater display of this kind of generosity than in the work before us; in which some of the persons seem to possess the singular power of spending their money without diminishing their fortunes. At the same time, it is but justice to the author to observe that his characters, though not always delineated with the greatest strength or propriety, are such as may be found in fashionable life. The heroine, Miss Beverley, is endowed with every virtue; she commits but one error, for which she is very severely punished. Sir Charles Beverley's character is not uncommon: we have known fathers, actuated by the same base motives, exact similar sacrifices from their daughters: but they seldom conduct themselves afterward with so much dignity, fortitude, and resignation, as are displayed by Lady Belmont. Fitzallen, though a composition of deceit, luxury, profligacy, and cruelty, is a picture, perhaps not much exaggerated, of those pests of society who, under the advantage of an imposing exterior and a few fashionable accomplishments, insinuate themselves into the confidence of young men of rank and fortune. We think it a defect in the novel, that, after all his nefarious deeds, justice does not overtake him. In other respects, the moral tendency of the work is unexceptionable; and it may afford amusement and some degree of instruction.

Art. 50. *Cinthelia*; or a Woman of Ten Thousand. By George Walker. 12mo. 4 Vols. 14s. sewed. Crosby. 1797.

In this novel, we meet not with that lofty strain of high-flown sentiment, and that affected refinement of manners, which shine with tinsel glare in many of our modern publications. No false principle of morality is inculcated; and the example of Cinthelia may not be without its use, as it shews that a true sense of religion, and a strict adherence to the duties which it enjoins, will enable a person to rise superior to the frowns of fortune, and even to resist the most powerful temptations. Cinthelia is bred in an humble station of life, and possesses few qualities which every woman may not acquire; though few, we believe, would have acted with so much propriety in the difficult and trying situations in which she was placed. We know not whether her marriage with Mobile can be defended, when her heart was engaged to another: but her motive was to relieve her father from his distress; and it is well known that an opposition of duties, however perplexing it may prove to a moralist, is the life and soul of a novel-writer. Mobile proves himself very unworthy of such a woman as Cinthelia, and the poverty and distress into which he falls are the natural consequences of a vicious and profligate course of life; yet his reformation at last is brought about by means within the verge of probability. The incidents are not beyond what might be supposed to happen in real life: but they are for the most part of a melancholy and unpleasing nature. The author seems to be fond of that species of humour which has been termed broad farce; and in describing the manners of *cits*, although he seems to have drawn from existing originals, it is not impossible that the picture may be too highly coloured. Some of the scenes may be censured as indelicate; and we can say little in favour of the language, which is frequently vulgar.

Art. 51. *Adeline de Courcy.* 12mo. 2 Vols. 6s. sewed. Cadell jun. and Davies. 1797.

The story of this novel is romantic. The heroine, after many trials and difficulties, is at length married to the man of her choice. The character of Zodisky is not such as we often observe in life: but the example of his honour, generosity, and disinterested love, is not only pleasing to the reader's imagination, but may have a good effect on his heart. The Marquis de Rozancourt, masked by the most specious manners, conceals a disposition cruel, mean, and selfish; yet, though we rejoice in his detection, and consequent punishment, we cannot help wishing that this had been brought about by other means: for, however defective our laws may be in avenging crimes of all others the most destructive to the peace and happiness of society, danger may arise from every man's assuming a right to redress himself, when injured; and the practice of duelling should never meet with countenance and encouragement from those who are capable of reflecting on the evils which attend it. In other respects, the moral of the present work is unexceptionable; and, in particular, the advice which Zodisky gives to his brother may be read with pleasure and advantage. These volumes appear to be the production of a female pen.

Art. 52. *The Rector's Son.* By Ann Plumptree, Author of *Antoinette.* 12mo. 3 Vols. 10s. 6d. sewed. Lee and Hurst. 1798.

Though this novel be written with too little attention to the "*lucidus ordo*" which brings various events to the mind with pleasure, and all the force of impression, yet it affords many lessons from which youthful readers may gather instruction. The impetuous yet amiable character of young Meadows (the hero of the tale) is held out to the edification of those who, with strong passions and warm hearts, plunge themselves into calamities which embitter a great part of their lives. The steady and elevated character of Colonel Rainsford may instruct those who suffer unjust calumny, that fortitude, joined to conscious innocence, must in the event triumph over its most inveterate enemies. The character of Cecilia, who is betrayed by inexperience, high spirits, and uncommon charms of person, into
the

the dishonourable class of coquettes, meets with due disgrace, in the desertion of her more respectable admirers, and in the general contempt of her friends. The story of the worthless Dawkins, and his villanous associates, terminating in misery and ruin, is a striking example of the folly of confiding in men who are destitute of character and principle.

Some part of the narration appears to us to be romantic; and some of the circumstances are improbable. We cannot reconcile to our notions of human nature, young Meadows's conduct in leaving his bride behind him on his departure to India; as he is represented to possess the most ardent and affectionate disposition. We likewise object to the letter of Cecilia, who, in order to revenge the cold and distant conduct of the Rainsfords, accuses herself of prostitution, in order to implicate Colonel Rainsford, her friend, (a married man,) in the crimes of perfidy and seduction.

POLITICAL, &c.

Art. 53. *An Answer to an Address to the People of Great Britain, by the Bp. of Landaff*, in another Address to the People. By Benjamin Kingsbury, formerly a Dissenting Minister at Warwick. 8vo. 1s. Westley.

Mr. K. treats the Bishop of Landaff with no kind of ceremony, and seems as angry with him as a French republican would be, for his late Address to the People of Great Britain. We would allow Mr. K. merit as a writer, but his Answer is too declamatory, and by no means what we can thoroughly approve in these times.

In opposition to the Bishop's conviction 'that the number of real republicans in the kingdom is extremely small,' he asserts that 'the number is not small, and that it is rapidly increasing;' of this, however, he gives no proof, but only tells us that this will be the case 'as long as the present ministers remain in office.' Does Mr. K. mean to say that these republicans are only retained in their principles by the measures of ministry, and that they would renounce them on a change of ministers? We trust that the assertion itself is without foundation, and that a sincere love for the Constitution generally prevails. Those who wish for reform cannot, if this wish be blended with the love of their country, be desirous of calling in the assistance of the French to forward it.

Art. 54. *A Letter to the Right Reverend the Bishop of Landaff*, recommended to the Perusal of those into whose Hands his Lordship's Address to the People of Great Britain may have fallen. By a Plebeian. 8vo. pp. 30. 1s. Crosby.

If this plebeian be more polite than the author of the foregoing strictures, he does not think more favourably of the Bishop of Landaff's Address, for he regards it as calculated rather to mislead than inform:—to lull the keen sensation of injury, than to awaken the active exertions of the people. To this condemnation we do not accede; nor do we think it candid to doubt, without strong evidence, the Bishop's public spirit. The plebeian, however, has made some good remarks on the assessed-tax-bill, which may not be unworthy of the attention of the Bishop and the Legislature.

Art. 55. *The People's Answer to the Lord Bishop of Landaff.* By John Hinckley. 8vo. pp. 45. 1s. Jordan.

All who have taken up the pen in reply to the Bp. of L.'s Address, lately so much the object of attention, have animadverted on his profession of independence. Mr. H., presuming to speak for the people, tells his Lordship that 'he is indeed independent of them, but to all intents and purposes dependent on the government;' and that he, 'with the whole fraternity of priests, promotes the war against the French, because they have set the example of a society subsisting without a religious national establishment.' The writer is still more harsh in his suppositions; for he considers the Bishop's professions of honesty and independence as made only to enhance his price with government. With a suspicious eye he regards priests, but not so philosophers. He has been in France, and he tells us that 'the philosophers of France were perfectly harmless, and were of all men the most likely to remain inactive, had not the tyranny and the bankruptcy of the government caused its downfall. So far from having set the people in motion, the bulk of the people hardly knew of their existence.'

Mr. H. differs widely from those gentlemen who see, or seem to see, in philosophy, *the root of all our* political *woes*; and who talk of a widely-extended conspiracy of philosophers for the purpose of subverting altars and thrones. He is so far right, that philosophers have little communication with the great mass of the people: but opinions have a powerful and extensive influence. It is not, however, easy to suppose a conspiracy among retired and insulated philosophers, in order to propagate particular doctrines.

Art. 56. *A Letter to the Inhabitants of Great Britain:* occasioned by Mr. Wakefield's Reply to some Parts of the Bishop of Landaff's Address. 8vo. pp. 55. 1s. 6d.* Faulder.

Passion generates passion. Mr. W. was intemperate, and the author of this letter has fallen into the same error. He accuses Mr. W. of treasonable designs, and speaks of him as 'having merited and received the curses of his country.' As this writer has undertaken to discuss the matter in dispute with Mr. W. such expressions might have been spared; and if he thought Mr. W.'s pamphlet rather an object of legislative indignation than of literary dispute, why not leave the business of reviewing it to the Attorney-General?

Art. 57. *A Farewell Oration, delivered March* 16, 1797, *at the Great Room in Brewer-street,* including a short Narrative of his Arrest and Imprisonment in the Birmingham Dungeon. Together with a Copy of the Indictment prepared against him at the Warwick Assizes. By John Gale Jones. 8vo. pp. 36. 1s. 6d. Jordan.

When any individual is selected by a numerous body of men as a confidential agent, he is entitled to a certain degree of consideration, be his abilities what they may. We believe that it is to the circumstance of Mr. Jones having been a deputy from the London Corresponding Society, that he may attribute the notice taken of his productions by the periodical critics; and not to any desire in them (as he hints) 'to participate in his fame by the provocation of an answer.' He consoles himself, however, for the castigation which the critics have bestowed on him, by what he styles 'a simple and satisfactory answer;—that it is much easier to scribble an anonymous criticism than to deliver a *public oration*.' To this we might reply, that the facility with which a criticism may be written is not an argument against its justness; and that, in proportion as any undertaking is arduous, great should be the powers of him who attempts it. We readily admit that it would be easier to write criticisms than to deliver orations of a certain description: but for ourselves, we had rather toil for months at these our humble productions, than deliver one such oration as that now on our table. At the same time, we must observe that we see nothing of which to accuse Mr. Jones, except vanity, folly, and indiscretion. We have read his trial; and, had we been among the jury, we should have acquitted him of the crime laid to his charge, even admitting that part of the indictment on which he was convicted to have been fully proved. His friends, in our opinion, have more reason to complain of him than his enemies.

---

* No price printed.

Art. 58. *A Letter to the Right Hon. the Chancellor of the Exchequer,* on the proposed Sale of the Land-Tax. 8vo. pp. 23. 6d. Sold by the Author, John Scott, Bookseller, Berwick-street.

Mr. Scott argues with much ingenuity against the efficacy of the new plan for keeping up the price of the funds, and maintaining the credit of the government. The only reason that could induce a stockholder to purchase, at a great disadvantage in regard to the interest of his money, a portion of the land-tax with a certain quantity of stock, must be an opinion that the land-tax is a species of property, and would be less liable to revolutionary exaction and injustice, than those taxes which are now mortgaged for the payment of the interest of the national debt. We apprehend that, when those taxes shall be diverted from their present appropriation, the land-tax will not be much respected, however it may have been transferred, and whoever may claim to receive it; and we conceive that he who accepts the conditions proposed by the minister will find that he has not done better than if he were to sell consols. at 50, and buy in again immediately afterward at 60 per cent.

Art. 59. *An Address to the People of Great Britain.* By George Burges, B.A. 8vo. 1s. Longman. 1798.

Mr. Burges, apprehending his country to be, at the moment in which he was writing, in the most imminent danger, warmly and eloquently exhorts every party among us to suspend their jarring distinctions, to unite, and to firmly support each other, in a determined and manly defence of their laws and liberties, against every possible effort of an enemy who seems to aim at nothing less than our national extermination. In prosecution of this laudable purpose, our author employs every fair, every honest, every CHRISTIAN argument, which so interesting a subject naturally admits and requires; at the same time, his patriotic ardour is so happily regulated by temperance, candour, and charity,—charity even towards our most inveterate foes,—that we cannot but acknowlege, and thank him for, the pleasure which he has afforded us in the perusal of so commendable a performance. May success attend it, answerable to his praise-worthy intention!

Art. 60. *The Advantages resulting from the French Revolution and a French Invasion considered.* 8vo. pp. 39. 1s. Vernor and Hood. 1798.

Under this title, are contained an enumeration of several of the crimes of France when governed by the Jacobins, of the benefits resulting from the British Constitution, and the considerations that should induce us to defend our country with vigor.

Art. 61. *The Connexion between Industry and Property*; or a Proposal to make a fixed and permanent Allowance to Labourers for the Maintenance of their Children. Addressed to the Society for bettering the Condition and increasing the Comforts of the Poor. 8vo. 6d. Hatchard.

It is here asserted that the price of labour, which always depends on the work done, without reference to the circumstances of the person labouring, is not sufficient for the maintenance of a large family. The author proposes, therefore, that 'a fixed national allowance should be made to every labourer, of one shilling weekly, for every child under ten years of age; not as alms, not as a humiliating badge of incapacity, but as an honorable contribution of the society at large, towards the support of the rising generation.' Benevolence seems to unite with policy in favour of this proposal.

Art. 62. *The Outlines of a Plan for establishing an United Company of British Manufacturers.* 8vo. pp. 25. 6d. Eglin and Pepys. 1798.

The plan of this speculator is to raise a subscription for establishing, somewhere in St. George's Fields, a grand manufactory for the employment of artists and artificers of every description.—The idea may deserve consideration.

Art. 63. *A Proposal for supplying London with Bread, at an uniform Price*, from one Year to another, according to an annual Assize, by a Plan that may be applied to every Corporation in the Kingdom, would give Encouragement to Agriculture, and would prevent an extravagant Rise of Prices in case of future scanty Harvests. 8vo. 1s. Becket. 1798.

This sensible pamphlet is to be regarded as a supplement to an essay lately published by the same author, intitled "The essential Principles of the Wealth of Nations," &c. (See our Review for Sept. last, p. 28.) That essay points out the best means of promoting *the wealth and strength of the nation*; and the pamphlet now published bears an immediate reference *to the contentment of the people*. The author observes that

'To a nation possessing an extensive territory, and favourable climate, the importation of corn is as disgraceful as the importation of wine would be to a wine country, or the importation of coals to a country abounding with coal mines. When shall we hear of the importation of wine into France, for general consumption, or of coals into Northumberland? But were our corn system founded on the rules of true policy, the importation of co into Great Britain ought to be as rare a thing as the importati of wine into France, because the soil of Great Britain in general, i from our favourable climate, as fertile as some of the Countries i Europe, distinguished for their fertility, which though as populou as Great Britain, nevertheless have great surpluses, and export muc corn. Sicily, for example, is deemed a country very fertile in cor but from Cicero we may conclude that Great Britain is not inferio in fertility to that island; for in praising the fertility of Leontum he says, the Leontines reckoned it a good crop, when they had return of eight grains for one; and when they had ten grains fo one, they thought it a very abundant harvest. Now the arable field in Great Britain, where the land is well managed, often yield greate returns than those abovementioned; consequently were encourage ment given to create annual surpluses by increasing the present too scanty number of arable acres, and diminishing the wastes, Great Britain might maintain double the number of her present inhabitants, without ever being under the necessity of importing corn, provided she had always in store a spare supply sufficient for one or two years consumption.'

To raise the country to this pitch of prosperity, the author proposes the establishment of granaries, and enters into an able discussion concerning the granaries for the accommodation of London, that may easily be applied to other corporations in the kingdom; considering the capital required to furnish London with one year's supply of wheat, who should be the capitalists or proprietors of that supply, what profits they ought to receive on their capital, and how those profits would arise. We cannot analyse more fully a pamphlet which is not very susceptible of abridgment. The perusal of the work itself is strongly recommended by its acute calculations and ingenious reflections. The hints relative to the best means of preserving corn peculiarly merit the attention of the farmer and corndealer.

Art. 64. *The important Debate on the Duke of Bedford's Motion* for an Address to his Majesty, to dismiss from his Councils his present Ministers, &c. &c. 8vo. 1s. Jordan.

The principal speeches made on this motion have been already reviewed in our last Number. The remainder of this pamphlet consists of a corrected newspaper report; taken chiefly, we believe, from the Morning Chronicle.

Art. 65. *A short Address to the Members of the Loyal Associations,* on the present State of Public Affairs; containing a brief Exposition of the Designs of the French on this Country, and of their proposed Division of Great Britain and Ireland into three distinct and independent Republics; with a List of the Directories and Ministers of the same, as prepared by the Directory at Paris. By John Gifford, Esq. Author of a Letter to the Earl of Lauderdale, &c. &c. 5th Edition. 8vo. 1s. Longman. 1798.

Every one who is at all conversant with the political publications of the times knows with what severity Mr. G. has, in his pamphlets, attacked the character of the French nation, and of its supposed well-wishers on either side of the water.—In the present tract, he treats the common objects of his hostility with, if possible, more than his usual contempt and obloquy. It is here that he has published the famous particulars of the alleged Parisian plan for republicanizing Great Britain and Ireland; including the proposed establishment, *under the auspices of France*, of the English, Scotch, and Irish Directories; with the names of the Directors, &c. He seriously affirms the authenticity of these documents: but, in this infidel age, can he expect to be fully credited?

In this 5th edition of the pamphlet, he informs his readers that he has 'just received intelligence, that the Earl of Lauderdale has openly declared his intention of commencing a prosecution, on account of some libel on his lordship, contained, as he conceives, in the preceding pages.' Probably this alludes to the list of names inserted in the SCOTH DIRECTORY, (in which the name LAUDERDALE is inserted,) p. 21 of the pamphlet before us.

Art. 66. *Sound an Alarm*, to all the Inhabitants of Great Britain, from the least to the greatest; by way of Appendix to "Reform or Ruin." 8vo. 1s. Wright.

The tract intitled *Reform or Ruin*, (said to have been written by John Bowdler, Esq.) was announced in our xxivth vol. N. S. p. 477. This supplement to it appears to come from another hand, but espouses the same principles, and asserts the same good cause: the defence of our country against its present most inveterate enemy. Its main object, to speak in the author's own language, 'is to call forth and concentrate the vigour and energy of the British mind to meet the present exigency.' To this truly patriotic end, every motive is warmly urged, and every excitement awakened; and the arguments are brought forwards with considerable eloquence.—A more compressed edition, or abridgment, is printed in a smaller size, price three pence, or 2s. 6d. per dozen.

Art. 67. *Considerations upon the State of Public Affairs at the Beginning of the Year* 1798. Part the Second. By the Author of Considerations, &c. at the Beginning of the Year 1796. 8vo. pp. 88. 1s. 6d. Rivingtons, &c.

The same opinions are maintained in this pamphlet as in the former part of the work, and with equal if not superior eloquence.—For our account of Part. I. see Review for April, p. 456.

Art. 68. *Plain Facts:* in Five Letters to a Friend, on the present State of Politics. 8vo. pp. 105. 2s. 6d. Jordan.

A summary of most of the facts and arguments used in justification of the opponents of the present Ministry.

MISCELLANEOUS.

Art. 69. *Recherches sur l'Usage des Radeaux pour une Descente,* &c. *i. e.* Inquiries into the Utility of Rafts for the Purpose of Invasion. By M . . . . ., Colonel in the Corps of Condé. 8vo. pp. 20. Dulau and Co. London. 1798.

The practice of the French, in their wars against this country, has ever been to announce the invasion of Great Britain. The threat provokes very expensive precautions, and occupies at home a vast force both naval and military, which might else be employed in the seizure of their colonies, or in the emancipation of provinces which they affect to take under their protection. It is not easy to conceive the manner in which such invasion could be realized. If their fishing boats were numerous as the cormorants along their coast, and, like the Trojan horse, were crammed with heroes; if they made a concerted and contemporaneous attack on the whole shore from Lowestoffe to the Land's-end; so divided a strength would be every where despised, and fall one by one before the rifle-men of the neighbourhood. If, like Xerxes, they condensed their myriads to one spot, and attempted the channel with a bridge of boats; the rumour of preparation would precede their arrival, fleets would be collected round the point of danger, and, by dint of superior artillery, would split their boats as they would the canoes of the savages. Of late, a new project has been started,—to construct numerous rafts, huge as Delos, floating volcanoes, with forges and furnaces in them, from which red-hot balls should compel the most gigantic ships of war to hide their diminished fires; and of which the ribs of iron, by mere collision, should accomplish the shipwreck of a frigate. Against this latter project, the pamphlet before us is intended to hearten us; and it presents a number of arithmetical calculations, tending to shew the absurdity of the scheme. For instance: 'These rafts are to measure 300 fathoms by 150, or 1,620,000 square feet. Each raft is to consist of contiguous fir-trees: if we suppose it divided into layers one foot deep, each layer will consist of 1,620,000 cubic feet. A cubic foot of sea-water weighs 72 pounds; a cubic foot of fir weighs 52 pounds: then the difference between them, or 20 pounds, is the weight which each foot of raft can support. Of the raft, one layer is to be above water, and two layers and three quarters under water: these only can operate to support weight, and the weight to which they are equal is 44,550 tons. Let us suppose this mighty weight put on board in the form of bombs, cannon-balls, powder, ramparts, citadels, cavalry, and men—can the rafts be moved? If you attempt to tow them, it will require 380 vessels of 1000 tons burden, or 200 ships of 74 guns. Will these vessels be found, and, if found, be preserved from the English fleet? If you attempt to row, it will require an army of rowers. A galley of 100 oars is about the tenth part of a 74-gun ship, and will not go so fast. It will require, then 2000 times 100 rowers, or 200,000 men to keep one raft in progress. If you attempt to sail; 1. it must be without a rudder, both on account of the size and form of the rafts; 2. it must be without a mast because there is nothing on which you can fix it; and 3. it must be without a sail, because it is impossible to put up one sufficiently large to catch 200 times the wind of a 74-gun ship!!!'

Art. 70. *A Treatise on Razors*, &c. By Benjamin Kingsbury. 8vo. 1s. 6d. Sold at No. 85, Piccadilly. 1797.

As some of us *Reviewers* are, in these bad times, often obliged to be our own barbers; and as it is one of the greatest of luxuries to shave with a good, smooth-edged razor; we have perused this little treatise with interest, and with consequent pleasure: 'There are

bu

but four circumstances, (says the writer,) of any consequence, to be attended to by the person who wishes to purchase a good razor; and these are, it's weight, it's shape, the excellence of the material of which it is made, and the state of it's edge at the time of purchase.

'With respect to the *weight* of razors, opinions are various, both among the public in general, and those who are engaged in the manufacture or sale of them; but most of whom have, perhaps, not been inclined to examine the subject with much attention, or able to investigate it with much accuracy.

'Those, who have maintained the superiority of large and heavy razors to small and light ones, have, evidently, argued on the supposition that the beard may more easily be removed by the application of an instrument of great weight than by that of one whose weight is less considerable.'

This reminds us of Diogenes, in Lucian, offering to shave a long-bearded philosopher with an *axe*. Mr. K. justly observes that it is not the weight of metal, but the keenness of edge, that is necessary to mow the crop.

As to the *shape*, Mr. K. is an advocate for the strait edge, as more likely to take off a considerable part of the hair at one stroke, than either the convex or the concave. The circumstance of most importance, in the choice of a razor, is the excellence of its substance; and here, says Mr. Kingsbury, 'I feel happy in the reflection that I can bring forwards to the notice of the public a mode of judging of the goodness of a razor which, though not aspiring to the praise of infallibility, is of more importance than any other, and is, perhaps, the boundary which separates the probable conclusions of a person to whom a razor is offered from the almost certain knowledge of the artist who was employed in tempering it.'—The razor must be of *a perfect uniform blue colour*; and the excellence of it's temper is in proportion to the *deepness* and *universality* of that colour. The last circumstance to which we should attend in the choice of a razor is the condition of its edge. The common custom is to try a part of it on the skin: this is a bad plan. The edge of a razor may be excellent in one part, and execrable in another. A piece of soft leather stretched lightly will answer much better.—To discover whether there be any notches, our author advises the purchaser to draw the edge over his nail: but the razor must not be pressed, in this operation: its own weight is sufficient *. This is the subject of the 1st section.

In section 2d. Mr. K. inveighs against those strop-sellers, who tell us that their strops will supply the place of *hones*. This, he affirms, cannot be the case; and his arguments are well worth the attention of the public. His directions for using the hone are the following:

'The first thing that should be done to the hone is to wipe it clean; and the second is to spread a few drops of pure oil upon it, or upon that part of it which is to be used. Of these two most difficult operations the object is to prevent any particles of dirt, or

---

* When we could afford to pay for being shaved, we have often seen this done by the operator.

other substance, from remaining on the hone, and impeding it's fu
and equal effect. When the operator has proceeded thus far, let hi
place his thumb and fore finger, sideways, on that part of the heel o
the razor at which the handle terminates, so as to have firm hold bot
of the razor and it's handle. Let him then lay one side of the raz
flat across the hone, and so that the shoulder of the razor (whic
adjoins the heel) may touch the nearest part of it. Having gaine
this position, he may begin to draw the razor towards him, in
manner somewhat circular, and with a moderate degree of pressure
till he arrives at the very point of it. When this has been done
few times, the razor should be turned, and the same operation tak
place on the other side of it. In this manner he may proceed ti
the hone has produced the desired effect. This effect will be eviden
from the wiry appearance which the edge of the razor assumes whe
sufficiently honed; and, till this wire is produced from one end o
the razor to the other, the operation is not complete. When, fro
the appearance of the wire, he is convinced that the edge is wor
to a sufficient degree of thinness, let him draw each side of the razo
a few times across the hone, from the heel to the point, in orde
to unite all the parts of the edge, and produce a perfect regula
rity. When this is done, the whole business is, in general, per
formed, and the wondrous difficulty vanishes.'

In sect. 3d, Mr. K. gives some sensible directions how to us
our razor-strops to the best advantage. A strop *quite flat*, with tw
leathers on the smoothing side, is the best of all forms; and the woo
should be sufficiently strong not to bend under the razor.

The best manner of stropping a razor, according to Mr. K. is 't
direct it obliquely across the strop from the *point* to the *heel*,' and no
from the *heel* to the *point*, as is usually done.

In sect. 4th, Mr. Kingsbury advises us to wash our faces with war
water, before we apply the lather; of which the *thickest* and *stronge*
is the best; whether raised from soap, or shaving-powder.—He see
to think a brush preferable to the hand; a brush that is neither to
soft nor too *hard*. Too much lather cannot be laid on.—It is of n
use to dip the razor in warm water.

As to the operation of *shaving*, which is the subject of sect. 5th
Mr. K. directs us, 1st, to stretch that part of the skin to be shave
tightly, with the fingers of the left hand.—2dly, to apply the raz
in a *flat* position, and with a considerable degree of pressure. 3dly, t
draw the razor *downwards* obliquely, while at the same time it
pushed *forwards*.

When the operation is finished, the razor should be wiped dry, b
directing the edge *towards* the cloth or leather; and not *from* it.—
Wash the face with *cold* water, as contributing most to strength
the skin.——*Probatum est.*

Art. 71. *The Female Ægis*; or the Duties of Women from Chi
hood to Old Age, and in most Situations of Life, exemplifi
12mo. pp. 187. 2s. 6d. bound. Ginger, Bond-street. 179

Of Mr. Gisborne's "Enquiry into the Duties of the Female Se
an account was given in our xxivth vol. p. 361. From that work t
epito

epitome is selected; and the more valuable and practically useful passages here appear arranged under appropriate superscriptions. This undertaking may have its utility: but, unless sanctioned by the approbation of the author, we fear that it borders on an infringement of literary property.

CORRESPONDENCE.

' *To the* EDITOR *of the* MONTHLY REVIEW.

' SIR, Portsmouth, 27th March 1798.

' AS the gentleman who reviewed a work intitled *The Effects of Property*, &c. in your Review for February last, has misunderstood, and, of course, misrepresented the tendency of that work, I request the favour of you to publish the following remarks upon his criticism, which may perhaps make my meaning more apparent to himself, and I hope remove the unfounded prejudices which his criticism seems calculated to inspire.

' The Reviewer, without immediately assigning any reason, has given his opinion that my project for forming representative assemblies cannot be adopted with safety. It would have been difficult for me to have guessed from whence the danger was apprehended, if he had not, toward the conclusion of his observations, declared his opinion in favour of universal suffrage, or something very like it; holding the influence of property to be sufficient, in the legislative body, for its own security; and of consequence to place in the hands of the representatives of those who had little or no property a full power and direction over all the wealth of a nation.

' If property be denied the exercise of its natural right, it will have recourse to improper and indirect means, such as bribery, for attaining its end. The injustice done to property, in the first instance, seems, in the public mind, to palliate the offence; but if property were allowed by law its exact proportion of power in the legislative body; bribing at elections would be looked upon in a very different point of view, the public would hold it in detestation, and applaud its punishment. The poor are under the greatest temptation to accept tribes; but according to my plan, if the whole of them were bribed, it would not answer the purpose, and would therefore never be attempted. Corrupt as the times are, a majority of the higher classes could not be bribed.

' The Reviewer is of opinion that the people would rather have no vote in elections, than be contented with their just proportion. I have a very different idea of the people: they may be misled for a time, but they are seldom long discontented with *equity and justice*; and it is evident that the middle, and most moderate classes, would preserve the balance between the highest and lowest, which differ the most from each other in political opinions. The candidate fixed upon by the middle classes of voters would carry his election, as being the least objectionable to the two extremes.

' However considerable the influence of property may be, it is evident, from history and experience, that it is *unequal to its own protection* against the encroachments of the class of persons, when they are allowed a superiority in the legislative body.

' If the example of the Romans, when they passed their *Agrarian*, and other *popular laws*, injurious to property; of the Athenians, when they broke through the restraint of their constitution, which formed, among them, the only security to property; and of the modern French; will not convince, I have little to hope from my arguments.

'The Reviewer is of opinion that my scheme would draw a marked distinction between the rich and the poor. On what he founds this opinion I cannot conceive; the very contrary being the effect, which it was intended, and calculated to produce. A regular gradation of rank must, as far as the thing is practicable, prevent the bad effects which might take their rise from the party distinctions of persons and property.

'The Reviewer has been pleased to alledge that I have been misled by the spirit of system, when I say that, without the knowlege of property, i.e. either public or private property, we should be little better than brutes. In this, if I be misled, it is by the testimony of eye-witnesses, by my own observation, and the accounts given of savages in so rude a state, by the best authors who have written upon that subject. The converse of this doctrine must be founded on system, being contrary to fact and experience, and can only be supported by *Utopian* arguments.

'The Reviewer is mistaken when he says that the class of persons is to consist of those who have not accumulated any property, and can only gain their living by their labour; and that the first class of property is to consist of all those whose greatest annual income may be double the greatest annual income of the first class, &c. If the Reviewer will have the goodness to cast his eye to the opposite page of his Review (179) he will see that, when the whole community is divided into ten classes, the sixth class, and not the second, as he supposes, is the first of the class of property; he has confounded the classes of voters with the classes of *property* and *persons*. This part of the book seems to have been reviewed without being understood; and Mr. Robert Patton's Historical Review is declared to exhibit the dangerous tendency of my principles, by shewing that the great misfortunes of Rome were occasioned by the distinction of Patrician and Plebeian: but here again he has misunderstood his author, who has clearly proved that these misfortunes were occasioned by the improper restraints laid upon property; which kept up those odious distinctions, and prevented that natural gradation of rank, without which real liberty, general satisfaction with political situation, and national virtue, in a completely civilized state, never can be obtained.

'I am, SIR,
'Your most obedient humble servant,
'CHARLES PATTON.'

To the above letter we beg leave to reply that the charge of misrepresentation is in our apprehension unfounded, and that Captain Patton himself does not appear fully to understand his own work. That a plan, which would give the same efficacy to the votes of 93,750 as to the votes of 1,500,000 persons, because each of the former individuals possessed on an average 16 times the annual income of each of the latter,—and to the votes of 2929 persons equal efficacy with the votes of those 93,750 persons, for a similar reason;—would not draw a *marked distinction* between the rich and the poor, is an assertion too glaringly incorrect to be refuted otherwise than by stating it. We shall not reply to the paragraph in which we are blamed for first giving a general opinion of the work, and afterward supporting that opinion by arguments. We have *not* declared in favor of 'universal suffrage or something very like it.' We observed that the *influence* of property was a better safeguard for the rich, than the privileges which Captain P. was disposed to give to them: but we did not state that the basis of a representative government might not be narrowed by regulations unconnected with property. It is evident, from history and experience, that the influence of property is not only sufficient for its own protection, but for the destruction of all other rights. The liberties of most, if not all, of the republics of Italy, Switzerland, and Holland, which were originally democratical, were gradually undermined, and at length utterly subverted, by the influence of the wealthy citizens. In Athens, indeed, from the nature of the constitution and the ardent and restless temper of the inhabitants, the rich were a long time in subjection to the poor; —and yet, by the laws of Solon, the citizens of Athens were classed according to their wealth; the richer having various extraordinary privileges: a circumstance which, in one instance at least, is favorable to the truth of our remark, that, "if the nation, in which Captain Patton's plan should be established, were of an impetuous spirit, the rich would be plundered: if tame and spiritless, they would become despotic oppressors." In the Roman state, the oppressions and exactions of the patrician order were, for centuries, the cause of the principal misfortunes of the commonwealth. With respect to the Agrarian law, as it was to operate only on the conquered territories to which all the victors had an equal right, the resistance so long given by the patricians to the passing of that law was the reverse of what Captain Patton represents, and should be considered as injurious to the *rights of persons.* When the Agrarian had been carried, it was evaded in a thousand modes by patrician chicanery, and the Roman government became a complete aristocracy.

The Instance of Modern France does not change our opinion. No decisive argument, applicable to a permanent system of legislation, can be drawn from the example of a state which has not yet enjoyed a moment of tranquillity. It does not, however, appear that property is in contempt, nor unlikely to maintain its rights in this terrible republic. From all these facts it would seem more requisite, for the preservation of liberty, to diminish than to increase the political privileges of riches.

We cannot think, with Capt. P., that bribery would cease if his plan were adopted. It might be less practised, as there would be less occasion for it: but the numerous classes would still be the objects of corrupt intrigue. That the public think property unjustly treated, by not having extraordinary rights of suffrage, is so notoriously *not* the fact, that it would be ludicrous to argue the proposition. In the same view appears to us the assertion, that 'the candidate fixed upon by the middle classes would carry his election, as being the least objectionable to the two extremes.' A knowlege of history, and of the human heart, will remind us that we do not choose those to whom we can least object, but those whom we like best; that medium-men and moderate politics are almost universally scouted in the warmth of political contests; and that it is the usual artifice of all candidates for popular suffrage, however moderate they may be, to assume the manners and adopt the language of violent partisans until the election is determined.

We still think Capt. P. misled by the spirit of system, when he says that, without the knowlege of property, we should be little better than brutes. If a moment's reflection be not sufficient to convince any person, that a number of the qualities and faculties which distinguish us from brutes are unconnected with, and may be improved without the knowlege of, property,—in the sense in which Capt. P. uses those words,—we would refer him to the annals of several communities in which every thing was held in common. In a certain sense, there are no human beings, and not many of the brute creation, that have not some notion of property. There can, therefore, be no question except concerning that knowlege of property which those possess, who are in some degree advanced in civilization. From the testimony of the most authentic authors, we have been led to understand that the individuals of many savage tribes, who have no greater knowlege of property than the beasts which they hunt for food, are yet much more intelligent, and have in a much higher degree the feelings and passions which distinguish us from inferior animals, than the low and degraded classes in a polished community; who are, notwithstanding, thoroughly acquainted with the nature of property. In adducing the sentiments of the author of Utopia, we quoted indeed the authority of a visionary: but of a visionary for whose reputation we have too much respect to allow of contemptuous allusion to his works. Captain P. may give his classes what denomination he chuses: but, as they are distinguished from one another only by income, we do not see any reason for calling the *sixth* class, any more than the *second*, the *first* class of property.

Capt. P.'s remarks on our critique on Mr. R. Patton's tract being only the opinion of our correspondent against our own, we shall leave the reader to judge between us.

We are sorry that we were obliged to defer this notice of Captain P.'s letter, by the want of time in the last month; and we hope it will now appear that we have *not* in fact misunderstood his meaning, and therefore have *not* misrepresented it.

The second letter of *Rusticus* is received: but, according to the intimation of the writer, we shall refrain from farther discussion of the subject.

Our thanks are due to a friendly Correspondent, who dates from near Appleby in Yorkshire, and who testifies his approbation of the increase in the price of the M. R., and of our long forbearance in that respect: but his letter is too complimentary for us to print.

We cannot answer the quære? of J. B—n of Lincoln's-inn. Had this Correspondent sent us authenticated information of the fact in question, we would have published it.

* * *

THE
MONTHLY REVIEW,
For JUNE, 1798.

ART. I. *Asiatic Researches*, or Transactions of the Society instituted in Bengal for inquiring into the History and Antiquities, the Arts, Sciences and Literature of Asia. Volume IV. 4to. *Calcutta*. Printed at the Honourable Company's Press, and sold in London by Elmsly and Bremner *.

THE appearance of another volume of the transactions of the Asiatic Society powerfully recalls our sympathy for the irreparable loss of its founder and ardent promoter, the late revered president Sir William Jones,—one of the most accomplished, most amiable, and most virtuous personages that a country, once *ferax virorum*, has ever produced. Learned without pedantry, elegant without ostentation, affable, and condescending, he possessed all the soft graces of humanity. His luxuriant fancy was chastened by a correct and refined taste. His capacious mind was stored with the treasures of universal erudition. The pursuits of a dull and laborious profession had not damped the fire of his genius, nor repressed the generous throbbings of the heart. In times certainly not the most propitious to the growth or the display of liberal sentiments, he resisted the seductions of interest, maintained the unquestionable independence of his character, and dared to cherish the " sacred love of freedom." His talents, however, it must be admitted, were rather splendid than remarkably profound. The multiplicity of his studies, or perhaps the poetical frame of his mind, was incompatible with that precision of thought, that vigour and intrepidity of intellect, which constitute the true philosopher.—We cannot do better than insert, in this place, the analysis of the inaugural discourse delivered by Sir John Shore, Bart. on being chosen to fill the president's chair at a meeting of the Asiatic Society on the 22d May 1794;

---

* An 8vo. edition of this volume is just published in London by Messrs. Vernor and Hood: price 10s. 6d. Boards.

and in which he bestows due encomiums on the merits of his illustrious predecessor.

Sir Wm. Jones discovered a passion, and a very extraordinary aptitude, for the acquirement of languages. Besides the usual accomplishments of a scholar, he was master of the more polished dialects of modern Europe, and spoke and wrote with the utmost fluency the French, Spanish, and Italian. Of the Portuguese and German, also, he had a competent knowlege. With such facility of apprehension, and great powers of memory, he commenced, at an early period of life, the study of Oriental literature. He became a thorough proficient in the Arabic and Persian tongues, understood the Hebrew, was even conversant with the Turkish idiom, and proceeded so far as to learn the radical characters of the Chinese language.

'It was to be expected, (says Sir J. Shore,) after his arrival in India, that he would eagerly embrace the opportunity of making himself master of *Shanscrit*, and the most enlightened professors of the doctrines of BRAHMA, confess with pride, delight, and surprize, that his knowledge of their sacred dialect was most critically correct and profound. The *Pandits*, who were in the habit of attending him, when I saw them after his death, at a public *Durbar*, could neither suppress their tears for his loss, nor find terms to express their admiration, at the wonderful progress he had made in their sciences.'

Sir Wm. Jones, however, had views more enlarged than those of the mere linguist. He regarded languages as the instruments of knowlege, as venerable and instructive monuments of the opinions, the prejudices, and the institutions of the human race. Inspired by such motives, he proposed to the British government in India, as a work of national importance, the compilation of a copious digest of Hindu and Mohammedan law, from Sanscrit and Arabic originals. Humanity and sound policy indeed alike recommended it, to temper the decisions of English law by a respect to the antient usages of the natives. The task was immediately undertaken; and the hours which the president could spare from his professional duties were assiduously devoted to the superintendance of it. He traced the plan of the digest, prescribed its arrangement, and selected from among the learned Hindus and Mohammedans the most fit persons for its execution. The *Pandits* have proceeded with zeal, and brought their labours to a happy conclusion: the *Maulavis* have likewise nearly finished their portion of the work: but the death of Sir Wm. Jones has deprived us of the translation and the preliminary discourse which he designed to compose. He has only left us an English version and commentary of the Arabic text of the *Sirajiyyah* or Mohammedan law of inheritance; and it deserves to be mentioned, as an instance of his philanthropy, that the whole produce of that work, and of another in Sanscrit and Persian, was allotted for the relief of insolvent debtors.

While occupied with more serious pursuits, he found leisure for recreating his mind with productions of fancy, which evince the versatility of his genius and the elegance of his taste. His hymns on the Hindu mythology, and his version of *Sacontala*, an antient Indian drama, will be admired by all the lovers of luxuriant poetry.

From a paper in the hand-writing of Sir Wm. Jones, it appears that he had proposed to himself a wide range of inquiries respecting the history and science of the Oriental nations. It consists of twenty-three articles entitled *Desiderata:* the chief of which are, on the Philosophy, Geometry, Astronomy, Algebra, Medicine, Music, Mythology, and Drama of the antient Indians; translations of the *Vedas* and *Puranas*; a dictionary and grammar of the *Sanscrit*; and on the histories of India, Arabia, Persia, and the Tartar nations.

It is a circumstance which deserves notice, that Sir William did not begin the arduous study of law till after he had reached his twenty-second year. His mind was then formed, and was seasoned by the maxims of general philosophy. As a judge, he was equally valued for his ability and his conscientious integrity. His addresses to the juries were models of liberality, tenderness, nice discrimination, and elegant diction.

With most of the sciences he had some acquaintance. He was not ignorant of anatomy; and the interesting discoveries lately made in chemistry engaged his attention. The lighter study of botany, originally begun under the confinement of a lingering disorder, was his last and favourite pursuit.

Curiosity will ask, by what means Sir Wm. Jones was enabled to acquire such extensive knowlege, in the compass of a short life not exceeding eight-and-forty years? It was by the exact and regular distribution of his time. His studies began with the dawn of day, and were continued with a perseverance which surmounted every obstacle. Eager to gain information on all subjects, he listened with complacency to persons of every description, and of all varieties of talents and education. He was formed for social intercourse; and his gentle deportment and fluent conversation rendered him the delight of each company. He sought humble merit in her retreat, and fostered her with a maternal care. Humanity and Literature will long lament his loss!—

In examining the papers contained in this volume, we shall adopt that arrangement which the relation of the subjects naturally suggests.

The Tenth Anniversary Discourse delivered 28th February 1793, by the late President, *on Asiatic History, civil and natural.*

Sir Wm. Jones here takes a rapid survey of the migrations of the human species, and the revolutions of empires, since the birth of history. He remarks the constant effect of despotism in benumbing the faculties, and debasing men to the level of the herds that graze; while he exults, with noble pride, in contemplating the energy and dignity of character which constantly attend the career of freedom. He laments that republican governments, as hitherto constituted, have seldom been durable, but have generally terminated in dark and oppressive oligarchies. Fragments exist, from which might be deduced a tolerably complete narrative of the history of the Hindus; and it would probably suggest hints for promoting the prosperity of those Indian territories which are subjected to British dominion, and which are inhabited by a placid and submissive race; amounting, in spite of the ravages of famine, to thirty millions of people.

'Geography, astronomy, and chronology, have in this part of Asia, shared the fate of authentic history, and, like that, have been so masked and bedecked in the fantastic robes of mythology and metaphor, that the real system of *Indian* philosophers and mathematicians can scarce be distinguished: an accurate knowledge of *Sanscrit* and a confidential intercourse with learned *Brâhmens* are the only means of separating truth from fable; and we may expect the most important discoveries from two of our members; concerning whom it may be safely asserted, that, if our society should have produced no other advantage than the invitation given to them for the public display of their talents, we should have a claim to the thanks of our country and of all *Europe*. Lieutenant Wilford has exhibited an interesting specimen of the geographical knowledge deducible from the *Purânas*, and will in time present you with so complete a treatise on the ancient world known to the *Hindus*, that the light acquired by the Greeks will appear but a glimmering in comparison of that, which He will diffuse; while Mr. Davis, who has given us a distinct idea of *Indian* computations and cycles, and ascertained the place of the colures at a time of great importance in history, will hereafter disclose the systems of *Hindu* astronomers from Nared and Parasar to Meya, Varahamihir, and Bhascar, and will soon, I trust, lay before you a perfect delineation of all the *Indian* asterisms in both hemispheres, where you will perceive so strong a general resemblance to the constellations of the Greeks as to prove that the two systems were originally one and the same, yet with such a diversity in parts, as to shew incontestably, that neither system was copied from the other; whence it will follow that they *must* have had some common source.'

The jurisprudence of the Hindus and Arabs was the province which more particularly belonged to Sir William Jones:

but his essay on that subject was reserved for a future occasion. He only mentions that a very antient and classical *Sanscrit* book had lately enabled him to ascertain the site of the famous *Palibothra*, visited by Megasthenes; and which is the same with *Pátaliputra*, situated on the confluence of the Ganges and the Sona; the latter rivers being otherwise named *Hiranyabáhu*, by the Greeks written *Erannoboas*. This discovery suggested another of greater moment; for *Chandragupta*, who, from a military adventurer, became sovereign of upper Hindustàn, and fixed the seat of empire at *Pâtaliputra*, was no other than *Sandracottus*, who concluded a treaty with *Seleucus Nicator*.

Of zoology, mineralogy, and botany, Sir William takes a cursory survey, in which there is little to arrest our attention. The manufactures of sugar and indigo have been known in the East upwards of two thousand years; and the *Sanscrit* books on dying and metallurgy must undoubtedly contain very curious facts, of general importance. The knowlege of the other Oriental languages would unveil many valuable secrets in the arts; and the difficulty of that acquisition, even in the Chinese, according to Sir William, is not so great as it is usually represented.

Discourse the Eleventh:—On the Philosophy of the Asiatics.—Delivered 20th February 1794. By the (late) President.

This discourse is arranged under five heads. 1. *Medicine.*—No original work is known in any of the Oriental languages, that treats of medicine as a science. Physic was practised indeed among the Orientals from the remotest ages, but it was a mere empirical history of diseases and remedies. The *Ayurvéda*, a composition ascribed to a cœlestial physician, is, happily for the patient *Hindu*, almost entirely lost: 'since (as Sir William rightly observes) a revealed science precludes improvement from experience, to which that of medicine ought, above all others, to be left perpetually open.' Curious fragments of that primæval work, however, are still extant; and, in the *Veda* itself, there is an entire *Upanishad* on the structure of the human viscera, with disquisitions on the growth of the fœtus and the mysterious process of animal generation.—2. *Metaphysics.*—This opens a wide field of research. An acquaintance with the *Sanscrit* language will enable the inquisitive European to study the logics and metaphysics of the *Bráhmens*, as comprised in their six philosophical *Sástras*, and explained by numerous glosses. He may now read likewise the works of the *Saugatas*, *Bauddhas*, *A'rhatas*, *Jainas*, and other heterodox philosophers. Sir William had leisure for perusing only a little treatise ascribed to *Vyása*, elegantly composed,

posed, though extremely brief and obscure: but it is fully elucidated by the very learned *Sancara*, whose commentary on the *Védanta* is commended in the highest terms. The eastern nations seem also to have cultivated, with much subtlety, *universal grammar*; and a curious tradition prevailed in the *Panjab*, and in several *Persian* provinces, that 'among other *Indian* curiosities, which Callisthenes transmitted to his uncle, was *a technical system of logic*, which the *Bráhmens* had communicated to the inquisitive Greek.' If this fact be admitted, (and it is hard to reject its evidence,) the syllogistic method of Aristotle must have been derived from the East.—The fundamental tenet of the *Védanti* school consisted, not in absolutely rejecting the existence of matter, but in contending that it has no essence independent of mental perception; and that external appearances and sensations are illusory, and would vanish if not continually upheld by the divine energy. The disciples of *Buddha*, on the contrary, are said to deny the existence of pure spirit, and to allow the actual existence of nothing but *material substance*. Thus the opinions, which have divided metaphysicians in modern Europe, had subsisted from time immemorial in the East.—3. *Ethics*. The moralists in the East were generally poets; their precepts were delivered in sententious maxims, in sprightly comparisons, or in agreeable apologues. Some zealous defenders of Christianity, being pressed on every side, have lately asserted, in proof of its divine origin, that it promulgated a new system of morals, more pure and elevated than ever taught before:—but those injunctions of forbearances and charity, to which they allude, were implied in a speech of *Lysias*, were distinctly expressed by *Thales* and *Pittacus*, and appear literally in the original of *Confucius*.

' It has been usual with zealous men, to ridicule and abuse all those, who dare on this point to quote the *Chinese* philosopher; but, instead of supporting their cause, they would shake it, if it could be shaken, by their uncandid asperity; for they ought to remember, that one great end of revelation, as it is most expressly declared, was not to instruct the wise and few, but the many and unenlightened. If the conversion, therefore, of the *Pandits* and *Maulavis* in this country shall ever be attempted by protestant missionaries, they must beware of asserting, while they teach the gospel of truth, what those *Pandits* and *Maulavis* would know to be false: the former would cite the beautiful *Aryá* couplet, which was written at least three centuries before our era, and which pronounces the duty of a good man, even in the moment of his destruction, to consist *not only in forgiving, but even in a desire of benefiting, his destroyer, as the* Sandal-*tree, in the instant of its overthrow, sheds perfume on the axe which fells it*; and the latter would triumph in repeating the verse of Sadi, who represents *a return of good for good as a slight reciprocity*, but says to the virtuous man, *Confer benefits on him who has injured thee,*" using an *Arabic* sentence, and a maxim apparently of the ancient *Arabs*. Nor would the *Mussulmans* fail to recite four distichs of Hafiz, who has illustrated that maxim with fanciful but elegant allusions:

'Learn from yon orient shell to love thy foe,
And store with pearls the hand that brings thee woe:
Free, like yon rock, from base vindictive pride,
Imblaze with gems the wrist that rends thy side:
Mark, where yon tree rewards the stony show'r,
With fruit nectareous, or the balmy flow'r:
All nature calls aloud: "Shall man do less
Than heal the smiter and the railer bless?'

4. *Physics*. It appears that the nations of Asia had some indistinct ideas of the principle of attraction, for they describe *a fifth element* * pervading all bodies, and causing their active influences. The *Vedas* abound with allusions to a force universally attractive, and residing chiefly in the sun. A wonderful passage to that effect occurs in the allegorical poem of *Shirin* and *Ferhád*, and which is quoted by Sir Wm. Jones at full length. We would not however lay much stress on such expressions; since vague notions of sympathies, affinities, or attractions, have prevailed in the philosophical systems of all ages and countries.—The *Súrya Siddhánta*, or body of Indian astronomy, may be expected to appear in English, but there are at least three other *Sanscrit* books which treat of Astronomy. One of their authors writes also on geometry and universal arithmetic, and refers to older books on algebra. The most ample information might be obtained from the perusal of the *Cobétrúdersa*, or *View of Geometrical Knowledge*, in a very large volume, comprising all of what remains of that science in the sacred language of India. This curious work could be purchased at *Jayanagar*.—5. *Theology*. The religious ideas of the Orientals are highly refined, and cloathed in the most sublime and splendid imagery. Yet it is asserted that multitudes of *Hindus* and *Musselmans*, at this day, believe all spirit to be homogeneous, emanating from the same eternal fountain of Divinity. *Mens agitat molem*, &c.

Questions and Remarks on the Astronomy of the Hindus. *By* John Playfair, *A. M. Professor of Mathematics at Edinburgh*, *&c. written 10th October* 1793.—These quæries are conceived with that distinctness, and expressed with that precision, which might be expected from the ingenuity of the learned Professor. The President, in returning the thanks of the Society for this communication, affords us room to hope that the *desiderata* will soon be removed.

---

* Is not this the *quintessence* of the schoolmen? *Rev.*

Astronomical Observations made in the upper Parts of Hindustan, *and on a Journey thence to* Oujein. *By* William Hunter, Esq.—These observations are numerous, and seem to have been made with care. Mr. Hunter carried with him a ten-inch sextant by Troughton, a chronometer by Brookbank, and an achromatic of Dolland, magnifying eighty times. The results will throw light on the geography and antiquities of India; for, the longitude of *Ujjayini* or *Ujjein*, the first meridian of the Hindus, being determined, the position of *Curucshétra*, *Vatsa*, the pool *Sannihita*, *Cánchi*, and other places celebrated in the *Sanscrit* books, may be thence ascertained. It would also seem that the seven *dwípas* were only great peninsulas; an argument confirmed by a passage in one of the *Puránas.*

Table of Latitudes and Longitudes of some principal Places in India, determined from Astronomical Observations. By Mr. Reuben Burrow, *communicated by Lieut.* R. H. Colebrooke.—This is an ample and valuable register; and from the ability and experience of the late Mr. Burrow, superior accuracy may be expected. He estimates, indeed, that the errors in latitude will seldom exceed five seconds, and those in longitude two or three minutes.

Astronomical Observations made on a Survey through the Carnatic *and* Mysore *Country.* By the Same.

Astronomical Observations made on a Voyage to the Andaman *and* Nicobar *Islands. By Lieut.* R. H. Colebrooke.—These observations are numerous. The latitudes were determined from the meridional altitudes of certain bright stars, and the longitudes from the eclipses of Jupiter's satellites. A fine sextant, with an artificial horizon, a chronometer, and an achromatic of high magnifying power, were the instruments employed.

Astronomical Observations. By William Hunter, *Esq.*—These are observations of latitude only, obtained chiefly from altitudes of the sun.

[*To be continued.*]

Art. II. *A History of Inventions and Discoveries*, by John Beckmann, Public Professor of Economy in the University of Göttingen. Translated from the German by William Johnston. 3 Vols. 8vo. 1l. 1s. Boards. Bell, Oxford-street.

As soon as we had cast our eyes on the title of this performance, we were struck with the mass of curious and (as we think) instructive information, which the laborious erudition of a German professor might contrive to extract from the subject; and our expectations have not been disappointed by a perusal of the volumes now before us. It is true that none of the inventions here recorded are of primary necessity; and that few aspire even to a secondary consideration;

> "*Confer enim divina aliorum antiqua reperta:*
> *Namque Ceres fertur fruges, Liberque liquoris*
> *Vitigeni laticem mortalibus instituisse.*" LUCRETIUS.

—but, if the gifts of Ceres and Bacchus procured for them the honors of apotheosis, we may be allowed to inquire with complacency to what age, or country, or individual, Europe is indebted not only for the accurate mensuration of time by an elegant and portable instrument, and the abridgment of manual labour by the erection of mills for grinding and sawing, but also for the delicious flavor of the delicate ananas, and the glowing tints of the tulip.—We shall separately mention a variety of articles.

'*Italian Book-keeping.*' The principles of this method are manifestly deducible from the science of algebra; and Lucas Paciolus, who first taught it in Venice in 1495, was conversant with the discoveries of the Arabs on that subject. Who was the inventor, however, is a question which remains undetermined; and we would remark that the Banians of India have been, from time immemorial, in possession of the method of book-keeping by double entry, and that Venice was the emporium of Indian commerce at the time at which Friar Lucas's treatise appeared. We think M. Beckmann too sceptical in doubting whether the Romans were in some measure acquainted with book-keeping; for we deem the fact indisputable, though their method might differ from ours. In addition to the passages quoted in the affirmative, we may cite the joy of a banker, in Plautus, after having adjusted his balance-sheet: "*Beatus videor; subduxi ratiunculam, quantum æris mihi sit, quantumque alieni siet.*"

'*An Odometer*'—is an instrument by which the steps of a person who walks, or the revolutions made by the wheels of a carriage, may be counted, and distances consequently ascertained. The epoch of their first invention is totally unknown. '*Vehicula iter metientia*" are mentioned among the rarities of the Emperor Commodus.

'*A Machine for noting down Music*'—was first constructed, in 1752, by Hohlfeld, an ingenious mechanic of Berlin. Mr. Creed, an English clergyman, had previously demonstrated its possibility: M. Unger of Einbech published, in the interim, a description of one with figures: but the artist had neither read the demonstration nor the description. To whom, then, shall we assign the honour of the invention?

'*Refining Gold and Silver Ore by Quick-silver*'—was a process well known to the antients, as appears from the particular account of it by Pliny. The only advantage possessed by the modern method of conducting the operation is, that the mercury is not dissipated, but collected in recipients for subsequent use.

'*Dry Gilding.*' This method of gilding silver by means of a linen rag dipped in a solution of gold, which is afterward burnt, and the ashes rubbed on the silver, is said (though without proof) to be of German invention.

'*Gold Varnish*' was discovered, says our author, by Antonino Cento, an artist of Palermo, in 1620: but we should imagine that 1 lb. of shell-lac dissolved in 4 lb. of alcohol could not be a gold varnish; at least, modern artists add other substances to communicate the yellow tinge, such as arnotto and turmeric.

'*Tulips.*' The introduction of these beautiful flowers can with no propriety be classed among inventions, a remark which will apply to other articles of this work. They are indigenous in Syria, and in many parts of southern Asia, as well as in Greece and the countries bordering on the Euxine. It is probable that Busbequius first brought them into western Europe. Gesner has given a botanical description of the first that he saw, in 1559, the seeds of which were brought from Constantinople. We shall insert his account of the Tulipomania which raged in Holland in the middle of last century.

'During the time of the Tulipomania, a speculator often offered and paid large sums for a root which he never received, and never wished to receive. Another sold roots which he never possessed nor delivered.

'Oft did a nobleman purchase of a chimney-sweep tulips to the amount of 2000 florins, and sold them at the same time to a farmer; and neither the nobleman, chimney-sweep, or (nor) farmer, had roots in their possession, *or* (nor) wished to possess them. Before the tulip season was over, more roots were sold and purchased, bespoken, and promised to be delivered, than in all probability were to be found in the gardens of Holland; and when Semper Augustus was not to be had, which happened twice, no species perhaps was oftener purchased and sold. In the space of three years, as Munting tells us, more than ten millions were expended in this trade, in only one town of Holland.'—'The whole of this trade was a game at hazard, as the Mississippi trade was afterwards, and as stock-jobbing is at present.—Whoever is surprised that such a traffic should become general, needs only to reflect upon what is done where lotteries are established, by which trades are often neglected, and even abandoned, because a speedier mode of getting fortunes is pointed out to the lower classes.'

'*Canary Birds.*' This tuneful inhabitant of the Canaries was unknown in Europe for above a century after the discovery of these isles. They furnish a considerable article of commerce to some parts of Germany, particularly the Tyrolese; whence, it is computed, 1600 are annually brought to England.

'*Argol,*' more commonly termed Archil, is a whitish moss, growing on rocks in the Canary and Cape de Verd islands, which yields a rich purple tincture, fugitive indeed, but extremely beautiful. The author supposes this moss to have been the *phycos thalassion* of Pliny, which was employed to give the ground or first tint to cloths, which they intended to dye with the costly purple, (*qui conchyliis substernitur.*) The Romans procured it from the Levant, where it is still found, and whence the method of preparing it was brought to Florence in the beginning of the 14th century by a German, or (as some say) an Englishman, whose posterity still retain the name thence acquired of Rucellai, corrupted from Oricellarii.

'*Magnetic cures.*' Aetius, who lived in the year 500, is the earliest writer who mentions an opinion of the external application of the magnet proving efficacious in certain disorders: "*Tradunt magnetem detentum manu chiragrorum ac podagricorum dolores ipsorum sedare. Æque convulsis opitulatur.*" The present author quotes Marcellus and Leonard Camillus, as affirming that they held it effectual in removing the tooth-ach, but these writers speak only of the head-ach and gout.

'*Secret Poisons.*' The malignant art of preparing slow poisons appears early to have attained a fatal perfection: but we know not whence the author concludes that mineral poisons were ever employed by the antients. One hundred and fifty ladies, of the first families of Rome, were convicted and punished for distributing poison, about two hundred years before the Christian æra: but the last century produced two veneficæ at least equal in infamy and art, S. Toffana in Italy, and the Marchioness of Brinvilliers in France. Perhaps it would have been as well to have omitted this article.

'*Wooden Bellows.*' Our common bellows, which consist of two boards joined together by a piece of leather, and which are possibly an imitation of the lungs, appear to have been early known to the Greeks Homer describes Vulcan as using twenty bellows at once, in the formation of the shield of Achilles:—but bellows made of leather are attended with some inconveniences, when applied to metallurgical operations: they require careful management, frequent and expensive repairs, and suffer a considerable portion of the air to escape. To remedy these, the wooden bellows were invented by two brothers, millers in Franconia, named Schelham, about the year 1630.

'*Coaches.* [A long article.] To what nation ought we to ascribe the invention of coaches? If under this name we comprehend covered carriages, these are so old as not to admit of any doubt respecting the question. To the following, however, one might expect an answer: Who first fell on the idea of suspending the body of the carriage from elastic springs? To this question, however, I can find no answer, except that the coach in which Lewis XIV. made his public entrance, about the middle of last century, appears, from a drawing in the king's library, to have been a suspended carriage.'

'*Water Clocks.*' The invention of this kind of clock-work is ascribed by Vitruvius to Ctesibius, of Alexandria, who lived under Ptolemy Evergetes, or about the year 245 before the Christian æra. They were introduced at Rome by P. Cornelius Scipio Nasica, about a century afterward.

'*Turmalin.*' This electric stone was first brought from Ceylon by the Dutch, in the *last* or about the beginning of the *present* century. The properties attributed by the antients to the lyncurium and theamedes are too indefinitely mentioned, to permit us to decide whether they were acquainted with the Turmalin under one of these names.

'*Speaking Trumpets.*' The merit of this invention is contested by our countryman Sir Samuel Morland, and Kircher the Jesuit. It was made known, however, in the year 1671:—but it should be remembered that the Arabian travellers, who visited China in the 9th century, mention the use of trumpets in that country, by means of which words might be conveyed to a great distance.

'*Ananas.*' This exquisite fruit was first made known to European botanists by Don Gonçalo Hernandez de Oviedo, who was Governor of St. Domingo in 1535. "It was brought," says Acosta, "from Santa Cruz to the West-Indies, and afterward transplanted to the East-Indies and China, where it was at that time (1578) common." We would, however, remark that the name of this fruit, Ain-anas, is Arabic, and descriptive of it, which is seldom the case with any but indigenous plants: the Arabic signifies "the human eye," with which the surface of the fruit seems thickly studded: but it is not mentioned in the *Amra Cusa*, a Sanscrit dictionary, compiled before the Christian æra, though that work contains an uncommonly copious nomenclature of plants;—whence we must infer that it was unknown in Hindustan at that period.

'*Sympathetic Ink*, the *Diving-bell*, and *Artificial Rubies*.' We must refer to the work itself for an account of these and a few other articles.

'*Sealing Wax*.' Under this article, we think, the author has confounded several substances applied to different purposes. 'There are five substances,' says he, 'besides metals, with which letters and public acts were sealed, viz. *terra sigillaris* (commonly termed Creta), cement, paste, common wax, and sealing-wax.' We conceive it probable that the first and certainly two following substances were only used for agglutinating the extremities of the paper, to which an impression in common wax was superadded. After much learned dissertation, the author leaves the date of the introduction or invention of sealing-wax unascertained:—but, since the principal ingredient in its composition is lac (improperly termed a gum), and that is produced only in Assam, we may reasonably deduce that the Portuguese brought it, and the method of preparing it, from their settlements in Bengal.

'*Corn-mills*.' The first piece of mechanism of this kind, moved by water, of which we have any account, was situated near the residence of Mithridates; and one was erected on the Tiber, a little while before the time of Augustus. Wind-mills are first mentioned in a diploma, dated in 1105, in which a convent in France is allowed to erect "*molendina ad ventum*."

'*Saffron*.' Professor B. entertains no doubt that the crocus of the antients was the plant still distinguished by that name, but is greatly astonished at its reputation as a perfume. He infers that their taste in this particular was not better than their taste in cookery, and that the exquisite perfumes, which the young beauty mentioned by Catullus received from Venus and the Loves, durst not have appeared in our modern myropoliæ. We do not, however, recollect any passages in which the smell of the flower is extolled; and in those which are quoted by our author, liquid essences are clearly meant. We remember to have perused a writer who treats of the cultivation of saffron, and furnishes a receipt for procuring an extract which, he says, possesses a highly fragrant odour, and a rich aromatic taste.

'*Alum*'—was unknown to the antients, whose *alumen* was the modern vitriol. Our author is surely precipitate in terming the basis of this salt 'a peculiar earth.' Watson calls it "the purest clay."

'*Artichoke*.' The learned Professor pathetically laments the trouble which this plant has innocently occasioned him and others. Neither its origin nor its name is susceptible of elucidation. He is confident, however, that neither the Cinara, Carduus, Scolymus, nor Corotus, of Pliny, was the modern artichoke. We shall only remark that its Arabic name of "Hershef" is descriptive of its figure, whence it may be presumed to be indigenous to that country.

'*Saw-mills.*' Ausonius speaks of several mills erected on the Roer in the 4th century, for sawing marble. The first for sawing wood, the existence of which can be ascertained, is one at Augsburgh in 1322. Notwithstanding the silence of antient writers, it seems to us indisputable that the principle of these machines would be applied to wood before marble

'*Insurance.*' Was this useful mode of dividing the risk attendant on sea adventures known to the antients? Puffendorff, Anderson, and others, relying on certain passages in Livy, Suetonius, and Cicero, decide the question in the affirmative. We agree with Professor Beckmann in thinking the first and second inapplicable, but that the last seems scarcely susceptible of any other explanation. Let us consider the passages themselves. Livy mentions that, when the Roman army was distressed for provisions in Spain, the republic contracted with a company of merchants for supplying them, "*ut quæ in naves imposuissent, ab hostium tempestatisque vi publico periculo essent.*" Suetonius says that the Emperor Claudius "*negotiatoribus certa lucra proposuit, suscepto in se damno, si cui quid per tempestates accidisset.*" These public indemnifications of private losses must be considered as an encouragement to certain enterprises, and have no analogy with the practice of insurance. Cicero writes "*Laodiceæ me prædes accepturum arbitror omnis pecuniæ publicæ, ut mihi & populo cautum sit sine vecturæ periculo.*" The solution of the question will depend on the signification here annexed to the word *prædes.* Our author supposes that a remittance by bills of exchange is here meant. He asserts that he has examined the maritime laws of Oleron, of Gothland, of the Hanseatic towns, and of Catalonia, without finding any traces of insurance. A code of regulations is still observed on the exchange at Leghorn, drawn up at Florence in 1523, on the subject of insurance.

'*Clocks and Watches*'—constitute the subject of the three papers which conclude the volume: the first by Professor Hamberger, the second by the Honourable Daines Barrington, and the third by Mr. Jamieson of Forfar. Suffice it to say, that neither ascertains the inventor of clocks moved by wheels and weights; that the first gentleman thinks it belongs to the 11th century, as frequent mention of horologia occurs at that period, in terms inapplicable to dials or water clocks; and he ascribes it (though without adducing proof) to the Saracens. The most remarkable passage in the second paper is the description of the watch said to have belonged to king Robert Bruce. The third developes the deception practised on antiquaries by the person who first sold that watch as an antique, after having altered its appearance so as to countenance the imposture.

We have now mentioned most of the contents of the first volume of this work; and our readers will have remarked that much learning and research are bestowed in tracing to their origin a variety of arts, comforts, and luxuries, which concur to grace, and in some measure to constitute, civilized life. If the crimes of ambitious princes, if the intrigues of corrupt statesmen, if the horrors of wide-wasting war, are by any deemed fitter subjects for the historic pen, from such an opinion we must continue to dissent; until it is demonstrated that to depopulate a province confers a more legitimate claim to celebrity, than to enrich an empire by unfolding new sources of industry, or to decorate it with arts unknown to preceding generations. It must be confessed, however, that the subjects which have attracted the attention of the Economic Professor are not all entitled, by their importance, to claim particular consideration: but his apology must be "*Frivola hæc fortassis cuipiam & nimis levia esse videatur, sed curiositas nihil recusat.*" —We now proceed to the contents of the second volume.

'*Artificial Pearls.*' About the middle of the last century, a French bead-maker, named Jaquin, remarked that, when the small fish called ables or ablettes (bleaks, or blays), were washed, the water was filled with luminous silver-coloured particles. After having stood for some time, it deposited a sediment possessing the lustre of the most beautiful pearls, which naturally suggested the idea of imitating them. It is named pearl-essence, and, mixed with melted isinglass, is blown into thin glass globules, which are agitated until the mixture is equally diffused throughout. From 18 to 20,000 bleak are requisite to procure a pound of essence. From the following anecdote, it seems unquestionable that Linné had actually discovered a manner of causing the production of pearls in shell-fish. 'Linné once shewed me,' says Professor B., 'among his collection of shells, a small box filled with pearls, and said *hos uniones confeci artificio meo; sunt tantum quinque annorum, & tamen tam magni.*' The shell-fish from which they were produced was a kind of muscle.

'*Paving of Streets.*' Isidorus says that the Carthaginians were the first who adopted this practice, "*primum autem Pœni dicuntur lapidibus vias stravisse.*" The first of the Roman highways, it is well known, was constructed during the censorship of Appius Claudius: but, although historians are silent with respect to the streets of Rome, it is difficult to suppose that they continued unpaved, while, with less necessity and more expence, that improvement was extended to a distance from the capital. The first modern city of Europe of which the streets were paved was Cordova, in Spain, which owed this convenience to Abdulrahman II. in 850. The orders for paving the metropolis of France were issued in 1184, by Philip Augustus.

'*Collections of Natural Curiosities.*' The temples of antiquity were the repositories of every thing curious in nature, or costly in art; and though neither collected nor arranged with a view to facilitate the study of natural history, yet they doubtless underwent the careful inspection of the lovers of that science, as we learn from the practice of Pliny and others. They were, however, unacquainted with the modern method of preserving animal substances in spirits of wine; for which salt-urine, honey, or wax, furnished an imperfect substitute. We are told by Suetonius that the Emperor Augustus had, in his palace, a collection of natural curiosities: but private collections are no where mentioned; though, from the pains taken by Theophrastus, Aristotle, and Apuleius, to procure curious subjects, their existence can scarcely be doubted.

Speaking of Queen Elizabeth, Professor B. says that she was daughter of Henry II., a typographical mistake, we presume, but unnoticed in the list of errata.

'*Chimneys.*' After a critical examination of all the passages in antient authors connected with the subject, M. Beckmann concludes that the accommodation of a chimney was totally unknown to the Greeks and Romans, the smoke of whose apartments must have escaped through apertures in the walls or roofs. It is certain that no traces of chimnies were found in the houses discovered at Herculaneum, and described by the Abbé Winckelmann.

'*Hungary-water*'—is procured by distilling the leaves and flowers of rosemary in alcohol. Professor Beckmann examines the grounds for attributing this invention to Elizabeth, queen of Hungary, who died in 1381, and finally decides against the claim of her majesty to the discovery. The receipt was first published by Zapata, an Italian physician of the 16th century, who had it from Arnoldus de Villa Nova.

'*Cork* is the exterior bark of a tree belonging to the genus of the oak, which grows wild in the southern parts of Europe, particularly France, Spain, Portugal, and Tuscany. When the tree is about fifteen years old, it is fit to be barked, and this can be done successively for eight years.' We presume that the author means that the bark may be stripped off once in eight years, though either he or the translator has expressed it inaccurately. Cork was employed by the Romans for every purpose to which it is applied at present; it was attached to the nets of fishers, and it was made into soles, and used for stopping wine flasks before the invention of bottles.

'*Apothecaries.*' It is not easy to determine in what respects the *pigmentarii*, *seplasiarii*, *pharmacopolæ*, & *medicamentarii* of the Romans agreed with, and in what respects they differed from, our modern apothecaries, or each other:—but, when did physicians begin to give up entirely the preparation of medicines to apothecaries, and when did the latter acquire with their name an exclusive title to their business? Conring asserts that the first took place in Africa as early as the first century, whence it was introduced into Spain and Italy. The word *apotheca* signified any kind of store, magazine, or warehouse; and its proprietor was styled *apothecarius*. We must not, therefore, in writings of the 13th and 14th century, consider *apotheca* as a medicinal repository, but as a common shop; which is evident from its derivatives, *bottega* in Italian, and *boutique* in French.

'*Quarantine.*' The introduction of this salutary regulation is assigned by Dr. Mead to the Venetians in 1484. The observations of M. Beckmann neither confirm nor refute the unsupported assertion of our ingenious countryman.

'*Paper-hangings.*' The invention of this elegant and convenient ornament, our author (somewhat reluctantly, for the English are no favourites,) ascribes to England. An artist named Jerome Lanyer obtained from Charles I. a patent for affixing woollen and silken shreds on linen cloth, &c. for hangings; which, he imagines, preceded and suggested the use of paper for that purpose.

'*Kermes, or Cochineal.*' There are three kinds of cochineal. 'The first is the American, which is most used at present; superior in quality, and higher in price than the others. By Linné it is called *coccus cacti*. The second kind is found chiefly on a species of oak, the *quercus ilex*, in the Levant, Spain, France, and other southern countries, and is therefore called *coccus ilicis*, *coccus arborum*, and *kermes*. The third comprehends that saleable cochineal, found on the roots of several perennial plants, which is known commonly under the appellation of Polish or German cochineal, or *coccus radicum*.' The second species of it seems to have been used by all the nations of antiquity, and Professor Tychsen conceives it to have been known to Moses under the name of Iola. It was then used for giving the ground to cloths intended to be dyed with the rich purple. The following etymologies present themselves from the history of this insect. From its Latin appellation, *coccus*, the Spanish diminutive *coccinella*, *cochineal*; from its

Arabic

Arabic name *Kermez*, the colour *cramaisi*, in French, *crimson*. In the middle ages it was called *vermiculum*, whence vermeil and vermillion, though now applied to pulverized cinnabar.

'*Writing Pens.*' Had the antients been acquainted with the art of employing goose-quills for writing, says our author, they would have dedicated to Minerva, not the owl, but the goose. They are undoubtedly better calculated for tracing the Roman character than reeds, but they succeed badly in forming the Arabic letters, and are totally unfit for imitating the Sanscrit. The antients procured their best reeds from Egypt and Caria; and it is remarkable that their Latin appellation, *calamus* (callam), is that by which they are still known over most part of Asia. The first mention of quills as an instrument for writing occurs in Isidorus, who died in 636: "*Instrumenta scribæ calamus & penna.*"

[*To be concluded in our next Review.*]

Art. III. *Memoirs of the Life and Administration of Sir Robert Walpole, Earl of Orford.* With original Correspondence and authentic Papers, never before published. By William Coxe M. A. F. R. S. F. A. S. Rector of Bemerton. 4to. 3 Vols. 3l. 15s. Boards. Cadell jun. and Davies. 1798.

It can scarcely be necessary for us to make any general or introductory remarks on the subject of these volumes. The importance of the period, of which they elucidate the history, is sufficiently obvious; and its near approximation to our own times renders any authentic documents respecting it more than usually interesting. In regard to the author of the work, also, he is so generally known in the literary world, and his reputation is so well established, that we need only observe that this publication will procure for him additional fame, on account of the industry and abilities which it exemplifies.

The first of these volumes, consisting of nearly 800 pages, contains the *Memoirs*, and the two other volumes contain the *Papers* and *Correspondence*. The main subject of the work, comprehending Walpole's life of 69 years, and his administration of 27, is divided by Mr. Coxe into the following eight periods.—From his birth to the accession of George I. 1676-1714.—Thence to the commencement of the South-Sea scheme in 1720.—Thence to the death of George I. in 1727.—From the accession of George II. to the resignation of Lord Townshend 1727-1730.—Thence to the dissolution of the parliament in 1734.—Thence to the death of Queen Caroline in 1737.—Thence to the resignation of Sir Robert Walpole in 1742;—and thence to his death in 1745. The letters and other documents contained in the 2d and 3d vols. are also, for the facility of reference, divided into eight periods;—applying to the subjects of the corresponding periods in the narrative.

In a prefatory explanation of the circumstances which led him to this undertaking, Mr. Coxe makes a full display of the ample unpublished materials which have enabled him, in treating the reigns of the first and second kings of the House of Hanover, to trace motives of action unknown to former historians, and to place in a new light the foreign and domestic transactions of the cabinet. The papers belonging to the different branches of the Walpole and Townshend families naturally make the principal figure in the list: but, anxious to hear those who opposed as well as those who supported the measures of Sir Robert, Mr. Coxe applied for and obtained communications of the Stanhope, Middleton, Melcombe, and Egremont papers. These he has printed as he has found them, not omitting a single invective, but leaving the reader to judge between the partial eulogiums of Hervey and the acrimonious reproaches of Bolingbroke.

Of printed authorities, Mr. Coxe says that he has principally consulted Tindal's, or rather Birch's, continuation of Rapin. He regards Smollet as a careless or partial writer, who appears never to have examined the journals, and but superficially to have perused the parliamentary debates. Belsham he thinks a copyist of Smollet as to facts; although differing from him in speculations. Mr. Coxe has not relied on either as an authority.

In examining the Walpole and Orford papers, the author finds convincing proof of the authenticity and general accuracy of Chandler's parliamentary proceedings. From the year 1735, the speeches in parliament were given in the Gentleman's Magazine by Guthrie, and in the London Magazine by Gordon, both of whom constantly attended in the gallery of the house, and received information from members. From the year 1740, many of the debates in the Gentleman's Magazine were written by Dr. Johnson. His biographers, prone to credulity and wonder, have represented these speeches as fictitious; and Johnson is said to have confessed that they were chiefly the work of his own imagination: but the truth is, as Mr. Coxe asserts, that 'Johnson constantly received notes and heads of the speeches from persons employed by Cave, and particularly from Guthrie.' 'The present Bishop of Salisbury,' adds Mr. C. 'recollects that he has seen several of these notes, which Guthrie communicated to him on the very day on which he obtained them.'

Of this vast mass of materials, printed and in manuscript, the author appears to us to have made a very judicious use. Walpole's speeches in parliament indeed, as well as those of his opponents, are given at greater length than is warranted by the example of the best modern historians: but it must be remembered that the present memoirs are intended not merely to relate the general history of Sir Robert's administration, but to display the character of the man; his prudence, his sagacity; his passionate love of peace, and his unwearied exertions, both in and out of parliament, for preserving that inestimable blessing. If the observation, therefore, stigmatising Thucydides, that "in his work more is said than done," be in some measure applicable to Mr. Coxe, let it not be forgotten that the latter is also deserving of a place among those whom the Greeks distinguished as *pragmatic* historians; chiefly because the speeches interwoven in their narratives exhibited the practice, as well as the theory, of public business; illustrated the conduct of parties; explained the obstacles which lay in the way of great designs; and exemplified the manner in which those obstacles might be encountered and surmounted.

The prelude to Walpole's merited rise was his unmerited disgrace in 1712. He was then imprisoned in the Tower, in consequence of his zealous defence of the whig ministry, with whom he had acted as secretary at war; and he was at that time of so little celebrity, that Swift calls him "*one* Mr. Robert Walpole." A few years afterward, (October 1715,) he was appointed First Lord Commissioner of the Treasury, and Chancellor of the Exchequer. Mr. Coxe's observations on this occasion are worth transcribing:

> 'He was raised to this high station at a very critical juncture; a rebellion in the kingdom; a faction secretly aiding and abetting the Pretender; divisions in the cabinet, and a disaffected body among the Whigs, already preparing the schism which broke out in the ensuing year; and in the latter part of his life, he often adverted to the difficulty he now experienced in conciliating the discordant members of administration, and supporting the house of Brunswick on the throne.
>
> 'The king's speech; the zealous addresses of congratulation made by both houses on the suppression of the rebellion; the impeachment and condemnation of the rebel lords, took up the principal attention of both houses, for a considerable time after the meeting of parliament, on the 14th of December; and the petitions in favour of the earls of Derwentwater, Nithisdale, and Kenmure, were urged with such vehemence, and so warmly supported by several members in the house of commons, as irritated Walpole, and induced him to observe, "I am moved with indignation to see that there should be such unworthy members of this great body, who can, without blushing,

ing, open their mouths in favour of rebels and parricides, who, far from making the least advance towards deserving favour, by an ingenuous discovery of the bottom of the present horrid conspiracy, have rather aggravated their guilt, both by their sullen silence and prevaricating answers; the earl of Derwentwater," added he, "pretended, and affirmed, that he went unprepared, and was drawn unawares into this rebellion; yet to my knowledge, he had been tampering with several people, to persuade them to rise in favour of the Pretender, six months before he appeared in arms:" and with a view to prevent the house being troubled with any further petitions, which it was determined to reject, Walpole himself proposed an adjournment to the 1st March, as it was known that their execution was to take place before that time: the motion met with so strong an opposition, that it was carried only by a majority of seven voices. But Walpole proved his indignation to originate in virtuous and disinterested motives, when he stated to the house, that he had been offered £.60,000 to save the life of one single person (the earl of Derwentwater). He also spoke, as one of the managers for the commons, in the prosecution of the earl of Wintown, another of the rebel lords; and he seems in every instance to have urged the necessity of adopting severe measures in the present alarming crisis; a mode of conduct so opposite to the natural bias of his temper, which always leaned to the side of humanity, as proved his full conviction, that too much lenity shewn to persons taken in flagrant rebellion, would at this period have proved dangerous to the state.

'Much has been said of the severity shewn by government to the people who took up arms in favour of the Pretender; and from the accounts of the party writers, it might be supposed, that thousands and tens of thousands had fallen sacrifices to their mistaken principles; that no clemency was shewn to *any* of the rebels; no distinction made between the leaders and their deluded followers. But on a candid investigation of the fact, on the authority of the persons who have condemned these measures, the result will be, that *three* lords were beheaded on Tower-hill; that the judges having found many guilty of high treason in Lancashire, *two-and-twenty* were executed at Preston and Manchester; that of a great number found guilty at London, only *four* were hanged. Such were the lenient proceedings against the rebels, which writers, adopting a peevish expression of the great Lord Somers, have magnified into the proscriptions of Marius and Sylla; and fascinated by the metaphorical eloquence of Bolingbroke, have taken in its full latitude his malignant assertion, "That the violence of the Whigs dyed the royal ermines with blood." In fact, no government can exist, if *all* rebels taken with arms in their hands are permitted to escape with impunity; and too great lenity under a new king, who was a foreigner, struggling against a competitor claiming the crown by hereditary right, and supported by all the Roman Catholics, and the principal Tories, would have been not only imprudent, but even inhuman; because it would have held up impunity to those who should raise the standard of insurrection in future. Nor did it ever happen, on the conclusion of a rebellion for a disputed succession, that so few sacrifices were made to the public security.'

As the skill of a pilot is best seen in a war of the elements, so that of a minister is most clearly manifested amid popular commotions. In the year 1725, which was distinguished by the celebrated treaties of Vienna and Hanover, the domestic tranquillity of this country was interrupted by disturbances in Ireland relating to Mr. Wood's patent for a copper coinage, and in Scotland by the ferment raised in consequence of the malt duty. The former of those transactions is here related with great accuracy and fullness. Mr. Coxe's original and authentic documents are employed by him with great advantage, in detecting error and refuting calumny. The reader will not fail to recollect, among innumerable other misrepresentations of this affair, the words of Dr. Johnson in his Life of Swift: "one Wood of Wolverhampton, a man enterprising and rapacious, had, as is said, by a present to the Duchess of Munster, obtained a patent empowering him to coin halfpence and farthings for the kingdom of Ireland." Again; "the scarcity of copper which was already great, Wood took care to render greater, by agents who gathered up the old halfpence; and was about to turn his brass into gold, when Swift, finding that the metal was debased to an enormous degree, wrote letters to shew the folly of giving gold and silver for coin worth perhaps not a third part of its nominal value." Again; "the benefit was indeed great. Swift had rescued Ireland from a very oppressive and predatory invasion."—Such is the language of ignorance or of faction! but the simple narrative of this once important business is given by Mr. Coxe as follows:

'There being great deficiency of copper currency in Ireland, the king, in virtue of his prerogative, granted to William Wood, a patent for coining farthings and halfpence, to the value of £. 100,000 sterling, on certain terms which the patentee was bound to follow. William Wood, who in the party language of Swift is ridiculed under the denomination of a *hardware man* and a *low mechanic*, was a great proprietor and renter of iron works in England. He had a lease of all the mines on the crown lands in thirty-nine counties, was proprietor of several iron and copper works, and carried on, to a very considerable amount, manufactures for the different preparations of those metals. Among many proposals submitted to government, that which he delivered was accepted, and was considered by all persons of judgment or capacity, not biassed by party or national prejudice, as beneficial to Ireland.

'But the natives did not see it in so favourable a light, and before the money was circulated, a general ferment was excited. The ostensible causes of complaint were derived from the consideration, that the king had treated Ireland as a dependant kingdom, that the patent was granted to a person who was not a native, that the coin was stamped in England, and that as a great profit was likely to be derived, the benefit should have principally accrued to the public. All the attempts of the duke of Grafton, then lord lieutenant, to subdue the public aversion were ineffectual. The spirit of opposition seized all orders of men, and even many of the king's servants, who held the chief places under his administration.

'Inflamed by national zeal, the two houses passed addresses to the crown accusing the patentee of fraud and deceit, asserting that the terms of the patent were infringed both in the quantity and quality of the coin, that the circulation of the halfpence would be highly prejudicial to the revenue, destructive of the commerce, and of most dangerous consequence to the rights and properties of the subjects: the commons, with an absurdity and effrontery hardly credible, declared, that even had the terms of the patent been complied with, the nation would have suffered a loss at least of *one hundred and fifty per cent!* and indeed the whole clamour rested on partial or ignorant representations. It was not at that time expected or dwelt on as a matter of speculative propriety, that the weight of the copper coin should be adequate to its circulating value; and the assertion that Wood had carried on notorious frauds and deceits in the coinage, as advanced by Swift, and that the intrinsic was not equal to one eighth of the nominal value, was proved to be false by an assay made at the mint, under Sir Isaac Newton, and his two associates, men of no less honour than capacity, the result of which was, that in weight, goodness, and fineness, it rather exceeded than fell short of the conditions of the patent.

'But the clamour, however unjust, was raised, and became general; and it was a necessary act of prudence, not to increase the ferment, by forcing upon a nation what was considered as unjust and fraudulent. Lord Carteret, who succeeded the duke of Grafton in the office of lord lieutenant, failed no less than his predecessor, in all his endeavours to obtain the introduction of the copper money. The patent was surrendered, and tranquillity restored. Wood, as an indemnification for the loss he had sustained, received pensions to the amount of £.3,000 a year for eight years.'

This narrative, which throws new light on a very famous transaction, is followed by much secret history; in which the characters of the Duke of Grafton, Lord Middleton, Saint John Brodrick his son, and of Thomas Brodrick his brother, are set in a very different light from that in which they have hitherto been exhibited.

During the administration of Walpole, *Jacobitism* occasioned as much alarm as *Jacobinism* does in the present day. The power of the minister was also supported by the terror of Jacobitism. About the time of the accession of George II. the Secretary of Lord Orrery observed to the exiled Bishop of Rochester, that, if the project to destroy Sir Robert Walpole was successful, he had more hopes of seeing the Chevalier restored than from any foreign assistance in the world. Atterbury himself also acknowleged that the king knew his interest too well to encourage any attempts against the minister.

In pourtraying the character of Walpole, Mr. Coxe does not omit to give at full length the pictures of his political adversaries; particularly those of Bolingbroke, Wyndham, and Pulteney. The following account of Bolingbroke's principles and writings appears to us judicious, satisfactory, and well written; concise without obscurity, and full without redundancy:

'From the versatility of Bolingbroke's political life, no fundamental principle of action could be expected; for where is that principle which at some period he had not violated? Where was the party to which he had not rendered himself obnoxious? Nothing then remained for him, but to form a political creed as versatile as his life, and which, Proteus-like, adapted itself to all times, situations, and circumstances.

'His doctrines are principally reduced under three heads. A government by prerogative, rather than by influence; coalition of parties; the supposed perfection of the human species in particular instances.

'The leading principle of his writings was, that a government by prerogative was better than a government by influence. In enforcing this topic, the author betrays his aversion to the revolution, while he affects to praise it, by an assertion no less remarkable for its audacity than its untruth; namely, that the rights of the subject were more endangered by the system of influence, which had taken place since, than by that of arbitrary power which was pursued before that æra. That the crown had acquired more sources of power by the establishment of the funds, and nomination of revenue officers, and enjoyed the means of invading liberty more effectually by the constitution of the revenue, than it ever had been invaded by prerogative. He characterises prerogative as a mere *chimera*, and influence as *a new and undefinable monster, far more dangerous to our liberties*. He avers, that national corruption, which he makes the necessary consequence of investing the crown with the nomination of the officers employed in managing the revenue, is become universal, and that the loss of liberty is the natural and necessary consequence of national corruption. From these premises he draws the obvious conclusion, that it becomes highly necessary to save the ruin of the constitution, by reducing the power of the king, by means of an independent house of commons; and declares that the only method of effecting this, was to lessen the means of corruption, to revive frequent parliaments, and to insure their purity by introducing self-denying ordinances.

'This tenet could only be supported by the other two doctrines, equally absurd and extravagant. The second of these doctrines was to enforce the *coalition of parties*, by which he understood that all the invidious distinctions of Whig and Tory *, Dissenter and Churchman, which had so long troubled and distracted the kingdom, should be sunk into those of court and country; the first of which he considers as *a faction and confederacy against the other*; and the second he characterises under the denomination of *constitutionalists.*

'With a view to effect this purpose in a free country, in which party is an essential requisite, he drew out a system of policy so artfully contrived, that any man, whatever were his political opinions, might, without appearing to desert his own private notions of government, enlist himself under the banners of any opposition, or vote in favour of any question, however repugnant to his real sentiments, under the notion of opposing or driving out a corrupt minister, and the semblance of laying aside all prejudice and party attachment.

'In attempting to *explode all former distinctions, to unite men of all denominations, and to change the narrow spirit of party into a diffusive spirit of public benevolence*, he well knew that he contradicted the history of past ages, and the experience of his own; and he therefore broached the third doctrine, the supposed perfection of the human species, in particular instances. Convinced of the absurdity of advancing, that an opposition composed of the most heterogeneous parts could continue uniformly true to their professed principles, and would not be divided or desert each other at the instigations of ambition or self-interest, he turned his hopes of success from the many to the few; to those few *who engross the whole reason of the species, who are born to instruct, to guide, and to preserve, and who are designed to be tutors and guardians of human kind.* Forgetting his own complaint, that *human passions are so strong, and human reason so weak*, he described men as they ought to be, and not as they are; men whom he represented *as stars still stuck in good plenty up and down our hemisphere, making virtue the foundation of their friendship, and merit the title to their favour; delighting rather to be thought good than great; just in all their dealings; moderate in their pleasures; not solicitous for a place because they want it, but because the place wants them.*

'But still conscious that he overrated the number of those chosen few, he concentrated the virtues and wisdom of the whole species into one man, A PATRIOT KING, whom he considered as born to form the happiness and glory of England, under whose government the *head, and all the members, should be united in one common cause, and animated by one common spirit.*

'In drawing this chimerical character, he laid down positions no less chimerical. He supposed that all distinctions of party, all cabals for favour, and all jealousy in individuals possessing, or contending for power, should be entirely suppressed by the wisdom and virtue of one man, whom he calls *a sort of standing miracle*; and that a whole nation should be so perfect in judgment, and just in practice, as to acknowledge that they were made happy by such exertions. In

---

'* The impossibility of reconciling the Whigs and the Tories, and the different views of those parties, are fully shewn by his own confession, in a letter to Sir William Wyndham, July 23, 1739. Correspondence, Period VII.'

this extraordinary attempt to reconcile the ideas of a government by prerogative with those of liberty and happiness, he endeavours to bribe the imagination instead of convincing the judgment, by an artificial and brilliant display of all those scenes of splendor and domestic felicity which are so lavishly and exquisitely pourtrayed in the Cyropœdia of Xenophon, and Fenelon's Telemachus; scenes which adorn the page of the speculative philosopher, but must be considered as mere puerilities from a practical politician.

'In giving these reveries to the public, he made use of a specious philosophical jargon, then novel, and calculated to make an impression on ignorant minds; since become more common, and justly exploded, as the cant of hypocrisy or enthusiasm. Its pretensions were founded on candour, liberality of sentiment, universal philanthropy, and a tender concern for the happiness of posterity.'

From the numberless contradictions and political absurdities in Bolingbroke's works, Mr. Coxe selects two instances which relate to Walpole:

'After having described the *hideous monster, corruption*, and shewn that unless it was annihilated it would swallow up the constitution, and destroy *those liberties without which no happiness could be enjoyed by society;* after displaying the necessity of *shutting up with all the bars and bolts of law, the principal entries, through which the torrents of corruption have been let in upon us*, he adds, *I ſay the principal entries, because, however it may appear in mere speculation, I think it would not be found in practice to be possible, no nor* ELIGIBLE *neither, to shut them up* ALL.

'After having, in a long series of invectives, reprobated in every particular, and reproached the corruption of Walpole, ascribed to that all his power in the cabinet, and in the senate, branded him with the names of *high priest, first missionary, and treasurer of corruption*, he acknowledges that *the ascendancy he had acquired could not be attributed to his superiority of parts*, OR HIS CLUMSY TALENT OF BRIBERY *alone, but that his long continuance in office must be ascribed to the faintness and indecisiveness of opposition.*

'In fact, the noble writer himself lived to see the impracticability of his own speculative doctrines. He therefore looked forward to what he called better times, and left his visionary project as a legacy to posterity; *I turn myself*, he says, *from the generation that is going off, to the generation that is coming on the stage.* Thus in a few words he confessed, that all his writings, and all his labours were repugnant to the constitution of human nature, as exhibited by his own experience. Fortunately, the baneful effects of Bolingbroke's influence were counteracted by the known profligacy of his principles, and the unpopularity of his character. For the public prejudice against him was so great, that Pulteney recommended his departure from England, because his co-operation rendered their cause less respectable *.

'* Lord Bolingbroke to Sir William Wyndham, July 23, 1739. Correspondence, Period VII.'

'His speculative effusions, notwithstanding their splendour of diction and graces of style, are not consulted as containing just axioms or practical precepts; except by those who wish to avail themselves of the laxity of his political tenets, and his affectation of recurring to first principles and abstract doctrines, for the purpose of substituting a capricious and theoretical system, in the place of a well defined and limited government *.'

The influence of female characters was conspicuous in the time of George I.:—during the reign of his successor, that sort of influence was less perceptible, but for many years equally considerable. Mr. Coxe observes that some French writers call history "*la fable convenue*," and not without reason; since most histories are written by those who, not having access to original papers, derive their information from imperfect and corrupt sources. The historians of George II. scarcely mention the name of Queen Caroline, who almost entirely governed the king during the first ten years of his reign. This defect is amply supplied in the performance before us:—the character of that accomplished princess is set in a just and strong light; and her influence on public affairs, and particularly in the continuance of Sir R. W. in the ministry, and in the patronage of literary merit, is detailed with a circumstantial and minute diligence, which cannot ever be more properly exercised than in doing justice to great characters which have been the victims of calumny.

The principal feature of Walpole's ministerial character was his love of peace. Next to that, the disposition by which he was most distinguished was his disinclination to counteract the public opinion; of which we have a striking example in his conduct respecting the famous excise-bill in 1733. Mr. Coxe relates that transaction at great length, and observes:

'Many conjectures have been made on the motives which induced the minister to abandon his plan; but I find none so satisfactory as the dislike of counteracting the public opinion. The decline of his majority from 61 on the first, to 17 on the last division, affords no solution of his motives, for the intermediate questions were not of so much importance as the first, and though some of his friends, undoubtedly from a dread of encountering the fury of a misguided populace, retired for a time from the scene of contest, I do not find,

from

'* The works of Bolingbroke, principally alluded to, are the Occasional Writer, his Essays in the *Craftsman*, which were afterwards collected and re-published under the Titles of a *Dissertation on Parties*, with a sarcastical dedication to Sir Robert Walpole, and *Oldcastle's Remarks on the History of England; Letters on the Spirit of Patriotism, on the Idea of a patriot King*, &c. His posthumous Letters on the Study of History, have been ably refuted in Horace Walpole's *Answer*, and in Leland's *Reflections*.'

from the printed list in the Historical Register, that more than four joined the standard of opposition. Nor is it probable that the threat of farther desertions alarmed the minister, because, if his partisans had resolved to abandon him, they would have united themselves with the opposition, and have formed a constant majority in the house against him. An anecdote recorded by one of his friends, renders it still more probable, that his unwillingness to carry any measure marked by popular disapprobation, was the true motive of his conduct.

" On the evening before the report, Sir Robert summoned a meeting of the principal members who had supported the bill. It was very largely attended. He reserved his own opinion till the last: But perseverance was the unanimous voice. It was urged that all taxes were obnoxious, and there would be an end of supplies, if mobs were to controul the legislature in the manner of raising them. When Sir Robert had heard them all, he assured them, " How conscious he was of having meant well; that in the present inflamed temper of the people, the act could not be carried into execution without an armed force. That there would be an end of the liberty of England, if supplies were to be raised by the sword. If, therefore, the resolution was to proceed with the bill, he would instantly request the king's permission to resign, for he would not be the minister to enforce taxes, at the expence of blood *."

In the following year, the minister gained an important victory over his adversaries, in the question for repealing the septennial bill. His speech on that occasion is one of the best that he ever pronounced, and exhibits the true character of his elocution,—manly, nervous, practical, and convincing; equally remote from that circuitous prolixity which stupifies instead of persuading, and from that false glitter of words which plays on the fancy without reaching the understanding. It is remarkable that neither Smollet nor Belsham, who both quote with the highest eulogies the speech of Sir William Wyndham, make the smallest mention of the minister's reply. Yet the former ' was considered as an intemperate effusion, which did not lose the minister a single supporter in parliament, nor a single adherent in the country;' whereas the sensation produced by the latter in the House of Commons, ' and the effect which it had out of doors in developing the intrigues of Bolingbroke with the opposition in England, and of laying open his cabals with foreign courts and ministers, were the immediate cause that he quitted this country, and retired to France.'

' * This anecdote is mentioned in " Historical Remarks on the Taxation of free States," on the authority of Mr. White, member for Retford, who lived in friendship with Sir Robert Walpole.'

Pulteney, however, still remained behind, to drive the minister from the helm; an event the more easily effected, because the nation in 1739 was bent on making war against Spain, whereas Walpole's great aim was to maintain peace with all nations. This war was declared on the 19th of December.

'The declaration was received by all ranks and distinctions of men, with a degree of enthusiasm and joy, which announced the general frenzy of the nation. The bells were pealed in all the churches of London; huzzas and acclamations resounded on all sides; a numerous procession attended the heralds into the city, and the prince of Wales did not deem it a degradation to accompany it, and to stop at the door of the Rose Tavern, Temple Bar, and drink success to the war. The stocks, which had been some time on the decline, rose instantaneously. This unusual circumstance, at the opening of a war, was owing to the sanguine expectation, that hostilities would be carried on at the expence of the enemy. The possessions of Spain in the West Indies were considered as likely to fall an easy prey to the British adventurers. The merchants anticipated the monopoly of the commerce with South America, and the possessions of the mines of Peru and Potosi. But these idle dreams of riches and conquest soon proved fallacious; what the minister had foreseen, now happened: England stood singly engaged in war without an ally.

'The Spanish manifesto fully justified the conduct of Spain, and proved to impartial Europe, that though in the refusal to pay the £. 95,000, she appeared to be the aggressor, the English were the real aggressors, and that while affecting to comply with the letter, they had violated the spirit of the treaty. France artfully availed herself of these circumstances; while she armed both by sea and land, with a view to intimidate England, and to join Spain, whenever a favourable opportunity should occur, she artfully offered her mediation to compose the differences, and prevailed on the Dutch to maintain a state of neutrality, by threatening them with an army of 50,000 men towards the Low Countries, and alluring them with hopes of sharing the spoils of the trade which the English carried on to Spanish America.

'On reviewing the conduct of England, from the renewal of the disputes concerning the Spanish depredations in 1737, to the declaration of war, we shall not hesitate to confess, that it was inconsistent, unjust, haughty, and violent.

'The British nation listened only to one side of the question, gave implicit credit to all the exaggerated accounts of the cruelties committed by the Spaniards without due evidence, and without noticing the violations of express treaties by the British traders. The difficulty of obtaining an accurate statement of facts, which had passed in the American seas, was seldom taken into consideration. Instant and full reparation for damages, not sufficiently authenticated, and always over-rated, was loudly and repeatedly called for. The cry of *No search* echoed from one part of the kingdom to another, and reverberated from London to Madrid. The common topics of justice and humanity were forgotten amidst the public ardour; a general enthusiasm pervaded all ranks of people, and the religious crusade against the Saracens, in an age of bigotry and ignorance, was not prosecuted with greater fervour than the commercial crusade against Spain, in an enlightened century. The crown of Spain was reviled and degraded in the eyes of Europe, by the petulance of declamatory eloquence; imperious messages were sent to Madrid, and the most haughty and irritable court in Europe was provoked and insulted beyond the possibility of farther forbearance.'

The minister's opposition to the war drew on him much odium and unpopularity from all quarters. The king was eager for hostilities. The Duke of Newcastle was particularly vehement in supporting the contents of a petition, which the merchants had delivered to his Majesty. The Chancellor, Lord Hardwicke, spoke with great eloquence in the House of Lords in favour of compulsory measures; while Walpole, standing behind the throne, exclaimed to those who were near him, "Bravo, Colonel Yorke!" The Earl of Wilmington was always blindly attached to the opinion of the King, and therefore favoured the war. He aspired to the station of first minister, and therefore occasionally thwarted and counteracted Walpole's advice. The situation of the minister was rendered still more irksome by the occasional ill-humour of his Majesty: of which Mr. C. gives the following example,—illustrating the precariousness of royal favour, and the mortifications attending the descent from ministerial power:

'Horace Walpole had served, with little interruption, in the quality of envoy, plenipotentiary, or embassador from 1722 to 1739. He had performed his functions with unremitting assiduity and address; and had rendered himself eminently useful in the conduct of foreign affairs. He had been for some time weary of his employment, and expressed an earnest desire to return to England. On the death of queen Caroline, his situation abroad became more difficult. Contradictory orders were occasionally issued from London and Hanover. The opinion and advice which he freely gave, were not always congenial to the king's German prejudices. He incurred displeasure by the frankness with which he declared his sentiments on all occasions, and the courage with which he opposed the petty electoral views, which sometimes interfered with the grand interests of Great Britain and Europe. Frequent bickerings with lord Harrington, rendered his continuance abroad more and more irksome, and he resisted all the importunities of his brother, enforced by the earnest representation of the chancellor, for whom he entertained the highest esteem, and persevered in his resolution to retire from the diplomatic line.

'The state of affairs, and temper of the Dutch, who were pressed by England on one side, and by France on the other, required a person of great abilities, address, and circumspection, agreeable to the leading men of the republic, well acquainted with the forms of their complicated constitution, and capable of obviating the dilatoriness of their counsels. It was necessary also, that the successor should be attached to the minister, and likely to follow the directions of Horace Walpole. Such a person was Robert Trevor, second son of lord Trevor, who had, from the commencement of Horace Walpole's embassy to the Hague, served in the capacity of private secretary, and during his absence, had acted as chargé d'affaires. He was distinguished no less for his discretion than his talents, and his dispatches were peculiarly interesting and animated.

'But the king had entertained a violent prejudice against Trevor, and though he could not with justice or policy object to his nomination, yet he clogged his mission with so many difficulties as nearly prevented it, and when those difficulties were finally overcome, he positively refused to confer on him the united character of envoy and plenipotentiary, with the salary of eight pounds a day, but insisted that he should be only appointed envoy, with a salary of no more than five pounds. The repeated solicitations of Walpole, in compliance with his brother's wishes, had no effect, all his attempts to persuade the king were ineffectual.

'Trevor had received from Horace Walpole a promise of his recommendation, and as he knew the affection of Sir Robert Walpole for his brother, and believed his influence all-powerful in the closet, he had considered his appointment to the offices of envoy and plenipotentiary, as certain as if it had passed the great seal. When, therefore, the minister acquainted him with the king's inflexibility, he declined accepting the grant of envoy alone, as degrading to himself; and declared that, on account of the smallness of his own fortune, the salary of five pounds a day was insufficient to maintain an establishment, in a style and manner conformable to usage, and consonant to the dignity of his station.

'The minister never felt himself more chagrined. He was concerned lest his brother should impute to him a lukewarmness in promoting his friend, and procuring a post which had been solemnly promised. He was apprehensive lest Trevor should conceive his influence over the king greater than it really was, and should suspect him of duplicity, and he was at the same time convinced, that no person was so proper to be employed at the Hague. He therefore frankly represented his situation to his brother; he expressed his inability to prevail over the king, and intimated, that should Trevor decline the appointment of envoy, the consequence would be the increase of the king's disgust, and the nomination of another person, who might be both incapable of discharging his functions, and be disagreeable to them. He therefore earnestly entreated his brother to obtain the acquiescence of his friend. His exhortation prevailed; Trevor, at the suggestion of Horace Walpole, complied, and succeeded him at the Hague, in the quality of envoy only.'

Thus compelled to declare war against his own opinion, reviled by the nation, and thwarted by the king, it seems extraordinary that a man of Sir Robert's good sense should not have been forward to resign. He might have declared that he opposed the war as equally unjust and impolitic · but that, finding both the king and the nation against him, he had determined to quit a station which he could not preserve with dignity. He continued, however, at the authoritative request of the king, to hold his place nearly two years longer, till February 1742; continually mortified by those with whom he acted, and insulted by those who opposed him; till he was finally driven to a compulsory resignation. Mr. C. here observes,

> 'It is asserted by a contemporary historian (Tindal), who possessed great means of information, that the minister would have sooner retired, if the state of the nation and of parties had not rendered his continuance in power necessary for the arrangement of a new administration, and for preserving the tranquillity of the country; and that he continued in office solely in compliance with the wishes of his friends. The papers which have been committed to my inspection, and the undoubted information which I have received, enable me to contradict this assertion. He retired unwillingly and slowly: no shipwrecked pilot ever clung to the rudder of a sinking vessel with greater pertinacity than he did to the helm of state, and he did not relinquish his post until he was driven from it by the desertion of his followers and the clamours of the public. Speaker Onslow, who knew him well, declared that he reluctantly quitted his station *, and if any doubt still remains, we have the testimony of the minister. "I must inform you," he observes in a letter to the duke of Devonshire, "that the panic was so great among, what shall I call them, my own friends, that *they all* declared that my retiring was become absolutely necessary, as the only means to carry on the public business with honour and success †."

The history of the events accompanying Sir Robert's resignation are more fully detailed in the work before us than in any other: yet the account here given is not so circumstantial as it might have been rendered, had not the following unfortunate incident occurred: Pulteney, Earl of Bath, had himself intended to give the narrative of a transaction in which he performed the principal part:—but he changed his mind, and said that he would leave this task to Dr. Douglas, the present Bishop of Salisbury, who should draw up an account after his (the Earl's) death;—and to whom he pointed out several papers that would be of use to him. Dr. D. would doubtless have been eager to obey the injunctions of his noble patron: but, on the death of Lord Bath, his brother, General Pulteney, destroyed

---

'* Onslow's Remarks. Correspondence, Period IV.'

'† Sir Robert Walpole to the duke of Devonshire, February 2, 1741-2. Correspondence.'

all his papers; and the world, Mr. Coxe observes, has to regret that the learned prelate was by this circumstance prevented from accomplishing a design for which he alone could be sufficiently qualified.

In the concluding chapters of his work, Mr. Coxe reviews the public and private character of Walpole. He clearly vindicates him from the charge of peculation, and from other calumnies so unsparingly heaped on him by writers in opposition; and against which, being himself no patron of letters, Sir Robert was in his own time but feebly and aukwardly defended. His hospitality, disinterestedness, social good humour, and incomparable temper, are placed in a just point of view:—but that which peculiarly deserves attention is the grand principle of his public administration, his pacific system. The great leading features of this system, Mr. C. observes, are thus delineated by himself:

" To prevent a war, and to take the proper steps, that may not only keep us out of war, but enable us to contribute towards restoring the public tranquillity, is no less desirable, and a conduct no less justifiable, than to carry on and support a war we are unhappily engaged in. If then *paries cum proximus ardet*, it is as advisable to look after ourselves, and to prevent the flames reaching our houses, as it would be to extinguish a fire already kindled; and if to prevent, and by proper care to avoid a cold or a fever, be easier, safer, and wiser, than to cure the distemper, I may venture to maintain, that measures tending to prevent a war, or that are preparatory to the carrying it on, if it becomes unavoidable, are as justifiable and as reasonable, if necessary, as the same measures would be in case of an actual war."

'This same system is also fully developed by Horace Walpole.

" This salutary plan of *preventive and defensive measures*, has been the fundamental rule of all his late and present majesty's counsels; the rudder, by which their actions have been steadily and constantly steered, with respect to the conduct of foreign princes and states: Ever cautious not to plunge their faithful subjects rashly into a ruinous war, and equally prepared and resolved to protect their just rights against all attempts whatsoever, should they be obliged to take up arms for that purpose.

" Upon this principle it may be, and indeed has been necessary to make, at different times, defensive alliances in conjunction with, or in opposition to the same powers, as the different dispositions and behaviour of those powers might tend to the benefit or disadvantage of this nation: And this seeming change of conduct will appear not to have arisen from inconstancy of temper, or of views on our part, but from the variation of views and intentions on the part of others."

' This preventive system was incessantly reprobated by his adversaries, and assailed with all the weapons of eloquence and wit. He was accused of extreme folly, in laying down a system, prudent for a petty state, but very improper for a country which has so great a sway, and ought to take the lead in Europe. It was stigmatized as a servile submission to the influence and interests of France. His love of peace was characterized as a temporising system of expedients, a dereliction of national honour, and a pacific obstinacy. He was derided for fitting out provisional fleets and pacific armaments, which plunged the nation into the same expence as an active war, while they produced nothing but Spithead exhibitions, and Hyde Park reviews.

'Allowing, however, the full effect of these objections, and making no abatements for the prejudices of party, and the jealousy of political rivalship, few words are necessary to shew the beneficial consequences which resulted from the *general* tenor of his administration. The protestant succession was established, the Jacobite faction suppressed; the government acquired energy on a constitutional basis; and by the prevention of foreign war, domestic tranquillity was secured. Under the calm stability of such a government, public credit flourished, commerce increased, manufactures were improved, and agriculture ameliorated.'

In examining this work with attention, we have met with some inaccuracies, of which we doubt not the author is by this time fully apprised: but the general result of our review is that Mr. Coxe has shewn uncommon diligence in collecting important materials, of which (as we before remarked) he has made a fair and skilful use. His work is judicious and impartial, replete with information, and abounding in entertainment,—of the graver kind.

The second and third volumes, filled with letters and documents, are a large fund of interesting materials: gratefully displaying to the inquisitive eye the internal mechanism of the engines of government.

Art. IV. *Elements of Geometry;* containing the first Six Books of Euclid, with Two Books on the Geometry of Solids. To which are added, Elements of Plane and Spherical Trigonometry. By John Playfair, F. R. S. Edin. Professor of Mathematics in the University of Edinburgh. 8vo. pp. 400. 6s. bound. Edinburgh, Bell and Bradfute; London, Robinsons.

It is the lot and should be the pride of Scotland, that it has produced the most able advocates of the antient geometry. Mr. Playfair is a worthy member of the school of Simson and Stewart, the former of whom restored the text of Euclid, and the latter gave the methods of solving, by the pure principles of geometry, the most difficult problems of the modern analysis. If Mr. Playfair has equal relish with these geom tricians for the strict demonstrations of the antients, he h however, less inveteracy against the more recent modes of i vestigation. Admiring the mathematicians of antiqui has inculcated the study of their works, but has not been blinded by the love of them, for he has vindicated the accuracy of the modern calculus. He is of a happy temperament, which few possess from nature or attain by art: "*Reperiuntur ingenia alia in admirationem antiquitatis, alia in amorem et amplexum novitatis effusa; pauca vero ejus temperamenti sunt, ut modum tenere possint, quin aut quæ recte posita sunt ab antiquis convellant, aut ea contemnant quæ recte afferuntur a novis.*" [*Novum Organum, Lib.* 1.]

The greatest encouragement is due to works of the present kind; as they are eminently calculated to induce severe habits of reasoning, to teach the mind to analyse its judgments, and to enable it to separate the things certain and of strict demonstration, from the things which are only probable, conjectural, and of induction [*]; for it must be confessed that the modern analysis unites many defects with its vast advantages. It exhibits general results; and the mind, apt to rest satisfied with these, overlooks many peculiarities which are incidental to particular cases. The abridgment of time and labour is indeed of great moment; yet it has happened that many, captivated with the brief modes of demonstration in the modern calculus, have endeavoured to compress science within narrower limits, and have taken for granted what admitted of demonstration, or have in their solutions advanced principles which are doubtful in their nature and not sanctioned by authority. Far different, certainly, was the practice of the Greek geometricians; who, in their principles, were exact even to refinement, and in their demonstrations copious to superfluity: "*Scilicet severiora ejus ætatis ingenia, nihil tamquam principia admittebant quod non statim ipso naturæ lumine verum esse appareret. Nunc autem quædam proponuntur, quæ adeo obscura sunt atque incerta, ut qui liberalissime agere velit, pronuntiare debeat, quod in antiquis indiciis fieri solebat, non liquere.*" [Torelli *in præf. ad Archimedem.*]

The wish to accommodate the elements to the present state of mathematical science occasioned the plan of this work. The first, second, third, fourth, and sixth books are, with a few exceptions, the same as in the edition of Euclid by Robert Simson. We shall note the variation from the fifth book. A seventh book contains the geometry of solids; in which the author has departed altogether from Euclid. The rectification and quadrature of the circle are discussed in the eighth book; and a treatise is added on the Elements of Plane and Spherical Trigonometry. In an excellent preface, Mr. P. animadverts, with much propriety, on those who have wished to abridge Euclid by omitting all propositions which they style self-evident and simple. P. xiii.

---

[*] *In geometriâ partem fatentur esse utilem teneris ætatibus; agitari namque animos et acui ingenia, ac celeritatem percipiendi venire inde concedunt.* Quintilian *de Geometriâ.*

'It has been objected to many of the writers on elementary geometry, and particularly to Euclid, that they have been at great pains to prove the truth of many simple propositions, which every body is ready to admit, without any demonstration, and thus take up the time and fatigue the attention of the student to no purpose. To this objection also, if there be any force in it, the present treatise is certainly as much exposed as any other, for, of all the alterations that may be made in the elements, the last I should think of, is to consider any thing as self-evident that admits of demonstration. Indeed, those who make the objection just stated, do not seem to have reflected sufficiently on the end of mathematical demonstration, which is not only to prove the truth of a certain proposition, but to shew its necessary connection with other propositions, and its dependence on them. The truths of geometry are all necessarily connected with one another, and the system of such truths can never be rightly explained, unless that connection be accurately traced, wherever it exists. It is upon this that the beauty and peculiar excellence of the mathematical sciences depend; it is this that prevents any one truth from being single and insulated, and connects the different parts so firmly, that they must all stand, or all fall together. The demonstration, therefore, even of an obvious proposition answers the purpose of connecting that proposition with others, and ascertaining its place in the general system of mathematical truth. If, for example, it be alleged, that it is needless to demonstrate that any two sides of a triangle are greater than the third, it may be replied that this is no doubt a truth, which, without proof, most men will be inclined to admit; but are we for that reason to account it of no consequence to know what the propositions are, which would cease to be true if this proposition were supposed to be false? Is it not useful to know, that unless it be true that any two sides of a triangle are greater than the third, neither could it be true that the greater side of every triangle is opposite to the greater angle, nor that the equal sides are opposite to equal angles, nor, lastly, that things equal to the same thing are equal to one another? By a scientific mind this information will not be thought lightly of; and it is exactly that which we receive from Euclid's demonstration. To all this it may be added, that the mind, especially when beginning to study the art of reasoning, cannot be employed to greater advantage than in analysing those judgments which, though they appear simple, are in reality complex, and capable of being distinguished into parts. No progress in ascending higher can be expected till a regular habit of demonstration is thus acquired; and I should greatly suspect that he who has declined the trouble of tracing the connection between the proposition already quoted, and those that are below it, would never be very expert in tracing its connection with those that are above it; and that, as he had not been careful in laying the foundation, he would never be successful in raising the superstructure.'

We now proceed to note the deviations from the text of Simson in his edition of the Elements.

In Simson,—a point is defined to be that which has no parts, or which has no magnitude.

In Playfair,—'a point is that which has position, but not magnitude.' The reason for changing Euclid's definition is that it contains only a negative, and is not convertible, which every good definition ought to be; for, if a point be that which is unextended and without magnitude, the converse is that every thing unextended and without magnitude is a point,—which is not true. In the substituted definition, all that is essential to a point is included in the affirmative part, and every thing not essential is excluded by the negative.—In Simson and Playfair, the *second* definition is the same, 'a line is length without breadth:'—but instead of the third in Simson, "the extremities of a line are points," the author has introduced a corollary to his second definition. The following are his reasons for deviating from Euclid.

'After the second definition, Euclid has introduced the following; "the extremities of a line are points."

'Now this is certainly not a definition, but an inference from the definitions of a point and of a line. For that which terminates a line can have no breadth, as the line in which it is has none, and it can have no length, as it would not then be a termination, but a part of that which it is supposed to terminate. The termination of a line can therefore have no magnitude, and having necessarily position, it is a point. But as it is plain that in all this we are drawing a consequence from two definitions already laid down, and not giving a new definition, I have taken the liberty of putting it down as a corollary to the second definition, and have added, that the intersections of one line with another are points, as this affords a good illustration of the nature of a point, and is an inference exactly of the same kind with the preceding. The same thing nearly has been done with the fourth definition, where that which Euclid gave as a separate definition is made a corollary to the fourth, because it is in fact an inference deduced from comparing the definitions of a superficies and a line.' P. 348.

Euclid * defines a straight line to be that which "lies evenly between its extreme points." Now this definition, as Mr. P. observes, is faulty, inasmuch as the word evenly is still to be defined. The Greek word, says he, is εξισȣ, to which our word *equally* corresponds more intimately than the word *evenly*; yet the definition is too metaphysical, although it contains the very character of a straight line: for by it we are to con-

---

* When we mention Euclid, we mean the edition of his works by Dr. Simson.

sider a line that has precisely the same relation to the space on one side, as to the space on the other. In Euclid, indeed, this definition is nugatory, for nothing is deduced from it: but all reasoning proceeds on an axiom, that two straight lines cannot inclose a space. As it is desirable however, to deduce logically the properties of the thing defined from the definition itself, the author has substituted the following definition for that of Euclid: 'Lines which cannot coincide in two points, without coinciding all together, are called straight lines;' and hence it follows immediately and by necessity, that two straight lines cannot inclose a space, and that two straight lines cannot have a common segment, or cannot coincide in part without coinciding altogether. Another definition is suggested, thus;—a straight line is one in which, if the position of two points be determined, the position of the whole line is determined. It would appear, however, that the process of the mind, by which it acquires the characteristic of a straight line, according to this definition, is not materially different from that employed in the case of Euclid's definition.

As objections, though with little reason, have been made to the demonstrations of the fourth and eighth propositions of the first book of Euclid, since the method of supraposition is said to involve the idea of motion, which is not essential to the nature of geometry, the author proposes to remedy this defect; or, more properly, to prevent all cavils, by introducing this postulate: 'That if there be two equal straight lines, and if any figure whatsoever be constituted on the one, a figure every way equal to it may be constituted on the other.' He then proceeds to demonstrate the fourth proposition, and adds the following remarks:

> 'In the same manner may the eighth be demonstrated, and even with more facility, so that these two fundamental theorems may be proved without having recourse to the method of supraposition. Such demonstrations it must, however, be acknowledged trespass against a rule which Euclid has uniformly adhered to throughout the Elements, except where he was forced by necessity to depart from it. The rule is, that nothing is ever supposed to be done, the manner of doing which has not been already taught; and the construction derived either directly from the three postulates laid down in the beginning, or from some problems already reduced to those postulates. Now, this rule is not essential to geometrical demonstration, where, for the purpose of discovering the properties of figures, we certainly are at liberty to suppose any figure to be constructed, or any line to be drawn, the existence of which does not involve an impossibility. The only use, therefore, of Euclid's rule is to guard against the introduction of impossible hypotheses, or the taking for granted that a thing may exist which in fact implies a contradiction; from such

suppositions false conclusions might, no doubt, be deduced, and this rule is therefore useful as far as it answers the purpose of excluding them. But the foregoing postulatum could never lead to suppose the actual existence of any thing that is impossible; for it only supposes the existence of a figure equal and similar to one already existing, but in a different part of space from it, or, to speak more precisely, having one of its sides in an assigned position. Unless, therefore, there be an impossibility in the existence of one of these figures, there can be none in that of the other. This new postulate might, therefore, it should seem, be introduced with good effect into the elements of geometry; but to have adopted it here would have led us too far from the text of Euclid, and it is sufficient for the present purpose to have pointed it out.' P. 357.

The subject of parallel lines is a difficult one, and, as is well known, has exercised the skill and not unfrequently exhausted the patience of the most able geometricians. Yet no mode of treating this subject is perfectly satisfactory. To prove that parallel straight lines, or lines that do not meet when they meet a third line, make the alternate angles with it equal, Euclid assumes this axiom: "If a straight line meets two straight lines, so as to make the two interior angles on the same side of it less than two right angles, these straight lines, being continually produced, will at length meet on the side on which the angles are that are less than two right angles." This axiom, however, is not a self-evident proposition, and its converse is a proposition which requires demonstration:—for the converse is that two straight lines, which meet one another, make the interior angles, with any third line, less than two right angles:—being in fact the seventeenth proposition of Euclid, which states the two interior angles of every triangle to be less than two right angles.

Mr. P. then proceeds to state the several methods that have been devised for remedying this defect in Euclid:—which are those of Wolfius, Boscovich, Varignon, Ptolemy, Franceschinis, Clavius, Simson, and Simpson. This statement is full of important remarks and judicious criticism: but it is too extensive for the limits of our Review, and would suffer by abridgment. The demonstration of the property of parallel lines, which Mr. P. regards as superior in neatness and simplicity to all other demonstrations, is that given by Mr. Thomas Simpson in the second edition of his Elements, and is grounded on the axiom that "if two points in a straight line are posited at unequal distances from another straight line in the same place, those two lines, being indefinitely produced on the side of the least distance, will meet one another." Though sensible of the excellence of Mr. Thomas Simpson's method, yet wishing to preserve the text of Euclid with the least alteration possible, Mr. Playfair has not followed it, but has assumed a different axiom from that above mentioned; it is this: 'Two straight lines cannot be drawn through the same point, parallel to the same straight line, without coinciding with one another.'

On the subject of parallel lines, and at the end of the account of the several methods proposed to demonstrate their properties, Mr. P. adds the following excellent observations:

'From the detail that has just been given, it is evident that to demonstrate the properties of parallel lines without having recourse to some axiom, or, which is the same thing, without assuming some property of straight lines, not contained in the definition of a straight line, is still a desideratum in elementary geometry. And, if we consider how much skill and ingenuity have in the course of many ages been applied to this investigation; and also reflect, that the thing sought for belongs to the very rudiments of the science; and therefore, if it exists at all, can be at no great distance, we shall be inclined to consider the discovery of it as a problem in geometry never likely to be resolved. At the same time, it appears extraordinary that the definition of a straight line, if it is complete, should not lead us to the knowledge of every property of such a line, without the assumption of any thing not contained in it. Why ought not the proposition, for instance, that has been just stated as an axiom, that "If two straight lines intersect one another, and if, from any two points in the one, perpendiculars be drawn to the other, the perpendicular nearer to the point of intersection will be less than that which is more remote," to be capable of demonstration, or of being deduced from the definition of a straight line? If there be nothing obscure or imperfect in our notions of a straight line, of a perpendicular, or of the intersection of two straight lines, from whence can it possibly arise that we are unable to demonstrate this proposition? It was no way wonderful that, when Euclid gave his vague and obscure definition of a straight line, he should not be able to demonstrate even the most simple property of rectilineal figures, without the assumption of the axiom, 'that two straight lines cannot inclose a space.' But, when the defects of this definition seem to be wholly corrected, we might certainly expect to be able to derive all the properties of straight lines directly from that definition; and yet the fact is, that we are not at all assisted by it in the case before us. I confess this is not easily accounted for; but there are two considerations, which, though they may not contain the solution of the paradox, will perhaps serve to render it less wonderful.

'The first is, that the definition given of an angle is certainly imperfect. An angle is the *inclination* of two lines; now the word inclination is not much better understood than the word angle, so that we have here the very same defect that there is in Euclid's definition of a straight line. It is, at the same time, difficult to conceive any way in which this definition can be amended; and it is, perhaps, on account of its imperfection that we are obliged to assume some property of the lines subtending an angle, or of two lines making angles with a third line, as an axiom; just as the imperfect definition of ight line must be assisted by the assumption that two straight cannot inclose a space.

t may farther be remarked, that whatever be the source of this lty, it is not the only one of the kind that we meet with in the nts of geometry. A second instance occurs, where a certain on between the lengths of straight and curve lines is assumed as iom, without being logically deduced from our ideas either of htness or of curvature. This is the axiom on which Archi-s, and all the geometers after him, have founded the comparison e lengths of curves with the lengths of straight lines, and is the which is placed here at the beginning of the eighth book. It be in vain, I believe, that one would seek to give a rigorous nstration of that proposition, yet it is of a nature purely ele-ry, though more complex, without doubt, than that which we been considering. There is a third proposition of this sort rela-o surfaces, which is also laid down by Archimedes, for the foun-of the comparison of curve superficies with plane figures, and of no demonstration is given. These are the only three properties ometrical magnitudes in the whole science that are taken for ed without being deduced from the definitions; that it is impos-to demonstrate any of them, is what no one will take upon him rm; but the many and powerful efforts made for that purpose, they have already withstood, ought to deter any one from ing away much of his time in searching after such demon-ons.' P. 371.*

the second book are added two useful propositions. or no alteration is made in the third and fourth books.

the fifth book, complaint has been made that it is prolix obscure. This, Mr. P. very justly remarks, proceeds the defect of ordinary language, which too slowly conveys leas of the different operations to be performed in these nstrations. Without altering any thing in the principle, proposed to remove the obscurity by the introduction of oncise and perfect language of algebra; and this language inently calculated to treat of magnitude in general. The cates for the old order of things in geometry, it is proba-will receive with scruple, and examine with captiousness, el mode of treating the fifth book of the Elements; and ar from our wishes to recommend such a mode, in which acy should be sacrificed to brevity, or tediousness re-

---

There is likewise another reason why the mind should not be ed in the pursuit of things so difficult, not to say impossible, attained: "*Postquam animus humanus de veritate invenienda semel averit, omnino omnia fiunt languidiora: Ex quo fit, ut deflectant s potius ad amœnas disputationes et discursus et rerum quasdam pera-nes, quam in severitate inquisitionis se sustineant.*" Lord Bacon. of Rev.)

lieved at the expence of that order, minuteness, and connection, which are so essential to mathematical reasoning. After having explained his notation, (it is in fact that of algebra,) Mr. Playfair proceeds to demonstrate the first proposition of the fifth book, which we give as a specimen of his method:

'PROP. I. THEOR. 'If any number of magnitudes be equimultiples of as many others, each of each, what multiple soever any one of the first is of its part, the same multiple is the sum of all the first of the sum of all the rest.

'Let any number of magnitudes A, B, and C, be equimultiples of as many others D, E, and F, each of each; A+B+C is the same multiple of D+E+F that A is of D.

'Let A contain D, B contain E, and C* contain F, each any number of times, as, for instance, three times. Then, because A contains D* three times,

$$A=D+D+D.$$

'For the same reason, $B=E+E+E$;

And also $C=F+F+F$.

'Therefore, adding equals to equals, A+B+C is equal to D+E+F taken three times. In the same manner, if A, B, and C were each any other equimultiple of D, E, and F, it would be shewn that A+B+C was the same multiple of D+E+F. Therefore, &c. Q. E. D.

'Cor. Hence, if m be any number, $mD+mE+mF=m\overline{D+E+F}$. For mD, mE, and mF are multiples of D, E, and F by m, therefore their sum is also a multiple of D+E+F by m.'

The fifth definition of the fifth book has been much the subject of objection. Mr. P. however, in an excellent note, (too extensive for the limits of our work,) is an advocate for the definition of Euclid. Indeed, the Greek geometer seems to have been eminently successful in treating the doctrine of proportionals. The expression of the definition may be rather embarrassed by its three conditions, but the demonstrations founded on them cannot be too much admired for their simplicity and rigour, when compared with other attempts to demonstrate the doctrine of proportion on different definitions.

In the sixth book, the 27th, 28th, and 29th propositions of Euclid are changed into others, which are proposed in a less general form, and enunciated with less obscurity. Dr. Simson, in his edition, added four propositions; and Mr. P. has added four more, two of which are from the *Loci Plani* of Apollonius.

In Book VII. which treats of the geometry of solids, the author has departed from Euclid. That cautious and circumspect geometer, to guard against impossible suppositions, never

---

* There are two errata, not noticed as such in the book.

supposes

supposes any thing to be done, the manner of doing which he had not previously shewn. Mr. P. has trespassed against this rule, and has simplified his demonstrations by supposing a line to be drawn, and a figure to be constructed, the possibility of which is evident.

In a note on the 20th proposition of Book VII. (answering to Book XI. in Simson's edition,) it is remarked that little can be known concerning the nature and properties of solid angles, ince there is no standard by which the magnitude of different olid angles may be compared together. The restriction which ffects proposition XX. as discovered by M. Le Sage of Geneva, s likewise noticed. This restriction takes place when the ection of a pyramid, formed by the planes that compose the olid angle, has some of its angles re-entering, as they are alled.

In a valuable note on the 21st proposition, Mr. Playfair hews that the equality of solids cannot, generally, and in all ases, be proved from their coincidence, but that it must be rounded on a principle more fundamental and general; and which is, that things are equal, when the conditions which determine the magnitude of the one are identical with those that determine the magnitude of the other; or, proposed in the form of an axiom, is this; two magnitudes A and B are equal, when there is no reason that A should exceed B rather than that B should exceed A. This principle is no other than that used in the Leibnitzian philosophy under the name of the *sufficient reason*. On the use of this axiom, we find the following remarks:

'The only objection to this axiom is, that it is somewhat of a metaphysical kind, and belongs to the doctrine of the *sufficient reason*, which is looked upon with a suspicious eye by some philosophers. But this is no solid objection; for such reasoning may be applied with the greatest safety to those objects with the nature of which we are perfectly acquainted, and of which we have complete definitions, as in pure mathematics. In physical questions, the same principle cannot be applied with equal safety, because in such cases we have seldom a complete definition of the things we reason about, or one that includes in it all their properties. Thus, when Archimedes proved the spherical figure of the earth, by reasoning on a principle of this sort, he was led to a false conclusion, because he knew nothing of the rotation of the earth on its axis, which places the particles of that body, though at equal distances from the centre, in circumstances very different from one another. But, concerning those things that are the creatures of the mind altogether, like the objects of mathematical investigation, there can be no danger of being misled by the principle of the sufficient reason, which at the same time furnishes us with the only single axiom, by help of which we can compare together geometrical quantities, whether they be of one, of two, or of three dimensions.' P. 389.

The rectification and quadrature of the circle are treated in Book VIII. The eighth proposition is the same with the third of Archimedes in his tract entitled *κυκλȣ μετρησις*; though its demonstration is somewhat different, yet it proceeds like his by the continual bisection of the sixth part of the circumference. In the same book, are other propositions concerning the proportions between the cone, sphere, and cylinder.

In the preface to the edition of Archimedes, lately printed at the Clarendon press, (to the great honour of the university of Oxford*,) the learned Torelli, in his zeal for the antient geometry, attacks the modern analysis †; as being, if founded in reality, yet false in its alleged principles; if correct and accurate in its method and results, yet obscure and vague in its statement and exposition. The learned Italian, too candid and honourable an opponent to employ general and indefinite censure, has brought a specific charge, but grounded on a principle which Mr. Playfair has proved to be false. Thus is the modern calculus defended from the attack of a powerful assailant, and thus is it shewn that all honour does not belong exclusively to the antient modes of investigation: " *Non omnia apud priores meliora, sed nostra quoque ætas multa laudis et artium imitanda posteris tulit.*" TACIT.

The extracts which we have given are a sufficient proof of the acuteness, judgment, and learning of Professor Playfair. The style of mathematical writings is said to be usually slovenly and inelegant, but that of the present work is in general correct and neat.

That, in every publication submitted to our criticism, we search for errors, we wish not to deny; yet this search proceeds from no motive of malignancy, nor from any wish to shew our perspicacity and learning, but to prevent error from being obtruded on the world, and to fulfil the terms of our original contract with the public. If there be any inaccuracies in the present work, they have eluded our notice; and, as a great General formerly said, after having viewed the position of an adverse army, that "he had examined the right, the left, the front, and the rear, but he could accommodate himself no where;" so, with regard to the present work, we can say that we have examined its principles, its demonstrations, its notes, and its alterations, but, in designing an attack, can accommodate ourselves no where.

---

* See Rev. vol. xvii. p. 25.

† " *Atque hinc occasio arripienda esset, quæ sese sponte offert, excutiendi celebris illius sive principii, sive petitionis, cui uni calculus differentialis atque integralis innititur, duas quasvis magnitudines æquales esse, quæ quantitate differunt adeo exigua, ut minor alia proponi nequeat: Quod quidem manifeste pugnat cum notione illa, quam animis insitam de æqualitate habemus. Ea enim æqualia esse concipimus, quarum differentia nulla est, &c.*" Præf. ad Arch. p. 22.

ART. V. *A new and complete System of Universal Geography:* containing a full Survey of the Natural and Civil State of the Terraqueous Globe: exhibiting all the latest and most authentic Information concerning Europe, Asia, Africa, and America; the Seas by which they are divided, and the Islands in those Seas; with an ample Apparatus of Tables, Maps, &c. &c.; as also, an accurate Explanation of those Principles of Geography which depend on the Discoveries of Astronomy. To which is added, A Philosophical View of Universal History, by Robert Heron. 8vo. 4 Vols. 1l. 8s. Boards. Ogilvy and Son.

WERE a person, unbiassed by the example of the writers on geography, to lay down a plan for a systematic treatise on that science, it would probably be widely different from all specimens that exist at present. Taking the term geography in a more extended sense than its etymology denotes, he would yet be desirous of excluding all foreign or unnecessary matter: he might be sensible that the confines of geography, and its circumjacent sciences, were faintly and doubtfully marked: but still he would avoid great and palpable transgressions. Geography is related on one side to Astronomy, and on the other to History: yet of the first why should he introduce more than is barely necessary to give a distinct idea of those terms, which serve to mark the limits of countries, the situation of cities, and the courses of rivers? and of the latter it might appear satisfactory to enumerate the grand events, or those which shew the origin of customs, explain the cause of peculiarity in manners, or refer to the modes of polity and the ceremonies of religion.

All knowlege is useful; all that relates to man is peculiarly interesting; and the more particular and copious the information, the more valuable. Yet the question is not what is valuable, but what is proper; we should inquire not concerning that which excites interest or causes entertainment, but concerning that which suits the principle and nature of the undertaking.

The plan adopted by the modern authors of geographical treatises may have originated from the imitation of the old models, from an indistinct idea of the nature of their subject, or from an ambition of producing something more dignified or agreeable than a catalogue of rivers and mountains, an enumeration of cities, or tables of latitude and longitude:—but, be this as it may be, it is now certain that what ought to be subordinate is now become principal, "*Pars minima est ipsa puella sui;*" our geographical books exhibit the fluctuations of political opinion, and the vicissitudes of a campaign:—they give a picture of man, not a delineation. In the times in which knowlege was small and its propagation difficult, all means of information were eagerly grasped; and men, on the appearance of a new book, were not disposed to make minute criticisms, to blame the heterogeneity of its parts, nor to cavil at the arrangement of its materials:—but now, when books have flowed in upon us with so full a tide, that we have not to seek but to select them; when the profusion of mental food has made us so delicate in our taste, that we do not wish merely to satisfy appetite, but require that which is most excellent in its kind; when the incitements to pleasure are so importunate, that the time of study is small and too precious to be wasted;—we demand method, arrangement, and classification.

There are, indeed, numerous and most respectable setts of readers, (whose interests are as much to be consulted as the interests of professed students,) to whom books formed on the plan of our geographical treatises are very suitable. The present work will be acceptable to those who seek amusement and information in the intervals of business, and to those who wish to employ usefully the few hours that are not devoted to pleasure: while the plan at which we have above hinted, for a systematic treatise of geography which should prevent the admixture of adventitious matter, will be agreeable to those who study by method, and for some determinate end; and who, in requiring information purely scientific, may not wish to be tempted aside to examine the cabals of party, the finesse of a negotiation, and the vicissitudes of war. The authors of the present volumes confess it to be a compilation, in which they have frequently and largely borrowed from contemporary writers. This is indeed true. The Astronomical Geography, and some of the succeeding chapters, are borrowed from Guthrie's Geographical Grammar:—much also is taken from Morse's American Geography.

If this work claims any merit of originality, (and originality has always some merit,) it must found its pretensions on 'the Introductory View of Universal History,' by Mr. Heron; a composition which, if not faultless, is yet much above contempt. The style, indeed, is that of an *eloge*, and consequently unappropriate to historical disquisition; and it aims at ornament, yet has chosen what is glaring rather than what is rich:—but let us

: a specimen, and leave the estimate of defects and ex-
ies to the judgment of the public:

RXES, the son and successor of Darius, no sooner began
, than,—as if, with his father's empire, he had inherited the
conquering *Greece*,—he mustered the whole military force of
inions, and prepared to invade Europe with a multitudinous
hose mass and numbers should, alone, be equal to overpower
sition. From the remote, interior provinces of his empire,
eed, with a magnificent and terrible progress, to its north-
fines; and, as he advanced, the provinces through which he
were dispeopled, and their inhabitants hurried away to aug-
army. A vast bridge of boats, joined together and covered,
afford, above, one equal surface, connected the shore of Eu-
th that of Asia, where they are divided by the streights of
lespont: and the strength of Asia rushed into Europe. The
mass seemed irresistible, even by the immensity of its num-
l extent alone, although these had been unarmed, and inca-
f active hostility. A fleet collected from all those maritime
es of Persia, which were adjacent to the Mediterranean sea,
l the progress of the land-army. Along the sea-coast of
, through Macedonia, through Thessaly, to the streights of
pylæ, the Persians pursued their desolating march, unen-
ed by any opponents. Opposed by an handful of Greeks at
pylæ, where the nature of the ground annihilated, in a great
, the advantages of superiority in numbers; the invaders there
o experience how hard and hopeless was the enterprize to tri-
ver Grecian valour and Grecian liberty. With the loss of
mbers as would, alone, have composed a great army, Xerxes
imself master of that important pass. No illustrious conquest
the progressive career of his arms. Ere his land forces could
te southward, through the Corinthian isthmus, tempests had
d and wrecked a great part of his fleet. The squadrons of
, not cumberonsly numerous, and more expert in the naviga-
these narrow seas, destroyed very many of those Persian gal-
ich the tempest spared, and scattered the rest in disordered
nominious flight. Local obstacles, still multiplying before
the unyielding spirit of the Greeks more terrible than their
the daily havock of famine, fatigue, and disease, upon so
e an host; the loss of those stores which the fleet had con-
or the support of the land-army; and the almost utter desola-
the country, before and behind them; at last compelled the
s to relinquish their mighty projects of conquest, and to retreat
l and by sea, without penetrating into the Peloponnesian pe-
, or atchieving the final subjugation of Greece. Xerxes him-
serting his army, with few attendants, in unkingly terrour,
th a hurried haste that brooked not the mockeries of royalty,
the Hellespont in a solitary boat, and returned into his Asiatic
ns, with all the rage and shame of baffled ambition. His
s attempted to renew and prolong the war. But the com-
orces of the Greeks, eagerly hastened to pursue the blow

with which the restraints of nature had struck their foes, attacked the broken armies of Persia, before they could be effectually rallied and recruited; and, by a series of not hard-earned victories, finally drove the last remains of the invaders out of Europe. By the same disasters, the isles of the Egean sea were lost from the dominion of Persia.'

It has been the complaint of geographical writers, that nothing is more dependent on the instability of human affairs than geography*. The present conjuncture verifies this complaint, and gives it tenfold impression. The work which we have been considering does not include the events of the last three or four years; yet, within this short period, such mighty events have happened, that the face of civilized Europe is nearly changed:—the maps which delineated the boundaries of republics and principalities are no longer useful:—the account of revenues, customs, and manners, of the forms of policy, the observances of religion, and the ceremonials of etiquette, is the account of what *has been*, and refers to past times; antient land-marks are removed; the memorials of faded greatness and departed empire force themselves on our notice; and we are told, with intrusive repetition, the instructive tale of Marius, amid the ruins of Carthage,

> " *Et mendicatus victâ Carthagine panis.*"

ART. VI. *Commentaries on the Law of Scotland*, respecting the Description and Punishment of Crimes. By David Hume, Esq. Advocate, Professor of the Law of Scotland in the University of Edinburgh. 2 Vols. 4to. pp. 1170. 2l. 2s. Boards. Edinburgh, Bell and Bradfute; London, Robinsons. 1797.

THE criminal law of every country is an object of rational curiosity; for, by a due knowlege of this subject, the history of the human species may with tolerable precision be traced, and a successful attempt may be made to ascertain, on abstract and universal principles, the nature of offences and the application and proportion of punishments. Such disquisitions are unquestionably of an important and interesting kind, and have at different periods occupied the attention of informed and ingenious writers.—"In the course of his inquiries upon this subject, (observed the eloquent Sir William Jones, in the prefatory discourse to his Isæus,) the reader will constantly observe a striking uniformity among all nations, whatever seas or mountains may separate them, or how many ages soever may have elapsed between the periods of their existence, in those great and fundamental principles, which, being clearly deduced from natural reason, are equally diffused over all mankind, and are not subject to alteration by any change of place or time; nor will he fail to remark as striking a diversity in those laws, which, proceeding merely from positive institution, are consequently as various as the wills and fancies of those who enact them."

---

* " *Mais de toutes les sciences, il n'en est guères qui soit plus dependante de l'instabilité des choses humaines que la geographie. Les guerres, ce fleau destructeur de l'humanité, vont devorant les peuples, les nations, les empires. Ici l'œil ne decouvrè que des cendres et des ruines, où florissoit une ville opulente et celèbre. La, un canton autrefois fertile et peuplé, une plaine autrefois si riante et si riche, n'offrent plus que la desertion et la solitude. De tous côtès, on trouve des forêts brûlées, des villes, des bourgs, des villages destruits.*" *Discours sur la Geographie, par M. Masson de Morvilliers.—Encycloped.*

The knowlege of this branch of jurisprudence, as regulated and conducted in this country, is, for reasons of much greater moment than the gratification of even a liberal and well-placed curiosity, of the utmost importance to every individual in the state. "The learning touching these subjects," said that worthy and enlightened lawyer Sir Michael Foster, "is matter of great and universal concernment. It merits, for reasons too obvious to be enlarged on, the attention of every man living. For no rank, no elevation in life, and, let me add, no conduct, how circumspect soever, ought to tempt a reasonable man to conclude, that these inquiries do not, nor possibly can concern him. A moment's cool reflection on the utter instability of human affairs, and the numberless unforeseen events which a day may bring forth, will be sufficient to guard any man, conscious of his own infirmities, against a delusion of this kind."

The author of the performance before us, therefore, is entitled to the serious attention of those readers who are subject to that law, which he proposes to explain and discuss; and his work will be interesting to the *English* reader, on account of the similarity which in many particulars subsists between the two codes, and of the close and intimate union in which the two nations are cemented.

In a sensible and well-written preface, we are informed that the contents of the present volumes are 'the substance of those observations on the description and punishment of crimes, which, in the discharge of his duty, as Professor of the Law of Scotland in the University of Edinburgh, the author had for some years occasion to deliver as part of a course of academical lectures.'—The object of the work is to unfold to the young lawyer the elements of criminal jurisprudence in Scotland, and to lay before him such authorities and materials as

may serve to guide him in his future researches, and are not to be found in any publications on the subject.—With respect to the sources from which the information is derived, the author shall speak for himself; more especially as he appears to have accurately defined the measure of authority which the Roman law possesses in the Scotch courts, and which is a topic that has been differently and erroneously stated by other writers.

'I shall begin with a word or two respecting the Law of Rome; which some may think deserving of notice, not only as being the law of a great and civilized people, but even as having pretensions to some sort of authority in our Courts. But it seems to be the better opinion, (and such are the sentiments of Sir Thomas Craig, and of Lord Stair *), that even in the civil department, the Roman Law never attained to a binding authority, like that of our own customs or statutes; nor came to be in any other sense our law, than as it was long ago, in particular matters, made a rule of judgment, and thus incorporated into our common law by the decisions of our Courts; or farther than it is agreeable to equity and reason, or suitable to our situation, and analogous to the rest of our system. If this be true of the civil department, much more must it be so of the criminal. Indeed, if there were even nothing more in the case but this, that our whole judicial establishments, and modes of trial, are utterly remote from any thing that was known among the Romans; this, of itself, is such a difference, as at once sets up an insurmountable bar to the authority of the Roman code. For nothing is more certain, than that these arrangements have a powerful influence on the rules themselves of criminal justice, and the mode of arguing in criminal matters.

'Independently of this, the truth seems to be, that there are in every case very great obstacles to the transferring of the Criminal Law of any one nation to another. Because in any country, the frame and character of this part of its laws, has always a much closer dependence upon the peculiar circumstances of the people, than the detail of its customs and regulations in most of the ordinary affairs of civil life. The rules of decision respecting contracts and obligations, which make a great branch of civil business, must, in all countries that are tolerably civilized, be governed in the main by principles of a general and independent nature; by the common

---

'* "*Nos tamen, in hoc qualicunque regno, Romanorum legibus ita obligamur, quatenus legibus naturæ, et rectæ rationi congruunt.*" *Craig de Feudis, lib.* 1. *Dieg.* 2. *No.* 14.

"Our customs, as they have arisen mainly from equity, so they are also from the civil, canon, and feudal laws, from which the terms, tenors and forms of them are much borrowed; and therefore, these (especially the civil law), have weight, with us, namely, in cases where a custom is not yet formed. But none of these have with us the authority of law, and therefore, are only received according to their equity and expediency, *secundum bonum et æquum.*" Stair, b. 1. tit. 1. No. 16.'

eelings of right and wrong, which are not liable to be very much affected by the state of the Government of the country, or of its political institutions. It cannot be a matter of any concern to the State, or the administrators of public affairs, by what rule the justice of a claim of debt, or the right flowing from any sort of common contract, shall be tried: They have nothing to do in such affairs; nor can any rules be laid down respecting them, of which it can before hand be said, how they are to operate in those matters where the State may eventually come to have an interest. But it is quite otherwise as to the law respecting crimes; which has a near relation to the distinctions of rank among the people, the functions of their Magistrates, their institutions and national objects, their religion, their state of Government, and their position with respect to other powers. Now, take the Romans at any period of their history; there are so few points of resemblance between them and us on any of those matters, that no one can for a moment seriously reflect on it, without perceiving that what was natural, suitable, and convenient in their situation, has not, from that circumstance, any sort of recommendation to us.

'This is certainly true in regard to the Roman Law during the time of the Republic; and applies to it almost equally in that more advanced state, in which we are best acquainted with it. It was by no means to be looked for, (and the reasons against it are obvious), that the criminal system should ripen and refine under the Emperors, to the same degree as did the law of civil rights. Nor did it prove so in fact. It was on the contrary here, as might be expected, that the jealousy and violence of every bad Prince, and the short-sighted policy of every weak one, chiefly displayed itself. Hence, in this department, instead of those equitable distinctions and comprehensive views, so eminent in the civil branch, we find a succession of detached and specific, and often inconsistent ordinances; which were made according to the demands of the time, or the temper of the reigning Prince, and were probably, most of them, no longer observed than while those occasions lasted. Accordingly, although our lawyers have been in the use of resorting to the Roman code for a confirmation of their arguments in criminal matters; and though of old they even sometimes set it forth in the preamble of indictments as law, (in like manner as they did the Canon and Jewish laws); yet I cannot find that the Imperial constitutions ever were incorporated into the municipal system, or held to possess an authority, farther than as some of them occasionally express a reasonable sentiment, with a brevity and an elegance which are fit to recommend it. For these reasons, though I have not neglected the authorities of the Roman system, in cases where I find that they have actually been regarded in our municipal practice; yet I have not otherwise engaged in frequent or very extensive discussions with respect to them.

'If I have thus paid but little regard to the compilations of Justinian; still less have I thought it material to detain the reader on every occasion, with a scrutiny into the sentiments of the numerous commentators on them in modern times. Not that I mean to speak of their works as useless or nugatory in themselves; but that it were very absurd to look into any of them for an exhibition of the practice of Scotland, which those foreign authors could know nothing about. And as to the discussions which they sometimes enter into of more general topics, such as the nature of the several crimes, the competency of the several defences, and the like; though many of their observations are just and rational, yet for the most part they teach nothing more than any man of plain sense, with a little attention to the subject, will readily, and to as good purpose, make out for himself. As Sir George Mackenzie has observed with respect to the quotation of authorities *, "he darkens his own cause, when just, who uses these to ignorant people; and he lessens his own esteem, who thinks he needs them among men of better sense." Besides, if in such matters we are to resort to authority, for confirmation of what equity and reason dictate, the works of the English lawyers are here entitled to the preference. Both by reason of the nearer analogy of the English practice to our own; and because the general principles upon which a question turns are laid down by those authors, and the doctrine illustrated, with a precision of language, and soundness of head, not inferior to what appears in the work of any lawyer or commentator of other countries.' (p. lxi.)

With this subject, is intimately connected the opinion of Chief Baron Comyns, as delivered in the case of *Harvey* v. *Aston*, because it shews how far the Roman law is considered as authority in our courts, and what little difference subsists between the two countries, as to the *principles* or *degree* of its reception.

"The knowledge of the civil law is in many respects useful, but in regard to the determinations of this or other courts in *Westminster Hall*, *Selden* seems to make a proper observation, who, after notice taken of the prevalency of the civil law in this realm in several periods of time, concludes that it is manifest some sort of use of it prevailed in decisions which were to be determined by the law of *England*; not that any thought the realm subject to the Imperial law, or that the common law could receive any change from it, for all taught that the common law was to be followed, where it varied from it, or was repugnant to it: but if there was no express rule of the common law in the case, the rule of the civil law was followed; or if both laws agreed, the matter was in some measure confirmed or explained by the words in the civil law."

The following are the words of *Selden* on this ſubject, with which the opinions of Sir William Blackſtone, Sir Matthew Hale, and Sir Edward Coke perfectly concur: indeed the latter great lawyer is ſo ſtrenuous for the independence of the Engliſh on the Roman law, that he more than once inſiſts that as by ſituation, ſo by law, it is truly ſaid

"*Et penitus toto divisos orbe Britannos.*"—

'* Works of Sir George Mackenzie, vol. ii. p. 353.'

" *Non quidem omnino quasi regnum hoc seu rempublicam* Anglicanam *Cæsaribus jurive Cæsareo subjici aut regimen heic inde pendere omnino, aut us Anglicanum ante sive scripto sive moribus constitutum inde mutationem recipere voluissent (nam passim etiam jus hoc, qua multifariam a Cæsareo discrepat eique plane adversatur, ut sequendum docent ipsi) sed ut tum ubi deesset nostri juris præscriptum expressius, ad rationem juris etiam Cæsarei ratione suffultam recurreretur, tum ubi jus utrumque consonum, etiam Cæsarei quasi firmaretur explicareturve res verbis.*"—Dissert. ad Fletam, *cap.* III. *sect.* V. p. 472."

'The main store (says Mr. Hume, p. lxi.) from which I have drawn the materials of this treatise, is therefore the books of adjournal (or records of the Court of Justiciary), containing the pleadings of the Bar and the judgments of Court; and which extend, (though with several interruptions in the sixteenth century, and one of six years * in the seventeenth), from November 1524, down to the present time. I have gone over the whole with attention, (in which I have had the assistance of a gentleman particularly skilled in the decyphering of ancient manuscripts †:) and though I am far from doubting that very many things, both curious and important, still remain buried there, to reward the industry of any one after me who shall engage in the like research; yet I flatter myself that I have also brought some things to light, which at least were not universally known. There is, in the Advocates Library, a manuscript abridgment of the records of Justiciary; and of this I have also made use, (but never without marking it as my authority), for those periods of which the original records have perished; for this abridgment must have been made at a time when the books of adjournal were more complete than they are now. These memorials of our custom, along with Lord Royston's Manuscript Notes upon Mackenzie, which contain many judicious remarks and much valuable information, have been the main ground-work of this undertaking. In themselves they are the surest of any; and in order that the reader may be enabled to judge for himself, how far they support me in my conclusions, I have, in every instance where it seemed material or useful, laid the passages themselves of the record under his eye, in the form of notes, along with the doctrine of which they are the vouchers and confirmations. It would be rash to suppose, that in the course of so long a work some inaccuracies in point of date or quotation may not have crept in; but as I have not spared pains on this head, (being very sensible that the value of any performance of this kind depends entirely on its accuracy); so I hope that they shall not be found numerous, nor of much importance.

' Last of all, in regard to the order I have followed in treating of the subject: this is truly a point of less importance in explaining the system of Criminal than of Civil Jurisprudence. Frequently the doctrine of one species of civil right cannot be understood, till that which concerns another has been fully explained; and thus there is an order of inquiry pointed out as the best, by the very nature

---

'* This is from 1655 to 1661.'

'† Mr. William Anderson, writer in Edinburgh.'

of the thing. But the law respecting one sort of crime scarcely ever stands in such a relation to that which regards another; so that it is often an almost arbitrary matter, to what subject the student shall first direct his attention. I have chosen, therefore, to take up the several crimes in the order rather of their frequency and practical importance, than of their rank in other respects. Thus I begin with those offences which are committed against individuals, and among these with the offences against property; after which follow the several modes of injuring an individual in his person or his fame. Having exhausted these, I proceed to such offences as more immediately concern the public; which, after the example of Judge Blackstone, I have distributed into several classes: as they are hostile to the course of public justice; to the public peace; to the police and public œconomy of the kingdom; or to its interest in point of trade. The next division includes the high crimes of treason, sedition, and some others which are levelled directly against the Sovereign and the State. And the last consists of those transgressions which relate to God and to religion.'

As the present work does not state any thing which has relation to the *trial* of crimes, and as the mode in Scotland differs materially from that adopted in this country, we shall premise a few observations respecting this point; both because the subject is curious, and because they will enable the English reader better to comprehend the contents of these volumes.

The forms of trial on criminal accusations differ much from those observed in civil actions, excepting in the case of those crimes to the trial of which the court of session is competent, and of smaller offences tried before inferior courts.—The trial of crimes proceeds either on indictment, which is sometimes used when the person to be tried is in prison; or by criminal letters, issuing from the signet of the justiciary. In either case, the defender must be served with a full copy of the indictment or letters, and with a list of the witnesses to be brought against him, and of the persons who are to pass on the inquest; and fifteen days exclusive must intervene between his being so served, and the day of his appearance.—In England, a prisoner is entitled to this indulgence only in the case of high treason; and even there Sir Michael Foster censures the measure, as productive of many bad consequences.

When the trial proceeds on criminal letters, the private prosecutor must give security, at raising the letters, that he will report them duly executed to the justiciary, in terms of the stat. 1535, cap. 35.; and the defender, who is called the *Pannel* after he has made his appearance in court, if he be not already in prison, is, by the letters, required to give *caution*, (bail, or security,) within a certain number of days after his citation, for his appearance on the day fixed for his trial;—and if he give none within the days of the charge, he may be

denounced

enounced *rebel*, by which a forfeiture of his moveables is incurred.

That part of the indictment, or of the criminal letters, which contains the ground of the charge against the defender, and the nature or degree of the punishment that he ought to suffer, is called the *libel:* all libels must be special, setting forth the particular facts inferring the guilt, and the particular place at which these facts were committed. The time of committing the offence may be libelled in more general terms, with an alternative as to the month or day of the month: but the defender will be allowed to prove that, on certain days of the time libelled, he was *alibi;* and on such proof the libel cannot strike against him as to these days. In this particular, the law of the two countries does not materially differ; for the authorities on this point are with us contradictory, some requiring the exact day to be specified, and others declaring that the precise day is unnecessary: for the prisoner, according to Sir Edward Coke (2 Inst. 318), may be found guilty if the offence was committed on a day either prior or subsequent to that charged in the indictment.—In the case of Sir Henry Vane, as reported by Chief Justice *Kelyng*, p. 16. the treason was laid in the indictment to be on the 30th of May 11 Car. 2.; and the Jury found him guilty of the treason laid in the indictment, on the 30th January 1 Car. 2. the day of the former king's execution. It was then resolved by the court that the day laid in the indictment was immaterial; and all Sir. H. Vane's forfeitures relate to that time, to avoid all conveyances and settlements made by him.

The necessity of special libels prevailed formerly in Scotland, not only in the trials of principal criminals, but also of accessories: but, as it proved impracticable, in most cases, to libel on the precise circumstances of accession that might appear in evidence, libels against accessories were declared sufficient, if they mentioned in general that the persons prosecuted were guilty art and part. The two things to be chiefly regarded in a criminal libel are, the relevancy of the facts, (*i. e.* heir sufficiency to infer the conclusion,) and their truth. The onsideration of the first belongs to the judges of the court; hat of the other, to the jury or assize. In trials before the isticiary, after counsel had been heard on both sides as to the levancy, informations *hinc inde* were by the ſtat. 1695, cap. 4. irected to be offered to the court: but, by virtue of the stat. Geo. II., the judges, after the pleading, and minutes thereof ade up by the clerk, may forthwith pronounce their intercutor; reserving power to themselves, in cases of difficulty, direct informations either on the relevancy of the libel, the import of a special verdict, the degree of punishment, or on any other matter that may be alleged for the pannel, before judgment. In deciding on the relevancy of a libel, the court will also take into their consideration whether the libel be drawn in a formal and logical way, as well as the question of the sufficiency of the facts to infer the conclusion. If the facts libelled be found irrelevant, the pannel is dismissed from the bar;—if relevant, the court remits him to the knowlege of an assize.

The word *assize* (from *assis*, settled or established) has different significations: it is sometimes taken for the sittings of a court; sometimes for its regulations or ordinances, especially those that fix the standard of weights and measures; and it sometimes signifies a jury, either because juries consisted of a fixed and determinate number, or because they continued sitting till they pronounced their verdict. *Vide Skene, voce Assisa; et Spelmanni Glossarium, eâdem voce.* A jury consists of *fifteen* (not *twelve,* as with us) sworn men *(juratores)* chosen by the court from a greater number, not exceeding forty-five, who have been summoned for that purpose by the sheriff, and who have been given in a list to the defender when he was served with a copy of his libel.

From this statement, it will appear that our practice in England differs more in point of form than in substance from that used in Scotland: our demurrers to indictments before the trial, (which are incident to criminal as well as civil cases, though now but seldom brought into practice,) and our motions in arrest of judgment when the verdict has established the fact, are similar in principle and effect to the consideration by the justiciary of the relevancy of a libel.

The defender in a criminal trial may raise letters of exculpation for citing witnesses in proof of his defences against the libel, or of his objections against any of the jury or witnesses; and, as the right of the defender to prove his defences ought to be as ample and extensive as that of the pursuer to prove his libel, letters of exculpation ought not to be refused on any relevant defence, though such defence should be inconsistent with the libel: otherwise, libels might be so laid as to deprive the defender of every article of exculpation.—The defender has the same aid of the court, to compel the appearance of his witnesses, as the prosecutor possesses; and he has the farther advantage, in every instance, of counsel to address the jury, and to conduct his defence. From all these circumstances, it is evident that the practice in Scotland is, in many particulars, more favourable to the interests of a prisoner, than with us.—No person could, in former times, by the law of Scotland, be convicted of the smallest offence, till he was found guilty by a jury of his countrymen, and this still continues to be the practice in all prosecutions of a higher nature, whether before the supreme or inferior criminal courts; and no trial, even for the slightest transgression, if pursued before the court of justiciary, (the supreme criminal court in Scotland,) can be carried on without the intervention of a jury.—In the trial of those crimes to which the court of session is competent, the fifteen judges are considered, as in civil cases, in the character both of court and of jury.—After all the witnesses have been examined in court, the assizers are shut up in a room by themselves; where they must continue, excluded from all communication with others, till their verdict or judgment be subscribed by the foreman (or chancellor) and clerk; and according to this verdict, the court pronounces sentence, either absolving or condemning. It is not necessary, by the law of Scotland, that there should be an *unanimity* in the verdict of the jury; the smallest majority is as sufficient against the pannel as for him.

Though the proper business of a jury be to inquire into the truth of the facts found relevant by the court, for which reason they are sometimes called the inquest; yet, in many cases, they judge also in matters of law or relevancy. Thus, though an objection against a witness should be repelled by the court, the assizers are under no necessity of giving more credit to his testimony than they think just; and in all trials of art and part, where special facts are not libelled, the jury, if they return a general verdict, are indeed judges not only of the truth, but of the relevancy of the facts that are sworn by the witnesses. Thus also in an indictment for murder, where the court have previously determined the relevancy of the libel to infer the pains of death, the jury may deliver in a general verdict of not guilty, even though the facts be proved, if they are of opinion that those facts amount to no higher an offence than that of manslaughter;—thus making themselves not only judges of the truth of the facts, which is their peculiar province, but also judges of the sufficiency of thoſe facts to infer the conclusions; or, in other words, judges of the law of the case.—In England, the assistance of an act of parliament has been found necessary to give juries this power in the case of trials for libels.—A general verdict is, as with us, that which finds in general terms that the pannel is guilty or not guilty, or that the libels or defences are proved or not proved; in a special verdict, the jury find certain facts proved, the import of which is to be afterward considered by the court.

In Scotland, the power of prosecution is lodged with a public officer called the lord advocate, but not so exclusively as to deprive the injured party of the right of prosecuting; a right which he often exercises with advantage to himself, as the punishment of the offender is not unfrequently a pecuniary compensation to himself *.—In England, the king is the prosecutor; and the injury to the individual is entirely overlooked in the consideration of the greater injury sustained by the public; and, if the punishment inflicted be in the nature of a fine, no part goes to the perſon injured, but the whole is reserved for the crown.

To discourage groundless criminal trials, all prosecutors, where the defender was absolved, were condemned in costs, as they should be *modified* by the judge, which is similar to our taxation of costs; in addition, they were subjected to a small fine, which was to be divided between the fisk and the defender; and where the king's advocate was the only pursuer, his informer was made liable to the payment thereof. This was the old practice, by virtue of some antient statutes; which sufficiently warrant the present practice of condemning vexatious prosecutors in a pecuniary mulct, though far exceeding the statutory sum.—These particulars will remind our readers of the action for malicious prosecution with us, which is a more circuitous mode than that adopted in Scotland, for redressing the injured party,—and not equally effectual.

We have stated these differences subsisting in the criminal practice of the two countries, for the purpose of better enabling our readers to understand the terms frequently used in the present performance, and which it did not fall within the author's province to explain. In a future article, we shall point out some differences and some coincidences existing in the laws themselves, and endeavour to give a just view of the manner in which the work has been executed.—For some of the information contained in the preceding pages, we have been indebted to Erskine's book on the Principles of the Law of Scotland.

---

* Lord Kames, in his tract on Criminal Law, has the following observation on this subject.

"With respect to private crimes, where individuals are hurt in their persons, goods, or character, the public, and the person injured, have each of them separately an interest. The king's advocate may prosecute such crimes alone as far as the public is concerned in the punishment. The private party is interested to obtain reparation for the wrong done him. Even where this is the end of the prosecution, our forms require the concurrence of the king's advocate, as a check upon the prosecutor, whose resentment otherwise may carry him beyond proper bounds. But this concurrence must be given, unless the advocate will take upon him to shew that there is no foundation for the prosecution: for the advocate cannot bar the private party from the reparation *due him* (a Scotticism) by law; more than the private party can bar the advocate from exacting that reparation or punishment, which is a debt due to the public."

Law Tracts, p. 60.

[*To be continued.*]

Art. VII. *Communications to the Board of Agriculture.* Vol. I. Parts III. and IV. 4to. pp. 420. 16s. Boards. Nicol. 1797.

This volume opens with papers on the subject of roads; and the first communication on that point is from Robert Beatson, of Kilrie, Esq. It consists of nine sections, in which the subject is viewed both generally and particularly, in almost each of its departments. Many ingenious hints occur, that may be of use to men who have had practice enough to discriminate those which are practicable from those that are not so: but they may prove hurtful to others, as it seems doubtful whether the writer himself has had experience sufficient to correct the exuberant sallies of a lively imagination. To his new theory of roads, which he developes in the sixth section, we might urge many practical objections, though it is well entitled to the praise of ingenuity. We would, with due submission, endeavour to guard the Board of Agriculture against the danger of being seduced by the brilliancy of genius, so far as to disregard the more homely though infinitely more solid and useful suggestions that have been the result of practice and experience. The late incidental appointment of a new chairman of the Board may suggest that, to prevent any injurious system from being countenanced too long by this body, it might be proper to require, by the standing rules of the institution, that the president should *necessarily* be changed at certain specified periods: in which case, a change could never produce any indication of disrespect.

The second paper is entitled, *Observations on the Public Roads of the Kingdom, and the Means of improving them*; by Mr. John Wright, of Chelsea: in which the author finds fault with every thing. The whole, indeed, consists of invectives which are too indefinite to be rendered of any use; interspersed with a few hints at remedies, which are not specified with sufficient precision to prove of general benefit. It is not perhaps unnatural to some men to *write* in this manner:—but we are surprised that other persons should think of *printing* such lucubrations.

The next paper, written by William Jessop, Esq. is of a very different description from the foregoing. It contains a few luminous hints respecting a survey of this island, conducted with a view of promoting the extension of internal canals; the uses that may be made of them for facilitating intercourse and promoting the irrigation of lands; the construction of roads; and the improvement of waggons. The paper is short; the subjects of it are highly interesting; and every hint here given tends to lead the mind into a train of truly useful investigation.

This communication is followed by *Hints on the Subject of Roads*, by Mr. John Holt, of Walton, near Liverpool. The good intentions of this writer, his industry, and his patience of research, are very apparent; and many useful hints are brought forwards, though they are too often blended with observations that will be deemed trite by fastidious critics.

Observations on Concave Roads, by Joseph Wilkes, Esq. of Measham, in Leicestershire. This is a very ingenious essay on a practical subject, little understood in most parts of this island; and it cannot fail to prove highly interesting to many readers. *Convex* roads have been so generally approved since the first idea of made roads was adopted, that, at the mere mention of a *concave* road which is to be washed by water, the minds of most persons revolt; and they feel at once a propensity to condemn, as useless and impracticable, that which seems to be in all respects the reverse of what they have been accustomed to deem perfection in this line. The public have indeed been accidentally informed, in different occasional publications, that the late ingenious Mr. Bakewell, and some other gentlemen in Leicestershire, approved of concave washed roads; which appeared to most persons rather as a casual aberration of genius than a serious and tenable proposition. The present publication is, we believe, the first * in which this mode of constructing roads has been particularly described, and strongly recommended; and it must be acknowleged that the facts and arguments seem to merit the attention of every person who makes this subject a particular study. In some respects, the common mode is certainly attended with very peculiar advantages.

J. F. Erskine, of Mar, Esq. describes, in the next paper, *an iron waggon-way*, of an excellent construction, made several years ago at Alloa in Scotland, for the purpose of driving coals to an extensive glass-house in that place. On this road,

---

[*] It is slightly mentioned in Mr. Beatson's communication, in this volume.

Mr. E. says, a single horse can draw about ten tons weight. One very material improvement here particularly marked is, that, instead of having the whole load put into one large waggon, it is placed in small waggons which contain not more than one ton and a half in each; two, three, or four of which are linked together, and all drawn by the same horse. In this way, the weight being divided on the road, the constituent parts of that road admit of being made weaker; and they last much longer than if the whole load were made to rest on one point only, which would have a powerful tendency to crush the road to pieces. This idea might be beneficially extended to all roads, and might be applied to innumerable cases throughout this kingdom, with much advantage to the community as well as great emolument to private undertakers. One circumstance farther ought not to be overlooked, as naturally connected with it, and we beg leave to suggest it to the ingenious writer of this paper, as it seems not to have attracted his notice; viz. a diminution of the weight of the carriage. A waggon which contains one ton and a half, we are told by Mr. Erskine, usually weighs from 18 to 20 hundred weight; at that rate, the carriage is about two-thirds of the weight of the load carried on it. Undoubtedly, a carriage of a far lighter construction might be contrived to convey this load on such roads as these. Were eight hundred weight taken from the carriage, (and doubtless this might be easily done,) the load might be just so much augmented without occasioning any additional exertion to the animal which moves it; thus, four waggon loads, which we are told one horse sometimes draws, instead of six tons of coals, as at present, would consist of two hundred weight more than seven tons and an half, which would be a saving of more than 25 per cent.—an immense difference in an extensive undertaking.

We are aware of the objection that, if the carriage were made lighter, it would be weaker, and would sooner wear out, and be in want of repairs;—and though we are by no means certain that this would be an unavoidable consequence, yet admitting, for argument's sake, that it would be so, we do not see that this consideration should prevent the improvement which we propose. Let us say that the *body* of the waggon would wear out one-fourth part sooner than at present, so as to require the perishable parts of five to be made new instead of four, as now: on this supposition, we recommend it to the ingenious author of this paper to make a fair computation of the profit, after having deducted the loss, that he would derive from such an alteration, and communicate the result to the public. We greatly mistake if he would not find the saving to be much greater than at the first sight appears probable. We deem this an inquiry of vast importance.

Two short papers, of little moment, on watering and washing roads, also occur under this head.

Part IV. consists entirely of foreign communications to the Board.—The first under this head is from the Agricultural Society of Jersey, and contains an account of the method of growing beans and parsnips in Guernsey and Jersey. It appears that the inhabitants of these two islands have been in the practice, from time immemorial, of raising these two crops together on the same ground; with great benefit, as they think, to individuals as well as to the public. Their practice is, after having turned up the ground to a due depth, to plant beans on it in rows, about four feet distant, in the months of January or February; and then immediately afterward to sow the whole field all over, broad cast, with parsnip seeds.—The only culture afterward given to the crop is cleansing the parsnips by harrowing, hand-weeding, and hoeing. The beans usually ripen in August, and are plucked up and carried off the field; after which time the parsnips swell rapidly, and attain their utmost perfection towards the end of August and in September.

Parsnips are reckoned, by the writer of this paper, as the best winter food for cattle. Beef fattened in winter on hay and parsnips is ſaid to be better than that which has been produced in summer on grass; and cows, that have been fed on hay and parsnips in winter, 'yield butter of a fine yellow hue of a saffron colour, as excellent as if they had been in the most luxuriant pasture.' It is repreſented also as being among the leaſt precarious crops that are known.

Next follows a memoir *on the Agriculture of the Netherlands*, by the Abbé Mann. Every person, who has made rural affairs a particular object of investigation, must have heard the agriculture of the Netherlands mentioned with applause. It was the nursery from which our early writers on agriculture derived the first rudiments of their knowlege; and it ought ever to be viewed with a respectful veneration by the British farmer. The present memoir is short, but, being written by an able and intelligent person, it abounds with useful facts, which may furnish a great many practical inferences to the attentive investigator; though to those who think lightly on farming, and who believe that every thing must yield to the speculative notions which lead the fashion of the present day, many of the modes of practice here described as prevailing in the Netherlands will excite no sensation but that of contempt for the understanding of these rustics. For example, when we

acquainted with all the circumstances that may influ-
we have no hesitation in giving the sensible writer of
noir much credit for the following very ingenuous re-
n the general practice of the Flemings:

> vill easily be ackowledged, by those who are thoroughly
> ed with the Flemish agriculture, that their practices are far
> ng either bad or irrational: on the contrary, it seems that
> erience has so well succeeded in adapting these to the na-
> the soil, that it would be hard to do any thing better.
> he many years I was at the head of an establishment which
> y farms in property, and desirous to have them cultivated
> st advantage, I tried what experiments I could for this pur-
> he intelligent farmers whom I often consulted on these heads,
> satisfactory reasons, why the methods they followed were
> e to what I proposed doing; and also why this would not
> as it proved in effect. The general result, from what I
> the Flemish agriculture, is, *that they draw from their farms*
> *rops, and the most food for great and small cattle, fowl,* &c.
> *e soil is capable of producing.* The quantity thereof is cer-
> reat, when compared to any extent of land in Germany,
> Spain, *England*, or any other country I am acquainted with.
> parison, if made with due knowledge and impartiality, will
> turn in favour of Flemish agriculture, whatever may be
> reference of the neatness and elegance of the methods used
> e, and of the usefulness of the new invented machines em-
> herein.'

is the language of candour and experience, to which
always happy to listen.

variation between English farming and Flemish culti-
s very great in many respects; which, we think, may
ed to the difference in the mode of tenure, and to cer-

'The characteristic features, (he says, p. 221.) of the Belgic peasants are, *industry*, great *economy*, and a strong attachment to the methods and customs of their predecessors.

'They are not perhaps so laborious as the peasants of some other countries with regard to the *quantity* of labour they dispatch; but they are inferior to few in their constancy at it, and in the unwearied patience wherewith they endeavour to overcome the difficulties that arise in their way. No part of their time is spent in idleness; nor do they let escape any opportunity of gain which they can lay hold of. No object of this kind, be it ever so trifling, is to them indifferent; and though they be apparently dull and heavy in their behaviour, yet none are more clear-sighted wherever their interest is concerned, or sharper in laying hold of what is to their advantage. They shew themselves, however, rather slow in concieving what makes against them.

'They live with great economy, both as to diet, clothes, and lodging. They are utter strangers to the ease and elegance of English farmers. Their food is chiefly milk, soup and vegetables: a piece of bacon, with their greens or roots, is their principal animal food for the greatest part of the year. At their feasts and *kermesses*, a ham and a kind of pancakes called *woffels*, are their chief delicacies. Their drink is small beer, and a glass of cheap gin in the morning: wine is a great rarity with them.

'As to their clothing, it is certainly warm and comfortable, though coarse and rustic in its form. On Sundays and holidays, when they put on their best attire, if it may be judged of by its fashion and shape, it may be supposed to have been worn by their grandfathers, so different it is from that of the towns in their neighbourhood.'

For our inserting the following account of the *Campine* of Brabant, and the mode of improving it, no apology will be required by those who wish to know by what means the most barren desart may be converted into a fertile country:

'It is well known that the Campine of Brabant, which is the northern part of that province, consisted originally of sand covered with heath, interspersed with lakes and extensive marshes, and here and there with woods of fir. Tradition supposes it to have been once a part of the sea. To this day, where cultivation has not extended, the soil of itself produces nothing but heath and fir. The sand is of the most barren and harsh kind, nor can it be rendered fertile, but by continued manuring. As the property of this ground may be acquired for a trifle, many have been the attempts of private persons to bring tracts of it into cultivation; every means have been tried for that purpose, and government has given every possible encouragement to it. But I have not yet heard of any one, however considerable might be his fortune, that has succeeded in it, and many have been ruined by the project. What is cultivated in the Campine, is owing to the religious houses established in it, especially to the two great abbeys of Torgerloo, and Everbode. Their uninterrupted duration for five or six hundred years past, and their indefaible industry, have conquered these barren, harsh sands, and many parts of them highly productive. The method they simple and uniform; *they never undertake to cultivate more of soil at a time than they have sufficient manure for;* seldom more or six bunders (about 15 or 18 acres) in a year; and when it t by labour and manuring into a state capable of producing for a family to live on, it is let out to farmers *on easy terms,* ing built them comfortable habitations. By these means nsive tracts of the Campine are well cultivated, and covered ges, well-built houses, and churches. The Abbey of Tonme furnishes about seventy of its members as curates to shes, all of whom owe their existence to that original stock. l here, and that from the undoubted testimony of the histohe low countries, that the cultivation of the greatest part ich provinces took its rise from the self-same means, eight r a thousand years back, when they were in a manner one forest.

ampine farm of twenty bunders (60 acres) is stocked with aree horses, seven or eight cows, some oxen, and is culth coleseed, clover, rye, oats, and little or no wheat. It necessary to add, that potatoes, turnips, and carrots are cult only in the Campine, but throughout all the low count the culture of Spergule (*alsine spergula major*) is more o the north of Brabant, though not confined to that tract t serves the cows for autumn food, and the butter of this alled *spergule butter*, of which the Campine furnishes a great especially to Brussels, where it is employed for the use of en, as being both cheaper and more profitable than any that purpose. This plant is sown where corn has been after the ground has been lightly ploughed. Cows are n it in October, and a space allowed to each one propor- o the quantity of food which is proper for her. This pasture he frosts come on.'

uld willingly extend our extracts from this paper and wing, which contains additional remarks on the same y the same author: but, as we must not enlarge, we add our recommendation of a perusal of the originals, who wish for farther information on this very interestct;—also, the succeeding communication on the same y the Baron de Poederlé.

ext paper is from M. Bertrand of Mechlin, relating to its of Angora. He thinks that they may be propagated art of Europe with great success.—It is well known breed of rabbits affords a very abundant quantity of y fine wool, or what may be termed a valuable fur. and discovered that no kind of food agreed so well m as the leaves of the *Robinia pseudo acacia*; which, s, might be successfully cultivated for this purpose.— s to be an attentive observer, as appears by some mis-

cellaneous

cellaneous remarks made on a journey from Dover to London, here thrown into a note; and he may therefore become a valuble correspondent with the Board of Agriculture.

Two long memoirs follow, *on the Management of Sheep-flocks in Germany*; in which we meet with nothing that requires particular notice. The same may be said of the memoir *on the Cultivation of Potatoes in the Electorate of Saxony*:—as well as of the two polite letters to the President of the Board from Count Hertzberg, the well-known confident and noted prime minister of Frederick the Great king of Prussia, and Count Bernstorf, late prime minister of Denmark.

Baron Schultz gives next an accurate *account of the Sheep of Sweden*, and of the improvements that have taken place in consequence of introducing into that kingdom, many years ago, a breed of Spanish sheep of the fine woolled sort. In this memoir, we meet with facts that clearly refute many popular notions which have been often repeated by writers in this country, on the subject of wool. This breed of Spanish sheep has been propagated in Sweden for more than fifty years, and the wool has not been found to degenerate. The Baron himself also imported a breed of Leonese sheep, which he describes, and adds, 'as a mark that their descendants were of the genuine race. I observed, besides the softness and abundance of their wool, that half of their ears were brown like the first stock. The Leonese ewes also lived to see five generations in lineal descent from themselves, of which none have degenerated in point of fineness of wool, upon the most accurate comparison.' He remarks also that it is extremely difficult to get the best breed of Spanish sheep from that country: 'in proof of this, (says he) I must mention that of *six* different cargoes, consisting of Leonese and Old Castile sheep, procured with great pains, (by means of a friend and relation resident in that country,) not more than a single one, which arrived here in the year 1778 surpassed the former race. All the others were far below comparison with them; on which account also the appraisers at the public hall strongly dissuaded all mixture of the four latter parcels of Spanish rams and ewes, with my former stock.' Many other facts occur in this memoir, tending incontestably to prove that the quality of the wool depends chiefly on the nature of the parent race. Here also it is proved that the Angora goats do not degenerate when bred in Sweden.

We pass over several communications of less importance; among which we may just specify one from Dr. Anderson at Madras, which proves that the drill husbandry has been long practised in some districts in India. We find also an interesting

ing paper by Dr. Thaer of Hanover, respecting some improved modes of farming lately introduced into that country. Among these innovations, none has proved on the whole so beneficial as that of stall-feeding cattle throughout the whole twelve months, which has been practised for several years past, on a large scale, by Baron de Bülow, at a farm called Essenrode, five miles from Hanover.

'The advantages of this system (says Dr. Thaer) are founded on the following incontrovertible principles:

'1. A spot of ground, which, when pastured upon, will yield sufficient food for only one head, will abundantly maintain *four* head of cattle in the stable, if the vegetables be mowed at a proper time, and given to the cattle in a proper order.

'2. The stall feeding yields at least double the quantity of manure from the same number of cattle (hence eight times the quantity from the same surface of ground).

'3. The cattle used to stall feeding will yield a much greater quantity of milk, and increase faster in weight when fattening than when they go to the field.

'4. They are less subject to accidents, do not suffer by the heat, by flies and insects, are not affected by the baneful fogs which are frequent in Germany, and bring on inflammations; on the contrary, if every thing be properly managed, they remain in a constant state of health and vigour.'

We could with pleasure have transcribed several other passages from this paper, but we have not room.

The volume concludes with an Appendix, describing *the manner of erecting strong and durable earthen walls, to the height of several stories,* drawn up and presented to the Board of Agriculture, by Henry Holland, Esq. This mode of building, we are told, has been long practised about Lyons, where it is known by the name of *pisi* work. It differs from the mud walls raised for cottages in some parts of our island, chiefly in this respect, that the materials are, in the pisi work, employed when nearly dry, and are compressed together by a kind of wooden rammer; by means of which the earth is forcibly pressed down between two deal boards, placed at such a distance from each other as the thickness of the wall is intended to be. These boards are successively removed as the wall advances. Without the aid of plates, we could not render this part of the operation easily intelligible to our readers. We are assured that the walls are close, firm, and beautiful, and extremely cheap as well as durable. This mode of building deserves to be better known than it yet is in this country; for, if it shall be found on trial to answer as well as it is here said, it will prove a valuable acquisition to us for building cottages, especially at a small expence. We wish, therefore, that Mr. Holland would publish this treatise by itself; and in that case we shall farther beg leave to suggest, that he should previously re-examine the drawings, which, we apprehend, he will find to be in some respects inaccurate:—certainly a great improvement might be made by a few obvious alterations in this respect.

This volume, on the whole, contains many good hints, though mixed with a great proportion of objectionable matter. To the adept it will be of use; to the novice, it may prove in some cases injurious, as he is furnished with no means of discriminating the good from that which does not merit so honourable an epithet.

Art. VIII. *The Stranger*; A Comedy, freely translated from Kotzebue's German Comedy of *Misanthropy and Repentance*. 8vo. 1s. 6d. Dilly. 1798

Art. IX. *The Stranger, or Misanthropy and Repentance*; a Drama, in Five Acts. Faithfully translated, entire, from the German of Augustus Von Kotzebue. By George Papendick, Sub-Librarian to his R. H. the Prince of Wales. 8vo. 2s. 6d. Wingrave.

We take these two productions together, because our remarks on both will comprise the whole of the criticism which we have to offer on the performance of the German author. The fate that has attended this foreign drama is so very singular, that we cannot pass it in silence. The *entire* translation by Mr. Papendick, who was at Vienna when he made it, we are told, was by that gentleman's brother offered to Mr. Harris, the patentee of Covent-Garden Theatre, about five years ago; and, in three weeks afterward, it was returned, as unsuited to the English stage. The play differs so entirely from all the productions of Covent-Garden Theatre for some years past, that we do not wonder at the taste and judgment of the manager.—In the mean time, the *free* translation was composed by a person who signs A. S****k, and offered, about a year and a half since, to the managers of Drury-Lane; who, in eight or ten days, returned it, *politely signifying*, "*that they did not think it would succeed in representation.*" With this answer, the translator rested satisfied: but he was greatly surprised when he saw it acted during the last winter, with scarcely any alteration from his own manuscript, except the names of the characters, and the additions of a song and some dancing. In justice to himself, he resolved to *submit his work to the judgment of the public, and endeavour to secure some part of the credit to which he thought himself entitled.* The play was therefore published from the copy which was sent to the managers; whom, after their

r of the piece, he charges with the *undisguised*
f the whole. From this account, it appears that
mmitted an error in judgment, but no breach of
ile the managers of Drury-Lane fell into the same
it seems, have corrected their error to their own
ough with apparent injustice to Mr. S****k.
o ask whether, when they pronounced their judg-
ept a copy of the play for some future occasion?
t appears to us at present, we cannot but agree
slator, that *he has not been treated with that candour*
o mark the conduct of those who preside over the
the public:—but we shall only add that it appears
lark transaction, which, for their credit, the ma-
to explain.

ow to our observations on this very curious Ger-
Ve have perused both translations with attention;
tion was powerfully excited by the art with which
thor has conducted his fable. The character of
s drawn with a just imitation of Nature: he is
s a misanthrope, who, for reasons best known
s withdrawn from the world to live in solitude,
ns his lips but to rail at the whole race of man-
t, in all his sullen discontent, we plainly see that,
l reflections on mankind are at his tongue's end,
low from his heart:—he sees Toby, the poor
ottager, in distress, and his benevolence immedi-
self in an act of compassion and generosity. From
the Stranger is an interesting character; we long
acquainted with him; our curiosity is excited;
re kept in agitation; we eagerly wish to know
d what motives made him forsake the world to
in solitude. These affections are kept alive with
art, till, in the last act, an unexpected incident,
d probable means, brings every thing to light. It
nowleged that, when the discovery is brought
nd that the misconduct of the wife calls too
ur moral disapprobation of her character. The
for her, that she was of tender years when she
the worst infidelity to her husband, by whom she
ren, is by no means sufficient; and the husband's
, after such an act of treachery, is strained too
feelings revolt from it. The author of the *free*
s with judgment altered this circumstance: he has
wife guilty of a crime which we are inclined to
and could forgive; and the alteration in this respect
ore congenial to the heart of an English audience,

than the forgiveness of a wife who had been actually guilty. The character of the wife, thus cleared from positive vice, is that of a most worthy woman, who had retired from the world in order to pass her days in sorrow and repentance, for a crime of a lighter nature than that which the German poet had ascribed to her. When we see such a couple reconciled, and rendered happy amid their children, the sensibility of the heart is touched, and we feel all the pleasure of the sincerest sympathy.

The other characters are drawn with a just imitation of nature, and the business is carried on in such a manner as to keep expectation alive in every act. We long for a discovery; we often think that it is ready to break out; and yet the incidents keep us in the dark, till by a sudden turn we gain the desired information, and our anxiety terminates in full satisfaction.

Such is the piece that was rejected at both theatres, and at last brought forwards at Drury-Lane with considerable success; and with the highest credit to the unrivalled acting of Mrs. Siddons and Mr. Kemble. We cannot help adding that, amid the pleasure which this German comedy has afforded us, a vein of uneasiness was mingled with all our sensations. The truth is, that we were grieved to see the essential beauty of the drama, *i.e.* a just imitation of nature, better preserved by the poet of Vienna, than by most of our modern race of dramatists for some years past. The Stranger does not depend on far-fetched conceits, quaint phrases, puns, and mere buffoonery. Comic humour was not, perhaps, to be expected from a German poet: but, if the chief manager of Drury-Lane, whose dramatic talents are justly admired, had interspersed some pleasantry and wit from his own fund, and had more thoroughly naturalized the manners and incidents, we have no doubt that he would have been able to make the *Stranger* a comedy equal to his own *School for Scandal.* The rest of our writers for the stage will do well to study the German poet; and we hope that their application may recall them from *Blue Beards* and *Spectres* to a true copy of *human life.*

ART. X. *The Four Ages;* together with Essays on various Subjects. By William Jackson of Exeter. 8vo. pp. 451. 7s. Boards. Cadell jun. and Davies. 1798.

In the prefatory advertisement to this publication, the author informs us, that

> 'The greatest part of these Essays should be considered as Sketches for a Periodical Paper, which was once intended for publication—

ation—they are, in consequence, upon familiar subjects, and ated as such—The Four-Ages, and other Pieces (easily distinuished) made no part of the above design; but though less proper r a Paper, they are more so for a Book, which may be considered an addition to the THIRTY LETTERS already published by the me Author *.'

It may have been remarked, perhaps, that we were not quite civil to this author, when he was lately before us, as we had rmerly been: but, as he himself seemed out of humour hen he drew up the pamphlet which we reviewed in 1791 †, eradventure, during perusal, we may have been a little infected y contact. We hope, however, that our small *complaints* have ong since been cured by time, if not immediately eradicated by reason. We have formerly received too much pleasure from Mr. Jackson's ingenious elegies, not to respect his musical opinions; and we have seen too much merit in his literary productions not to wish to continue with him on friendly terms.

The first essay (or discourse) in this volume exceeds all the rest in length, at least ten fold. It is entitled *the Four Ages.*

'The antients (says the author) conceived that the first state of man was as superior to all preceeding states, as gold is beyond other metals; that the second age had as much degenerated from the perfection of the first, as the value of silver is below gold; that the third was so far removed from primitive excellence, as to deserve the appellation of the Brazen-Age; and that the fourth, unhappily for us, is the last stage of degeneracy, and deserves no better epithet than what the cheapest and most worthless metal afforded. We then live in the Iron-Age.'—

'In direct contradiction to the opinion of the antients, and perhaps of the moderns, I shall, in treating this subject, invert the order, and endeavour to prove, that the first was the Iron-Age, and the last, when it shall please Heaven to send it, will be that of Gold—no Golden-Age having yet existed, except in the imagination of poets.'

We are not insensible of the author's extensive reading and ingenuity in tracing the culture and progress of the human mind: but perhaps we shall not altogether agree with him in his doctrine. It was the superior state of innocence and simplicity of manners of pristine times, which the antients figured under the Golden-Age; and not superior attainments and cultivation of arts and sciences; which, according to Rousseau, "flourished most in the most corrupt times." Nor did Ovid mean any rude northern uncivilized country, but the regions of the earth that enjoyed the mildest and most fertile climates; which were probably first inhabited, and where nature exempted mankind from labour and hard fare.

---

* See Rev. Vol. xix. N. S. p. 357.

† In the 6th vol. of our New Series, p. 196.

Perhaps the proofs and illustrations of the author's hypothesis are not all equally applicable and guarded from dispute. His Iron-Age is thrown into an earlier period of the world than that in which iron is supposed to have been found, or human slaughter made a science.

It is a courageous assertion, p. 3, which says that, 'in the eighteenth century, some nations have attained a point of perfection unknown to all which have preceded.' Which are they that can compare with the Prussians, Babylonians, Egyptians, and Greeks, in the times of Alexander and the Ptolemies?—The discussion, however, is rendered entertaining by a number of curious facts and anecdotes, with some reflections which imply deep thinking: but we are sorry to see our ingenious author, in the true spirit of Helvetius and Voltaire, extend his ridicule of religious ceremonies to those of our own country. Gibbon is censured by Mr. Jackson for affectation in his style, but not for trying throughout his work to degrade and destroy all reverence for the religion of his native land. The following reflection, however, except its termination, is an exhilarating truth:

> 'The many discoveries in arts and sciences, the vast extension of commerce, and numberless other causes, have occasioned such new combinations in society, that every year requires some regulations unknown to our ancestors. A multitude of laws, without such circumstances to produce them, might be justly considered as a grievance; but when they are the natural effects of good causes, they are rather proofs of the progress of society. There will also new crimes arise which must be punished; and old ones by being still committed, call for additional severity. Although the penalty for the breach of some statutes is encreased, yet, there is a general mildness in those of the last seventy years, and in the administration of justice, to preceding times unknown. The professors of the law in the last century had a rudeness of behaviour and cruelty of disposition perfectly unsuitable to the present times: of which the trial of Sir Walter Raleigh, and indeed all other trials for treason, are melancholy proofs. No advocate would now use such language as Noy did, or such as passed current for many years after. Both the laws themselves, and the professors, are tinged with the mild character which the progress of philosophy never fails to establish.'

It will perhaps be asked by some of Mr. Hastings's friends, whether the trial of that gentleman would not furnish specimens of rudeness and cruelty equal to those of Noy?

> 'The study of botany (our author justly observes) is become a favourite pursuit, and, being one of the various paths which lead to knowledge, it must be considered to be useful as well as agreeable—perhaps, some are deterred from proceeding in this tract by the sound, and some by the meaning of the terms. Admitting the truth of the theory, might not such terms have been used as are less pompous, and less connected with animal properties?'

In answer to this question, a modern botanist would say that the *sexual system*, and Dr. Darwin's *loves of the plants*, have so *animalized* and wedded the plants, that to divorce them would exceed the power of Doctors' Commons and the House of Lords. Terms more easy to pronounce, and more intelligible to the unlearned in England, might doubtless be invented: but the nomenclature of Linné is now become that of all Europe.

Mr. Jackson imagines that mankind are in the high road to the millennium of philosophy, when mind is to reign over body, and war to cease.—Are revolutions to accomplish this? without religion, or established principles of morality, or safety of person or property, can any thinking man be so totally unacquainted with human nature, its appetites and selfishness, as to wish to be at the mercy of sensual and rapacious beings, who can never be totally free and equal but in a state of nature? In society, there must be hewers of wood and drawers of water: inequality of mind will naturally occasion inequality of fortune and importance; and good laws and government must protect the feeble from the tyranny of physical strength and intellects.

> 'Nothing (says Mr. J.) but that rectitude of intention and action which belongs to times of the greatest degree of refinement, can annihilate war. It will by degrees be perceived, that wars do not often produce the end for which they are undertaken; and when they do, the purpose attained is not equal to the cost and mischief. Thus, experience, co-operating with the progress of reason, will at last overcôme that appetite for mutual destruction by which the nature of mankind is disgraced and the world desolated.'

In the brightest period of the Grecian history, however, which, if we are to judge by the progress of the fine arts, approached nearer to the *Golden-Age* of Mr. J. than any which the world can boast, wars were incessant.

Commerce too, we are assured, is to be unshackled, and without rivalry and rapacity: 'mysterious systems of divinity' will be set aside as wholly useless; and mankind, with all their selfishness and tendency to vice, are to be guided by 'a few plain maxims whose truth is universally acknowleged.'

No physicians will be wanted—' in the days of perfection.' There will be no crimes—no punishments—Indeed our author does not go so far as some others, in assuring us that '*we need not die.*'

> 'If the progress of human attainments lead at last to that Golden-Age which the ancients held to be our primitive state; the philosopher will consider this as the happy future state of society—a state of reward to the species, not to the individual—a state of bliss, the natural consequence of scientific and virtuous exertions.

> ‘Thus we have endeavoured to shew, that nothing but rudeness can exist in the first age, that it becomes smoother in the second, and more polished in the third; but that we are not to look for the last degree of refinement, until human nature, having proceeded through all the different stages of improvement, becomes perfectly instructed by science, and purified by virtue.’

The first of the shorter *Essays* in this volume is *on Gothic Architecture.* Of this order, the author sees the irregularity and caprice, and barbarous absurdity of the minuter parts, plainer than the grandeur, solemnity, and incitements to devotion, of the whole structure. After having pointed out the want of exact symmetry in the proportions, and of similarity in the repetition of the ornaments, he lays down principles by which modern architects might greatly improve this order of building; concluding the essay in the following manner:

> ‘Although I am clearly of opinion that a Gothic church might at this time be built greatly superior to any of old times, yet I doubt, whether the association of ideas, upon which so much depends, would not be wanting to give it the due effect. Our reverence for antiquity, and our reverence for religion, in some measure go together. There is a solemnity attached to an old church, because it is old, which we do not feel in a new church, because it is new. How often has it been remarked of St. Paul's, that although a large and fine building, yet it does not produce the religious effect of a Gothic cathedral—which is undoubtedly true, partly for the above reason, and partly by our being more used to see the Grecian orders applied to buildings for common purposes. The language of the prayers is not that of common discourse, nor is it the style of authors at this period—it does not suit with any place so well as a Gothic church, which our imagination makes to be older than one built after the Grecian orders, because, in our country, they were first used after the Gothic Architecture had been long practised.’

ESSAY. *The middle way not the best.* This seems no great discovery. The *Golden-mean* was never applied to the fine arts in the same manner as to reasoning and the guidance of the passions. *Mediocrity*, or the middle class of art or artists, in music, painting, and poetry, has ever been contemned, from the time of Horace to our own. The reader, however, will find something singular at the close of this essay, where it is asserted that

> ‘For one musician who can make a simple tune like Carey, there are five hundred who can compose a noisy symphony like Stamitz. There is no subject so easy for a landscape-painter as a warm evening—it requires but little skill to *imitate* Claude, it is the first effort of the smatterer in landscape-painting; but no one ventures upon Ruysdael's green banks, roads, and puddles of water. There will be a thousand successful imitators of Raffaele before another Hogarth will arise. Our present historical painters are much nearer their prototype, than any

of the burlesque caricature designers are to their great original. Pitt in his Translation of the Æneid, is a very successful imitator of Pope —but who dares venture to tell a tale like Prior?'

Here generally received opinions are to be revolutionized: Stamitz, Claude Lorraine, Raffaele, and Pope, are inferior to Carey, Ruysdael, Hogarth, and Prior. It should be remembered that not one of Prior's delightful tales is original;—they are nearly all happy translations from La Fontaine.

The Villa. In this essay, the author makes a good defence of the citizen's retreat in the neighbourhood of London, commonly called *a Box.*

On Wit. After having transcribed from the Spectator the opinions of Locke, Dryden, and Addison, and having given Pope's definition, with none of which he is satisfied, we have the author's own notions on the subject: 'Wit is the dextrous performance of a legerdemain trick.' This definition is illustrated by some well-known stories of considerable antiquity: but that which is given at p. 125 is not a fair instance of wit, but of ignorance:

> 'Two persons disputing upon religion, one of them reproving his adversary for his obstinacy, offered to wager that he could not repeat the Lord's Prayer—done, says the other, and immediately begun, "I believe in God," &c. repeating the Creed throughout very correctly. Well, says the other, I own I have lost. I did not think he could have done it.'

The wager was laid at White's, at least 50 years ago, between Major Macartney and Sir John Moor. The pun of Orpheus and *you rid I see*, in the next page, is of still more respectable authority; as it may be found in the first edition of *Joe Miller.* The assertion in the note to p. 127, that 'Shakespeare has not many instances of real wit,' is not an opinion to which many will subscribe. We agree, however, entirely with the author in disputing the assertion of Addison and others, that *humour* is only known in England.—Voltaire's irony is all humour, and many French comic writers abound in that quality.

Different Uses of Reading and Conversation. We have not much new information in this essay: but the

Character of Gainsborough is admirably touched, p. 147. It is drawn in a manner at once pleasant and just. There is discoverable in it that *facility* which Mr. Jackson has so well described as a technical term in painting, p. 158.—He is more at home in speaking of *music and painting*, than on miscellaneous subjects; in some of which he seems to labour, and in others to be feeling his way. We were much amused with his description of Gainsborough's singularities, and the more so as it is an exactly-sketched portrait, of which we well knew the original.

The *Character of Sir Joshua Reynolds* is drawn with force, and with strong testimonies of knowlege in his art, and of personal acquaintance with him.

Whether Genius be born or acquired. This subject is fairly discussed, though, perhaps, somewhat too metaphysically. The strongest and most candid position in favour of latent genius is to be found at p. 198, where it is said that 'the new creations of genius are not at first understood, and there must be so many repetitions of the effect before it is felt, that most commonly death steps in between genius and its fame.'

The Venetian, French Captain, and Priest. This little drama is spirited and characteristic. In the course of it we perceived that some doubts, which the preceding part of the book had excited in our minds, were not well founded, and that the author is no republican, at least not *à la Françoise.*

The Bard. In this essay, the analysis of Gray's Bard is ingenious and judicious, manifesting knowlege, good taste, and feeling.

On Gentlemen-Artists. Here *dilettanti,* with a very few exceptions, are treated with due contempt.

Coincidences. The ridicule in this essay is pleasant, excepting that which alludes to the poor king of France.

On Literary Thievery. In perusing this essay, perhaps it will be wished by some grave people that the author had not thought it necessary to mount to the fountain-head of Sterne's pleasantries of a certain kind, and others may think the following passage illiberal, not to say gross:—'If Sterne should be indicted for the next thievery, he has no other way of getting off, but by pleading *his clergy.*'

In the defence of *Pope's Epitaphs* against the severe strictures of Johnson, we cannot, though we wish it, see the attempt in any other light than a struggle between Acis and Polypheme.

The Hermit, Swift would perhaps call *a tritical essay.* The idea, that the *restraint of society,* is a hardship is not so new as the author seems to imagine. There are, and ever have been, many persons who think that duty, civility, attention, and respect are due to them from children, friends, and the world in general, but that to return them is the greatest slavery.

The inquiry concerning *Odd Numbers* seems scarcely worth the trouble that it has given the author; particularly as it is doubtful whether the fact be true that some nations have partiality for odd numbers and some for even. Of all the instances given, if it were worth while, we could, *per contr*

furnis

furnish others: but the subject is too trivial for literary research.

Late. A period of time which has lost so much ground during the present age is the subject of the next essay. The fact is illustrated by very *early*, that is, *old* stories.—The next is an Oriental *Tale*, under the title of *The Use of Accumulation*, which is well imagined, and terminated by an useful moral.

On the Reform of Parliament. If the author imagines that his reasoning against the expediency of a reform of parliament will convince the friends of that measure, he has a higher opinion of his eloquence than we have.

We are obliged to pass over several essays that have considerable merit, or our article would be out of size.

On Beauty, Mr. Jackson is very ingenious:—but the next essay contains an original portrait so well drawn, that we shall insert it for the amusement of our readers:

'*An Odd Character.* When we are at peace with the world, and the world is at peace with us, the summer ramblers of England visit the Continent, and go through France to Switzerland; where, without any relish of the peculiar circumstances of the country, they spend their time most dolefully. At their return, they triumph over the ignorance of those who never strayed from home, and assure them of the infinite pleasure they have had from their tour.

'But when war confines us within our own island, we go as far as we can; that is, to the sea-coast, which must serve instead of going farther.

'All well-frequented watering places offer to the attentive observer a great variety of characters, more or less amusing. Some few really come for health, more for pleasure, but with most the motive is idleness—persons to whom not only the day, but every hour is much too long—persons, as Ranger in the play expresses it, "who had rather go to the Devil than stay at home." Sometimes we meet with an agreeable exception, and sometimes with an oddity.

'A week's residence at Weymouth gave me an opportunity of conversing with a singular character. We had often met—at the coffee-house—at the library, and had made some little progress towards an acquaintance; when, without any provocation on my part, he seemed rather to shun, than to seek me. However, we were accidentally imprisoned in the Camera-Obscura, and could not well avoid going down the hill in company together, when he expressed himself nearly in this manner. "I am afraid you think me something worse than an odd fellow."—To which receiving no reply, he continued—"I confess the apparent absurdity of my way of life. It is upon a principle which differs so much from common custom, that it lies perfectly open to attacks which I shall not even attempt to repel—I am content to be thought incapable of defending myself, and if non-resistance in one party can communicate any honour to the other, my adversary may enjoy all the triumph of such a victory—my system is my own, and made for myself alone.

" In my early days I was not long in observing, that by far the greatest part of life's troubles were not upon our own account, but that of others—that it was in the power of one person to make a hundred miserable, by their partaking of his personal afflictions; but that he could make but one happy, by partaking of his personal pleasures—this is undoubtedly a losing trade, but yet this is the commerce of society. A man of a philanthropic temper becomes acquainted with those about him; his acquaintance with some produces friendship, and his friendships produce sorrow. Every trouble of mind, or disease, of your friends, affects you: it is true you also participate their pleasures, as far as they can be communicated; but these are not in equal proportions.

" Should your friend increase his possessions, you are not the richer; but if he is in want, you are the poorer—if he be in health, as it is a thing in course, you do not rejoice; but if he is sick, you mourn—if he possesses an agreeable wife, you have none of his pleasure; but if he loses her, his pain is poured into your bosom.

" Suppose life passes without any exertions of friendship, but merely in a belief, that if they were required they would be made—I then see my friend advance in years—he loses his person and strength by degrees—death sets his mark upon him, and at last claims him for his own. What I see in him, he sees in me; and all those sensations are multiplied according to the number of our intimate connections.

" Fully sensible of this truth, I very early in life determined to have no friend at all. To accomplish this intention, my plan has been to shift my residence from place to place; to have many acquaintance, but no friends. The common scenes of public amusement I visit occasionally, and sometimes bury myself in London. If I wish to improve, I retire; if to amuse myself, I join in such accidental parties as occur, and, like the butterfly, play among the flowers, but fix on none. If an acquaintance with an agreeable person improves too fast, and I begin to feel something like an attachment, I take it as a hint for shifting my quarters, and decamp before the fetter is fastened. To confess the truth, I more than suspect that I have been too long acquainted wich you: I shall quit this place immediately, lest to-morrow I should feel myself your friend."

' He then redoubled his pace, as if willing to avoid my reply. I indulged him in his wish, and was not sorry to be excused from continuing a conversation I could not support with any other than common arguments; which seldom have any effect upon those who so boldly differ from principles long established, and supposed to be true.'

Something beyond us (beyond our comprehension) *necessary*—manifests deep reflection and good taste, at least in morality.

Influence of Appellations, lively and new.

Reflexions on Executions, just, and worthy of attention.

On excessive Length in Literary and Musical Productions—fair censure.

This is followed by a good moral *Eastern Tale*.

On Antiquities — good taste and judgment are here displayed.

On Climate. This essay contains useful information.

On Poetical and Musical Ear. This subject is well treated, as we might suppose it would be, by so able a musical professor:—but in speaking of Garrick's want of ear for music, it seems as if it rather should have been said that he was in want of voice for singing, though gifted with so exquisite a voice for declamation. He had a perfect ear for time, as all who remember his dancing must allow. Johnson, who had so nice an ear for rhythm and poetical numbers, (that is, for time,) had no perception of the shades of musical tones. Yet even among those who sing out of tune, we believe that the ear is often less defective than the vocal organ; as the mischief is done before the sound arrives at the ear. If they do not discover that the intonations are false in their own performance, or in that of others, the case is desperate, and the ear indefensible.

Altogether, this book affords considerable amusement, and sometimes instruction. We will not rank Mr. Jackson, as a *dilettanti* in literature, so low as he has classed the *gentlemen-artists* in painting and music: for it is but justice to allow that he often discovers more knowlege, reflection, and discrimination, than many scribes by trade. Of his unwillingness to think with the public, or with men high in fame, we have already taken some notice; and we are not certain whether he does not carry peremptory decision rather too far, to allow of his reasoning being palateable to those who are accustomed to think, like himself, for themselves.

Art. XI. *Essays on the Microscope;* containing a practical Description of the most improved Microscopes; a general History of Insects, their Transformations, peculiar Habits, and Œconomy: an Account of the various Species, and singular Properties, of the Hydræ and Vorticellæ: a Description of three hundred and eighty-three Animalcula; with a concise Catalogue of interesting Objects: a View of the Organization of Timber, and the Configuration of Salts, when under the Microscope. Illustrated with thirty-two Folio Plates. By the late George Adams, Mathematical Instrument Maker to his Majesty, &c. The Second Edition, with considerable Additions and Improvements, by Frederick Kanmacher, F. L. S. 4to. 1l. 8s. Boards. Jones and Co. Opticians, 135, Holborn. 1798.

The first edition of this publication was noticed in our Review for March 1788, p. 227. We then expressed our approbation of the work, as tending to excite curious inquiry, and to disseminate useful information. The editor of the present impression professes to have revised the original one, to have corrected several errors, to have adopted a more systematical arrangement, and to have given elucidatory notes. The principal additions are stated to be—Accounts of the latest improvements which have been made in the construction of microscopes, particularly the lucernal—A description of the glass, pearl, &c. micrometers, as made by Mr. Coventry and others—An arrangement and description of minute and rare shells—A descriptive list of a variety of vegetable seeds—Instructions for collecting and preserving insects, together with directions for forming a cabinet—A copious list of objects for the microscope—A list of Mr. Custance's fine vegetable cuttings.

In the volume of plates, three new engravings are introduced, *viz.*

Plate—exhibiting the most improved compound microscopes, with their apparatus.

Plate—microscopical figures of minute and rare shells.

Plate—a variety of vegetable shells.

In the description of Adams's lucernal microscope, Mr. Kanmacher has very judiciously corrected an expression of gross inaccuracy, which appeared in the first edition:—Mr. Adams (p. 69, first edition) had expressed, what we now find to be a 'glass semiglobe,' by the term "semicircular lump."

In Chapter XII. are many useful instructions to those who are desirous of collecting specimens of the moth or beetle kind, &c. Mr. K. has particularized the methods—of procuring moths and butterflies—of collecting them, &c. in their caterpillar state—of rearing or breeding them—of collecting them in their chrysalis state—of collecting them in their fly or perfect state—of managing them in their fly state—of collecting insects called Hemiptera—Neuroptera—Hymenoptera, and Diptera.

In the same chapter, also, are contained 'General Instructions for fitting up a Cabinet;' as these are brief, and may be very useful to those who are curious in these studies, we have subjoined them:

'The height may be about three feet four inches, the width two feet four inches, and the depth one foot four inches, inclosed wi folding doors, and provided with a good lock. The inside to be p titioned down the middle, so as to admit of a range of twelve squ drawers on each side; under these, two or three drawers may b fitted, extending the whole width, to admit the larger kinds of i sects, such as the sphinges, cancri, &c. the sides and backs of a these drawers should be of cedar, and the fronts mahogany, with brass ring or button to each. The cork with which their bottoms a lined, must be chosen as free from cracks as possible, and, after bein

washe

kind of ornamental paper. The fore-part of each drawer
ave a thin partition to admit of a proper quantity of cam-
ith a number of small air-holes for the more ready diffusion of
ia to the insects contained in the drawer: the tops of these
s must be closed with thin slips of wood laid on them and
ith nicety, but not glued. To prevent the admission of dust
, and exhibit the contents to advantage, the top of each
ust be glazed with the finest glass, fitted into a frame of the
e as the drawer, made either to slide in a groove, or let in on

ving proceeded thus far, it will be adviseable to let the cabinet
ughly aired, before any insects are deposited in it, and to be
arly careful that all the insects so deposited be as free as pos-
m moisture; if the cabinet be then constantly kept in a dry
, the camphor occasionally renewed, and the air excluded,
every reason to expect that the several insects may be for a
e preserved in a state of perfection. If, notwithstanding all
ecautions, little dusty particles should appear on any of the
which is a certain sign of the presence of animalcula, they
e gently wiped with a hair pencil dipped in spirit of wine, or
removed into a chip box and placed on the side of a Bath
r a short time; by these means, if early attended to, they
sufficiently baked to prevent future injury. A strict adhe-
the above particulars enabled me to preserve the contents of
inet formerly in my possession, now the property of Sir John
byn, Bart. F. R. & L. S. for several years in the most per-
n, though containing considerably above 2000 articles.
me space of time, to my certain knowledge, several
ions have been either totally destroyed, or very mate-
as when once the depredations commence, the destruc-

subjects, like the present, derogatory to the dignity of the human intellect, we address the words of the great Bacon, the father of all true philosophy: " *Excrevit autem mirum in modum istud malum ex opinione quadam, sive æstimatione inveterata, verum* tumida et damnosa; *minui nempe mentis humanæ majestatem, si experimentis et rebus particularibus sensui subjectis, et in materia determinatis, diù ac multum versetur; præsertim quum hujusmodi res ad inquirendum laboriosæ, ad meditandum ignobiles, ad dicendum asperæ, ad practicam illiberales, numero infinitæ et subtilitate tenues, esse soleant.*"

ART. XII. *Memoirs of the Right Hon. Edmund Burke*; or, an Impartial Review of his Private Life, his Public Conduct, his Speeches in Parliament, and the different Productions of his Pen, whether Political or Literary: interspersed with a Variety of curious Anecdotes, and Extracts from his Secret Correspondence with some of the most distinguished Characters in Europe. By Charles M'Cormick, LL. B. 4to. pp. 383. 18s. Boards. Sold at No. 168, (opposite Bond-street,) Piccadilly.

If the reader should hope to find in this work what may properly be called " a life of Mr. Burke," he will be disappointed. Of the biographer of that singular man, it might reasonably be expected that he should disclose some of his early history, and should gratify curiosity by delineating some of those striking traits which must have strongly characterized a mind like his; that he should describe the process of that mental culture, by which his gigantic powers were raised to their full stature; that he should lead us into his closet, shew him to us in the character of husband, of father, and of friend; and, in a word, that he should make us acquainted not only with the statesman, the writer, and the orator, but with the MAN. This Mr. M'Cormick has not done. He tells us but little of Mr. Burke's youth; and of his education, his habits, and his propensities, scarcely any thing. For his deficiency in this respect, indeed, he endeavours to compensate by a very ample detail of Mr. Burke's public life, of his literary productions, of his parliamentary speeches, and of the corresponding history of political parties. These, however, were already before the public, and might have been more satisfactorily known by a reference to Mr. Burke's works, or to the parliamentary history of his time, than by a perusal of the detached and partial, though *copious*, extracts in Mr. M'Cormick's book.

One new anecdote of Mr. Burke's youth is indeed given in this volume, and but one; and of the truth of that no *internal* vidence appears, nor is there any collateral circumstance to in- uce a belief of it. After having told us that Mr. Burke was born n the year 1729, near the town of Carlow in Ireland; that he vas early placed under the instruction of a Mr. *Shuckleton*, (the name is *Sheckleton*,) an enlightened Quaker and schoolmaster at Ballytore in the county of Kildare; and that 'Mr. Burke's father, on finding a *Shuckleton* to train up the young orator, must have felt emotions like those of Philip, who, at the birth of Alexander, thanked the gods not so much for having blessed him with a son, as for that son's being born when an Aristotle lived;' Mr. M'Cormick proceeds—

> 'We may also very easily conceive how much the natural pride of the tutor must have been flattered and gratified by the rapidity of his scholar's progress. Yet, that pleasure was not wholly unmixt with mortification at perceiving the early dawn of genius obscured by some marks of an overbearing and intolerant spirit. The old Quaker often related the following anecdote with tears. A pamphlet had just been published, written with great virulence, though in a masterly style, against the Roman catholics of Ireland. Mr. SHUCKLETON put it into the hands of young BURKE, and desired to know his opinion of it. He thus expressed himself, after reading the work:—"The only fault I find in it is its being too concise, and not severe enough. Instead of a little *duodecimo*, were I to write on the subject I should make it a large *quarto*, and should give a keener edge to every argument; for I really think that our establishments both in church and state will never be secure, without an absolute extermination of the papists."

For this tale, the author does not mention his authority; and the whole of Mr. B.'s subsequent conduct, public and private, tends to discredit it.

From Ballytore, Mr. B. was removed at the age of sixteen to Trinity College, Dublin; and in the second year of his residence there, (that is, at the usual time,) he obtained a scholarship—a reward which is bestowed in that university on those students who have made the greatest proficiency in *classical* learning. In 1749, Mr. B. having taken his Bachelor's degree, immediately came to London, and entered at the Middle Temple with a view of being called to the Bar. Here, by an intense application to study, his health was so much impaired that his life was thought to be in danger. Dr. Nugent, who is said to have possessed great skill, and who appears certainly to have possessed great goodness of heart, was called in; and, finding Mr. B.'s situation in an inn of court but little calculated to facilitate his recovery, he invited him to accept an apartment in his house. Mr. B. did accept it; and during the course of his illness received such attention from the family of his kind physician, and particularly from Miss Nugent his daughter, as ultimately led to a matrimonial connection.

These are all the particulars of the private history of Mr. B.'s early life that we learn from these memoirs; and Mr. M'Cormick then proceeds to the history of Mr. Burke's publications. The first of these, " A Vindication of Natural Society; or a View of the Miseries and Evils arising to Mankind from every Species of Artificial Society, in a Letter to *** by a late Noble Writer," was written in imitation of Lord Bolingbroke, and, as the author afterward declared, was designed to demonstrate that the same engines, which were employed for the destruction of religion, might be used with equal success for the subversion of government; and that it was more easy to maintain a wrong cause, or give a gloss to ingenious falsehoods, than to establish a doubtful truth by solid arguments. The closeness of this imitation to its prototype is said to have deceived, at first sight, some of the best judges; but, whether considered as a sportive exercise of genius, or even as a serious attempt to lessen the number of Bolingbroke's admirers, it did not meet such a reception as its author had a right to expect. It fell, almost " *dead-born* from the press," without provoking censure, or exciting praise.

Failure in this first experiment did not discourage Mr. B. from publishing, in the same year (1756), his " Inquiry into the Origin of our Ideas on the Sublime and Beautiful:" a work which he had composed prior to the " Vindication," but which he kept back in order to make his *debut* in the character of the deceased and popular nobleman. To the " Inquiry" Mr. B. did not put his name. So favourably, however, was it received by the public, that the first edition was sold within the year, and a second was published in 1757, with an " Introductory Discourse concerning Taste," and with several other improvements. From this essay, Mr. B. soon began to derive more substantial advantages than mere applause. It procured him from his father a remittance of an hundred pounds, to extricate him from some pecuniary embarrassments in which he was involved; and it also afforded him, we are told, an easy introduction to the best company. Dr. Johnson, Dr. Goldsmith, (one of Mr. B.'s fellow-students at college,) and Mr. afterward Sir Joshua Reynolds, were among the first who cultivated his acquaintance in London. Of Mr. B.'s connection with Sir Joshua, the result, according to Mr. M'Cormick, was highly advantageous, though in different ways, to both parties. In a word, Sir Joshua rose by borrowed wings to high literary fame, by his " Discourses to the Royal Academy;"

which

hich Mr. Burke is said to have composed for him, while Si oshua *repaid* the obligation by very liberal pecuniary disbursements. This is a very interesting assertion: but Mr. M'Cormick does not adduce such proofs of it as preclude all doubt. He says—

> 'Sir Joshua's literary fame owed not only its support but its very existence to Mr. Burke. It was fortunate for the latter that Sir Joshua's ambition was not confined to the attainment of excellence in his own art, for which nature had eminently qualified him, but aspired to the higher sphere of eloquence, though he could rise to it only by borrowed wings. After reading the Essay on the Sublime and Beautiful, he eagerly sought out the author, and endeavoured to secure his friendship. Sir Joshua's house was then, and continued to be, the favorite resort of men of merit. All were received with politeness and hospitality; but Mr. Burke experienced the most flattering attention. Frequent intercourse left no doubt in Sir Joshua's mind, that the man who had written so well on the principles of the elegant arts in general, was best qualified to display the utmost refinement of taste, and brilliancy of genius in dissertations on painting in particular. The unbounded admiration with which Sir Joshua's discourses were afterwards heard, and are still read by the whole world, shews how judicious and happy he was in his choice of an assistant. It has hitherto been kept a secret not only from the public, but from the private friends of both, that those discourses were the production of Mr. Burke's pen. This truth we shall fully illustrate, when we come to give an account of the institution of the Royal Academy.'

When he afterward comes to speak of the Academy, he says;

> 'As the Academy was to be opened on the second of January 1769 with an address from the President, Mr. Burke prepared for the task with all the enthusiastic ardor, which friendship, gratitude, and a noble consciousness of his equality to the attempt, could inspire. This was a glorious occasion to shew a just sense of Sir Joshua's unparalleled liberality, and in return to afford him the fullest gratification of his wishes, to raise him at once to the very pinnacle of oratorical as well as professional eminence. The best things that had ever before appeared upon the subject sink into insignificance when compared with that masterpiece of eloquence.'—
>
> 'A short account of the manner in which those discourses were written will not be deemed uninteresting. Sir Joshua first made out a sketch of the subject, and furnished such hints as chiefly related to painting and sculpture. These Mr. Burke took for his text, but did not restrain the effusions of his own genius upon any topic arising out of, or naturally connected with them. A copy was then sent to Sir Joshua, who, at his leisure, superadded any new ideas that occurred to him, and returned the performance interlined with those farther suggestions. Again the orator exerted his powers; and it frequently happened that the piece was re-written in this manner five

or six times with continual improvements, before it received the last finishing touches of the great master. Thus did Mr. Burke pursue with unwearied assiduity the method of the most eminent painters in their endeavours to approach perfection. "When," says he, "they had conceived a subject, they first made a variety of sketches, then a finished drawing of the whole; after that a more correct drawing of every separate part, heads, hands, feet, and pieces of drapery; then they painted the picture; and after all re-touched it from the life. The pictures, thus wrought with such pains, now appear like the effect of enchantment, as if some mighty genius had struck them off at a blow." In the same manner, Mr. Burke's compositions, though the result of indefatigable labour, have all the appearance of natural ease, and seem, as it were, to flow in rapid profusion from the pen of the writer.

'The share Mr. Burke had in this great undertaking was for many years concealed not only from the public, but from the most intimate friends of both parties, with impenetrable secrecy. It is also a matter of no small surprise, that Dr. Johnson, and some other very accurate judges of stile, were not struck with the characteristical beauties of Mr. Burke in every sentence of those famous discourses: but his name was never coupled with them: the eye of suspicion never glanced at him; and it is probable that the secret would have been buried with him, had not the assistance of his secretary been found necessary in making out fair copies, when the weakness of Sir Joshua's sight, a few years before his death, made the reading of Mr. Burke's indistinct and crowded manuscripts extremely difficult. As men of very mild, unassuming manners, and who do not make a brilliant figure in company, are often found to write well, the same favorable opinion was formed of Sir Joshua by his literary friends, who could not help remarking the immense superiority of his public discourses to his private conversation.'

This assertion has been for some years confidently *reported*, is perhaps probable, and may be true: but it does not seem to derive much support from any thing here advanced.

Animated by admiration of the historic labours of Hume and Robertson, and by a consciousness of his own strength, Mr. Burke (we are told) sketched a plan of memoirs of his own times, which he communicated to the elder Dodsley, and received from that discerning and worthy bookseller the most liberal encouragement to carry it into execution. Hence arose the "Annual Register;" which, beginning at the year 1758, was carried on under the auspices and principally by the labour of Mr. Burke, until the year 1789, when he declined the task, and transferred it to other hands.

In 1761, we find Mr. Burke accompanying Mr. Hamilton in his official capacity to Ireland: but a misunderstanding soon arising between him and his employers, he returned to England; having first, however, obtained a pension of 300l. *per annum* on the Irish establishment, which he afterward sold.

In 1765, the Duke of Newcastle, being appointed Lord Privy Seal, and the Marquis of Rockingham made first Lord of the Treasury, Mr. Burke (who is said to have been previously recommended to his Grace by Mrs. *Woffington*) was introduced by Mr. Fitzherbert to the Marquis, as qualified for the office of private secretary to his Lordship. He was accordingly appointed, and was soon afterward *chosen* a representative for the borough of Wendover. From the Marquis he also received a loan of 23,000 l. on his bond, with part of which he purchased the elegant seat near Beaconsfield.

We shall be forgiven for not following Mr. M'Cormick through the long series of Mr. Burke's political labours and parliamentary speeches, which he has detailed at an inordinate length, and which he has interspersed with many of those *high-seasoned* comments that a politician, enraged at Mr. B.'s dereliction of former principles, may be supposed to make. Indeed, the most interesting part of this work appears to commence at that point at which Mr. B.'s parliamentary career began to draw near to a close, viz. some time subsequent to the King's recovery from his alarming illness. It is here that our author finds Mr. Burke, pressed by his straitened circumstances, and the gloomy cast of his future prospects, making overtures to the Minister: it is here that he perceives him, desponding and distressed, seizing with avidity every opportunity of securing Mr. Pitt's favour by violently declaiming against the French Revolution, and those Englishmen who approved it. In tracing him through the artifices with which he attempted to cover his desertion of those old friends and old principles, which he had so long, and so honourably for himself, supported, Mr. M'Cormick discloses some interesting anecdotes, and gives extracts from some communications on political subjects made by Mr. B. to one or two foreigners of distinction. This is what is called, in the title-page, 'his Secret Correspondence with some of the most distinguished Characters in Europe.' Mr. M'Cormick describes the manner in which Mr. B. *effected* a breach with his former coadjutors Mr. Fox and Mr. Sheridan; relates the pertinacity with which he refused to be reconciled; and reviews, with somewhat more acrimony than becomes the impartiality of a biographer, the various speeches and publications in which Mr. B. laboured, but too successfully, to kindle the flame of war between the allies and France.

An intelligent reader may form a tolerably accurate notion of this work, and may sufficiently learn the author's opinion of the hero of it, from the concluding paragraph:

'Thus have we endeavoured to delineate, without prejudice, but also without indulgence, the most remarkable parts of Mr. Burke's public and private life. We chearfully paid the tribute of applause to those productions of taste, of genius, of public spirit, which rendered him illustrious; and we consigned to equally just abhorrence the tyranny of his meaner passions, and particularly his envy, his malignity, his venality, his apostacy, the prostitution and perversion of his great talents, which tarnished all his former glory. The implicit admirers of every thing he said or wrote, would do well to reflect upon Cicero's definition of an orator—"Vir bonus, dicendi peritus"—*A good man, skilled in the art of speaking.* Integrity is the first requisite, and eloquence the next. Mr. Burke possessed the latter accomplishment, but he wanted the former virtue. His tongue was persuasive, but his heart and his hands were not pure. He had the misfortune, by the abuse of his extraordinary powers, to do more mischief than, perhaps, ever fell to the lot of any other individual. Such characters hold out an awful lesson to mankind; and it is the most sacred duty of the historian, or biographer, not only to embalm the memories of the great and good in the odours of never-dying praise, but to hang up the base, the degenerate, and the wicked, as a terror to others, on the gibbets of eternal infamy.'

We shall now leave our readers to their own decisions on the merits of this publication. Another biographical account of this extraordinary man has lately appeared, from the pen of Dr. Bisset; and in contemplating that picture, as we shall shortly do, we may probably view a different representation.

Art. XIII. *Promenade d'un Français dans l'Irlande*, &c. *i. e.* The Rambles of a Frenchman in Ireland. By de Latocnaye. 8vo. pp. 330. 10s. 6d. sewed. Dublin; De Boffe, London. 1797.

In our 17th vol. p. 521, and in our 23d vol. p. 587, we noticed two former works of this lively and cheerful author. He improves by exercise, both in walking and writing. He visits more entirely and thoroughly the countries which he designs to perambulate; and he selects for description features more interesting and less familiar. His excursions are no longer so excursive; and he does not forget his journey to discuss the revolution, nor turn from Ireland to remember France. We find in this book what we seek—a general account of the face of nature and society, and of the curiosities, physical and moral, even of the most untrodden parts of Ireland,—sketched with humour, and with good humour. We are not detained, as in the first work, by misplaced disquisitions on the notables and the emigrants, only introduced to conceal the blanks of a narrow circuit. Here the feet have wandered more, and the imagination less.

A few extracts will be the best recommendation:

'At the theatre, I witnessed one of those scenes which are often hibited in the play-houses of Great Britain. The song of *God save* *King* was demanded, and all the actors were compelled to appear, d to sing it in chorus. *Off hats* was repeated from box to box, with nsible marks of impatience towards those who were not expeditious. ne poor fellow was fallen asleep in a corner, and continued to sit vered. A man in uniform suddenly arose, gave him with the fist violent blow on the head, snatched his hat, and flung it into the it. The unfortunate sleeper, interrupted perhaps in the midst of pleasant dream, began to howl most dismally, to the inexpressible y of the audience.—This act of violence recalled some which I had sewhere witnessed, too forcibly and too unpleasantly to excite ughter in me. Why mingle politics with public amusements, and an air, the merit of which I am far from disputing, thus interrupt theatrical illusion, and destroy the effect of subsequent scenes by lling forth the actors in the dresses peculiar to their parts? In a ublic place, one ought doubtless to yield to the public sentiment: but, if the ton was—to be quiet,—I should think it preferable.'

On arriving at Cape Clear, the southernmost point of Ireland, our author casts his eyes on the sea which separates him from France, and bursts into the following natural, affecting, heart-felt, train of reflection:

'I had never been so near to my birth-place since the fatal emigration. In one or two days, a favorable wind might remove me to my own land, to tranquillize the pining anguish of my parents. Could I at one time have believed that countrymen of mine would ever consider me as their enemy—their enemy, I? no; never. I may blame, I may detest their atrocities; I may suffer by their mad rage; I may be a wanderer, and in want, without a stone on which to lay my head: but France will always be France to me. Towards the green fields of my home, living or dying, I shall bend my thoughts. For the happiness of my country, ever will be breathed forth the dearest wishes of my soul; and for the oblivion and pardon of every ill, which the crimes of a few individuals have brought on its soil.'

The traits of Irish superstition are very numerous; their veneration for holy wells, and for sainted places of all kinds, almost exceeds that of catholicism itself, and is probably derived from the more antient heathenism of the island. Curious instances are given at pp. 118. 123. 147. 160. 166, &c. This spirit naturally favours the ascendancy of the priesthood.

'The government must know (says our author) that the catholic priests have their flocks at command; and yet they make enemies of them by using them ill. The peasantry have unbounded confidence in their pastors: were these gained, the whole people would be quieted. I am convinced that one or two score of livings in favor of the catholic clergy, put at the disposal of the Lord Lieutenant, would soon render them all as supple and as courteous as their dearly beloved brethren in God the ministers and bishops of the protestant church.'

M. de L. suggests (page 153) the project of draining the various lakes of Ireland; which, he observes, might in most places be easily accomplished, as the fall of the water at the outlets is very rapid. He calculates at 200,000 acres the quantity of meadow-land which might be gained by this operation.

Some anecdotes of the discontents to which our author was witness are interspersed through the latter part of the volume. We shall select a few.

'It is an old custom with the peasantry to assemble in the autumn and dig up the potatoes of those persons to whom they are well-inclined: as in France may-poles are planted at their doors. What gave uneasiness to the government was that the potatoes of all those persons, who had been arrested for high treason, were dug up for them.—These assemblages were conducted with the greatest order: a man, without any distinctive mark, was entrusted with the conduct of the croud, and was promptly obeyed on the slightest signal. During the whole process, the men, the women, and the children, united in a kind of song. None of them accepted strong liquor till the task was over. All were drest in their holiday clothes, and seemed gay and delighted. One would never have suspected a seditious spirit, if one had not been told that it existed. The road was covered with farmer's horses assisting to deliver the potatoes that had been dug up. In France, or even in England, such assemblages would not terminate so peaceably.—It is singular to observe, with all their mutinous spirit, how easily these Irish may be governed. I have already said it, and I repeat it with pleasure,—in the hands of skilful men directed by views of public good, I know no nation more easily led to its true interests. These frequent seditions only prove its sensibility. Were the government once for all to give up *anglicizing* them, and to sway them by the prejudices and customs peculiar to the soil, any thing in the world might be done with them.'

The following reflections deserve attention (p. 254):

'The surprising start, which the prosperity of this country has taken during the last fifteen years, leaves no doubt of the advancement which awaits it, if that system of moderation be followed which it has at length been thought expedient to adopt. Far be it from me to encourage rebellion. The moderation which I mean is that which a prudent government ought to practise towards all faithful subjects of whatever religious opinions. Fatal quarrels on this point have too long torn the bosom of Ireland:—the cares of government are no doubt about to be directed to the entire extinction of them. Happy experience will then prove to England, that, far from receiving injury, she will derive benefit from the prosperity of the sister kingdom; that, by eradicating the prejudices which for centuries have divided different classes of her subjects, and by really extending to them the benefit of the more liberal laws which she has bestowed on herself

self, she will acquire the affections of four millions of people, om her arms have conquered, but whom her justice only can vern.'

In the progress of his journey, the author makes a short it to Scotland; and he arrived at Edinburgh during the mation of the volunteer corps.

'It is singular (says he) that this threat of invasion should be newed in every French war with the same success. These threats ly impose on the government so far as to induce it to station twenty ps in the channel, which might else be employed at a distance:—t they certainly facilitate access to the purses of the people, by e apprehensions which they inspire. The great secret, says Cardinal de Retz, is to govern nations by terrors of which they themselves are the instruments. This art is understood in Great Britain.'—

Speaking of the sects of Edinburgh, M. de L. says:

'The Circus, in which Astley performs on week-days with his es and posture-masters, is changed on Sunday into a church; here I saw more than two thousand persons listening to a preacher, hose pulpit covered the prompter's box.' (The author supposes the rompter placed as in France, close to the orchestra, in the middle of the fore-scene.) 'How every thing changes! Twenty years ago, the people of Edinburgh pulled down the theatre as the devil's house, nd they now go thither for the lord's supper. In another twenty ears, plays will perhaps be acted in the churches as a rite of worship. ome new sects had been formed since my former visit to this place; nd particularly one, which affects to oppose the gloom of puritanism, nd which maintains that God is best honoured by the gaiety and appiness of his creatures. Its psalms are set to opera-tunes, the ngregation join jollily in chorus, and at the end of the anthem ry piously and *seriously* burst into a peal of laughter.'

On M. de L.'s return to Ireland, some farther facts relative o the discontents came under his notice: they occupy much pace, extending from the 289th to the 301st page. They are herefore too long for insertion: but it may be convenient to ome of our readers to know where to turn for the information f an unprejudiced eye-witness, concerning the deplorable civil ars of the sister-country. Government, it is true, must be maintained: but the display of rigorous means ought always o be accompanied with some legislative concession, which may afford to the less desperate an honourable pretext for resuming the habits of obedience, and the ceremonies of loyalty.

We should suppose that a translation of this work would be likely to succeed.

Art. XIV. *Poems*, by William Cowper, of the Inner Temple, Esq. A New Edition. 2 Vols. Small 8vo. 10s. Boards.—Small 12mo. 6s. Boards. Johnson. 1798.

Though it is not usual with us to notice merely new impressions of works, even if those works possess distinguished celebrity, yet, when they come recommended to our attention by additional matter, we frequently think it right to make our readers acquainted with a circumstance from which in some cases much pleasure, and in others much information, may be derived.—We feel happy therefore in taking an early opportunity of announcing this new edition of Mr. Cowper's Poems, because several original productions of that attractive writer now for the first time make their appearance.

It is always gratifying to us, to be able to observe that the opinion which we have given of publications has been sanctioned and confirmed by the subsequent judgment of the world. —Such a distinction must be considered as a reward for past efforts, and will certainly stimulate to fresh exertions.—This pleasure we have experienced in an eminent degree with respect to the works of Mr. Cowper; his first volume appeared in the year 1782, and in our 67th volume we noticed his inventive and original genius: in the year 1785, his second volume, containing his Task, was published, and in our 74th volume we dwelt with unfeigned delight on the various fascinations of that truly original poem.—We endeavoured on both occasions to do justice to the powers of Mr. Cowper, and to point out to the public his strong claims to their admiration and regard; and we feel much self-gratulation in recollecting that the favourable decision of the world was accelerated by our introduction of this poet to their regard.

In the first volume of the present edition, we observe some verses entitled 'On the Receipt of my Mother's Picture out of Norfolk.'—This poem is so much to be admired for its pathos and tenderness, as well as for that pleasing melancholy which an early acquaintance with sorrows has rendered familiar to the mind of the author, that we wished to have transcribed it for the gratification of our readers: but its length forbids us. Several new, but short, pieces occur in the second volume, one or two of which we shall transcribe; to shew that Mr. Cowper, in his later productions, has lost none of that grace, ingenuity, and elegance, which were so conspicuous in his earlier compositions.

The following poem exemplifies an ingenious and unexpected turn of thought, such as could have suggested itself on the occasion to the mind of none but a poet:

' One

‘ Ode to Apollo.

‘ *On an Ink-glass almost dried in the Sun.*

‘ Patron of all those luckless brains,
  That, to the wrong side leaning,
Indite much metre with much pains,
  And little or no meaning,

‘ Ah why, since Oceans, rivers, streams,
  That water all the nations,
Pay tribute to thy glorious beams,
  In constant exhalations,

‘ Why, stooping from the noon of day,
  Too covetous of drink,
Apollo, hast thou stol'n away
  A poet's drop of ink ?

‘ Upborne into the viewless air,
  It floats a vapour now,
Impell'd thro' regions dense and rare,
  By all the winds that blow.

‘ Ordain'd, perhaps, 'ere summer flies,
  Combin'd with millions more,
To form an iris in the skies,
  Tho' black and foul before.

‘ Illustrious drop, and happy then
  Beyond the happiest lot
Of all that ever pass'd my pen,
  So soon to be forgot !

‘ Phœbus, if such be thy design,
  To place it in thy bow,
Give wit, that what is left may shine
  With equal grace below.'

ne other effusion of fancy shall constitute our last extract:

‘ Pairing time anticipated, :—a Fable.

‘ I shall not ask Jean Jaques Rousseau*,
If birds confabulate or no :
'Tis clear that they are always able
To hold discourse, at least in fable ;
And ev'n the child, who knows no better
Than to interpret by the letter
A story of a Cock and Bull,
Must have a most uncommon skull.

‘ It chanc'd then, on a winter's day,
But warm and bright, and calm as May,

I‘ was one of the whimsical speculations of this philosopher, ables which ascribe reason and speech to animals, should be from children, as being only vehicles of deception. But child was ever deceived by them, or can be, against the evidence senses ?'

The birds, conceiving a design
To forestall sweet St. Valentine,
In many an orchard, copse, and grove
Assembled on affairs of love,
And with much twitter and much chatter
Began to agitate the matter.
At length a Bulfinch, who could boast
More years and wisdom than the most,
Entreated, op'ning wide his beak,
A moment's liberty to speak;
And, silence publicly enjoin'd,
Deliver'd briefly thus his mind.
" My friends, be cautious how ye treat
The subject upon which we meet;
I fear we shall have winter yet."
A Finch, whose tongue knew no control,
With golden wing and sattin pole,
A last year's bird, who ne'er had tried
What marriage means, thus pert replied:
" Methinks the gentleman," quoth she,
" Opposite in the apple-tree,
By his good-will would keep us single
Till yonder heav'n and earth should mingle,
Or (which is likelier to befall)
Till death exterminate us all.
I marry without more ado,
My dear Dick Red-cap, what say you?"
' Dick heard, and tweedling, ogling, bridling,
Turning short round, strutting and sideling,
Attested, glad, his approbation
Of an immediate conjugation.
Their sentiments so well exprest
Influenc'd mightily the rest,
All pair'd, and each pair built a nest.
' But tho' the birds were thus in haste,
The leaves came on not quite so fast,
And destiny, that sometimes bears
An aspect stern on man's affairs,
Not altogether smil'd on their's.
The wind, of late breath'd gently forth,
Now shifted east and east by north;
Bare trees and shrubs but ill, you know,
Could shelter them from rain or snow,
Stepping into their nests, they paddled,
Themselves were chill'd, their eggs were addled;
Soon ev'ry father bird and mother
Grew quarrelsome, and peck'd each other,
Parted without the least regret,
Except that they had ever met,
And learn'd, in future, to be wiser,
Than to neglect a good adviser.

' INSTRUCTION.

' Misses! the tale that I relate
This lesson seems to carry—
Choose not alone a proper mate,
But proper time to marry.'

All the new matter introduced into this edition is so pleasing, that we could transcribe much more with a confidence of imparting the same satisfaction which we have derived from the perusal:—but we conceive that what we have already selected will excite that curiosity which it is our object to whet, and not completely to gratify. *Catharina*, and *the Dog and the Water-lily* we recommend to particular attention, as the first possesses that delicacy and tenderness, and the second that, plainness and simplicity, for all which this writer is remarkable.—These volumes are ornamented with engravings from designs by Stothard, and their neatness and elegance will render them welcome to the admirers of handsome books.

MONTHLY CATALOGUE,

For JUNE, 1798.

BIOGRAPHY.

Art. 15. *A Review of the Life and Character of the Right Rev. Dr. Thomas Secker*, late Lord Archbishop of Canterbury. By Beilby Porteus, D.D. Rector of Lambeth, now Bishop of London. The 5th Edition, corrected. 8vo. 2s. 6d. Rivingtons.

The reasons for the present re-publication of the Life of Archbishop Secker are given in the prefatory advertisement; which we shall transcribe for the satisfaction of our readers:

' THE REVIEW OF THE LIFE AND CHARACTER OF ARCHBISHOP SECKER, of which a new edition is here presented to the public, has hitherto been prefixed to the first of his seven volumes of posthumous Sermons, and could not be purchased separately, nor, of course, without considerable expence. And in this state it would probably have remained, had not a very respectable and learned Prelate judged it expedient to introduce into his Life of Bishop WARBURTON, such observations on the talents, learning, and writings of Archbishop SECKER, as appeared, both to me and to many other of his Grace's Friends, extremely injurious to his literary character, and the credit of his numerous and useful publications; and therefore highly deserving of some notice from those who loved him in life, and revered him after death. Accordingly, these animadversions have been ably and completely refuted in a letter lately addressed to the Lord Bishop of WORCESTER [*], by a Member of the University of Oxford, to which the world has given very decided marks of approbation. But as the author of that letter has made frequent references to THE REVIEW OF THE ARCHBISHOP'S LIFE AND CHARACTER, I conceived that it might still further promote the important end which both he and I have in view, the vindication of the Archbishop and his writings, if I rendered that Review of his Life more accessible, by detaching it from his other works, and printing it as a separate publication. The estimate there formed of the Archbishop's erudition and abilities, is undoubtedly very different from that which the Bishop of Worcester has been pleased to give in his Life of Dr. WARBURTON. Both cannot be true. Which of the two, his Lordship or myself, has had the best means of information, and which of the two accounts corresponds best with the opinion entertained of Archbishop SECKER by the best critics and scholars of this kingdom, I shall leave to others to decide. Be that decision what it may, by the publication of the Archbishop's Life in this form, I shall not only enable the reader to judge for himself, but ſhall also gratify the warmest feelings of my heart, by the consciousness of having discharged, in the best manner I was able, one of the most sacred of human duties to a deceased friend and benefactor; to whose kindness, under Providence, I owe my first establishment, and much of my subsequent success in life; to whose instructions, virtues, and example, I am indebted for still more important benefits; with whose venerable name it is my highest worldly-ambition to have my own united here; and with whom, ('among the spirits of just men made perfect,') may a gracious God render me worthy to be more closely and permanently united hereafter!'

---

[*] See M. Rev. vol. xxii. p. 354. N. S.

For our original account of Dr. Porteus's Life of Dr. Secker, see M. R. vol. xlii. p. 461. and vol. xliii. p. 44.

MECHANICS, &c.

Art. 16. *Pantometry*; or, an Attempt to systematize every Branch of Admeasurement. By John Dawes, Surgeon. 8vo. 1s. Glendinning, Charles-street, Hatton-Garden.

This is an attempt (and not the first of the kind) to simplify the present tables of weights and measures. The chief and primary object of all scientific and systematic plans is to establish a fixed measure, not arbitrary, but existing in nature, permanent and ascertainable. Two measures, having no connection in their nature, yet agreeing in the common principle of immutability, have principally claimed attention. 1st, At a given place, a pendulum, performing a certain number of vibrations in a known time, is of a certain and invariable length:—but the term *length* designates the distance between two points, the point of Suspension and the point of the Centre of Oscillation. Now the difficulty of measuring or of determining this distance is the great objection to employing the pendulum, as a means of obtaining a standard or an *unity*.—The second plan proposes a certain portion of the earth's circumference as a standard, or as the means of obtaining one;—and this plan has been adopted by the French. They have performed a second measurement (the first was by the two Cassinis) of the distance between Collioure and Dunkirk, so that, determining the length of a degree of the meridian on each side of the point of latitude of 45°, they

ave ascertained the distance between the north pole and the
r. This distance is divided by ten, 7 times, or by 10,000,000,
e result is taken as the standard for all measures in length*.—
res of like kind, but of different magnitude and denomination,
tained by a decimal division or multiplication.—Also, from
andard-measure in length are deduced certain measures for the
tion of areas, solid contents, &c. &c.

author of the present plan has conjoined the two expedients
mentioned) for obtaining an invariable standard. He supposes
k to be constructed, of which the pendulum shall make an
d thousand oscillations during one rotation of the earth about
:—the length of this pendulum (in latitude 0°) is 29.133499392
—this pendulum he divides into 18392361 parts, so that 1000000
e parts may make what he calls a chiliostometer; and a chilios-
r is that quantity which results from dividing the equatorial
ter of the earth by 100,000,000. It is evident that nothing is
by the junction of these two plans.—The difficulty of mea-
the length of the pendulum is neither removed nor relieved†;
sequently the objections which are valid against the use of the
um, as a means of obtaining an invariable standard, exist in
ll force against the proposition of Mr. Dawes.—Those parts of
hor's plan that point out the methods of finding measures for
solid contents, &c. and refer to their increase or decrease ac-
g to the powers of ten, are similar to the French method
mentioned.

sincerely wish that the author had not been so great an œco-
of paper and explanation. Our critique has nearly swelled to
: of his pamphlet, and it has cost us no inconsiderable portion
to develope his meaning.—Mr. Dawes may agree with Polo-
at "brevity is the soul of wit;" yet we wish him to under-
hat it adds nothing to the spirit and excellence of a scientific

r. *The Mechanic's Guide;* or, a Treatise on the Laws of
ianics as they relate to Wheel Machines. By William Big-
8vo. 1s. 6d. Johnson. 1797.

author of the present essay thinks that the scheme of Archi-
for moving the earth by means of a lever is not only possible,
eticable. About the same time that the scheme is carried into
on, Mr. Bigland will become an author of repute. This we
from our Pythian tripod.—Mr. B. commences and ends
k with the following opinion, 'that the laws of mechanics
least understood of any useful branch of science whatever;'
lly the perusal of his essay inclines us to the same opinion.

---

ot having the French account, we have depended on our me-
The principle of the plan, we trust, is given accurately,
we may be wrong in the detail.

ll that the author has done, by his method, is the having
a common measure to the perimeter of the earth, and to the
of a pendulum that performs 100,000 vibrations in 24 hours.

Art. 18. *Tables for accurately ascertaining by Weight or Measure the Strength of Spirituous Liquors, from 30° to 85° of Temperature:* with an Introduction, describing the Principles of the Tables by a Variety of Examples. By John Wilson. 8vo. pp. 190. 3s. bound. Edinburgh, Creech; London, Robinsons.

The author of this treatise, after many valuable remarks on the common methods of proving spirits, recommends a new one; which proceeds on the principle of the weight of the spirit, and employs an instrument which the author calls a 'weighing bottle.'—We are sorry that the limits of our work prevent us from giving a description of this instrument: but we think the present treatise, tables, &c. well worthy of the attention of those persons who are in any way connected with the present modes of levying the duties on spirits, &c.

NATURAL HISTORY.

Art. 19. *The Natural History of the Year;* being an Enlargement of Dr. Aikin's Calendar of Nature. 12mo. 3s. bound. Johnson. 1798.

Mr. Arthur Aikin, the ingenious son of a learned and ingenious father, has here made 'such additions to the Calendar of Nature, as modern discoveries have afforded. By the insertion of some new articles from authors of the best credit, and the occasional enlargement of some of the old ones, it was his intention to compose a History of the Yearly Operations of Nature, if not perfect, yet, at least as far as it went, correct.' Pref. Dr. Aikin's little volume proved very acceptable to the public in its first form; and we have no doubt that his son's improvements, in the present edition, will meet with a reception at least equally favourable. Our opinion of the merit of this pleasing and instructive performance, at the time of its first appearance, was given in our 72d vol. p. 22.—In the various branches of education, the present race of authors must be allowed to excel, very greatly, their predecessors in the same walks of literature.

EDUCATION, &c.

Art. 20. *Geography of History;* or, the relative Situation of the States and Sovereigns of Europe, from the Christian Æra to the XIth Century; presenting an easy and certain Method of reading and studying History to Advantage. By Mr. A. Le Sage. Large Sheet. 2s. 6d. plain, 3s. coloured. De Boffe, &c.

The author states this map to be precisely on the same plan as that of Dr. Priestley:—but this is a gross misrepresentation: for it certainly is not on the same plan with that of Dr. P. and is a much inferior performance.—M. Le Sage uses a phrase, 'perishes assassinated,' which is not agreeable to the idiom of the English language; and the word 'funest,' we believe, has not hitherto been naturalized.

The advertisement to the map contains one very important piece of intelligence, [especially in these times, when we are tempted to exclaim with Solomon, "there is no end of making books, and much reading is weariness of the flesh,"] that the author undertakes to make his scholars *fully* acquainted *with all the modern history* in the space of six months, or in 72 lessons!!!

. *Tableau Chronologique de l'Histoire Universelle, à l'Usage de la
sse. Par M. Marie, Pretre Français.* Folio Sheet. De Boffe.
chart is on a plan not very dissimilar to that of chronological
onstructed by Marshall, and published at Oxford in 1713.
without its use; as it presents, under one view, the contempo-
events of the several nations of the world.

. *Abrégé de la Grammaire Françoise de M. l'Abbe de Levizac.*
12mo. pp. 135. Dulau, &c. 1798.
at abridgment of the author's larger work, (his valuable
ar,) of which we gave an account in our Review for May;
7—89.

ASTRONOMY.

Practical Astronomy: containing a description of the Solar
n: the Doctrine of the Sphere; the principal Problems
tronomy, illustrated with many Examples. Together with
nomical Tables of the Sun, Moon, and Primary Planets. By
nder Ewing, Teacher of Mathematics, Edinburgh. 8vo.
o. 5s. Boards. Edinburgh, Hill; London, Longman.
work is not offered to the public as a complete and scientific
its object, according to the author, is to afford easy access
udy of astronomy, and to enable those students to solve its
, who are acquainted merely with arithmetic, the circles of
re, and logarithms. For such a purpose, the publication is
gned and properly executed: but we cannot indulge the same
ions that the author has formed, and look forwards to a time
astronomy shall be as generally studied as the more common
education are at present; and it would not be very diffi-
ssign admissible and just reasons, why the knowlege of the
not likely to become as common as the application of arith-
the affairs of life.—The tables annexed to this work [not
complete set] are numerous, and properly chosen:—most of
n to be taken from the tables of Professor Mayer of Got-
hough they are not so minutely exact *.

PREDICTION.

A Letter from Mr. Brothers to Miss Cott, the recorded
ter of King David, and future Queen of the Hebrews.
an Address to the Members of his Britannic Majesty's
l, &c. &c. 8vo. pp. 200. 3s. sewed. Riebau. 1798.

---

computations in the present work differ but little, yet they
from those which are now esteemed most sure and accu-
us the sun's rotation is stated to be 26 days, 6 hours;
according to M. de la Lande, it is 25 days, 10 hours.—
e solar year is stated to be 365 days, 5 hours, 48 minutes,
s: but according to De la Lande it is 365 days, 5 hours,
s, 48 seconds; &c.—These trivial deviations from correct-
f small consequence, when we consider the design of the
n.

Mr. Brothers, who dates from 'Islington mad-house, March 18th, 1798,' hereby informs the public, that he 'is God's anointed King and Shiloh of the Hebrews;' also, that a 'Miss Cott, being the recorded daughter of both David and Solomon,' is, 'the young lady espoused to me' (the said Richard Brothers) 'by divine ordinance, as recorded by both those monarchs, (God having revealed it so to me,) and likewise, as a matter of fact, of course, the lady recorded to be queen of the Hebrews.' With this young lady, it appears, Mr. B. became acquainted in consequence of her having been an unfortunate resident in the same receptacle for insane patients; and he describes her amiable person and mental accomplishments with a degree of gallantry not unworthy of a legitimate descendant of king David, or even of his most illustriously amorous son, king Solomon.—The young lady, however, appears to be an Englishwoman,—and not one of the Hebrews. The numerous pages of this large pamphlet are employed, as usual, by Mr. B. in strong exertions of literary labour to convince the unbelieving world that he is, most assuredly, commissioned by the Almighty to announce himself to all nations, powers, princes, and potentates, in the wonderful manner so repeatedly manifested, both in his former pamphlets and the present extensive letter:—still affirming that he certainly shall [and that very soon] take possession of his kingdom, and collect together his numerous people, the Hebrews, from all parts of the earth.—He farther affirms, 'it is by believing in the testimony of God by me that kings only can reign, governments prosper, and republics flourish; for indeed if they do not, they will all inevitably perish.' No commentary on these passages can possibly be deemed necessary.

AFFAIRS OF FRANCE.

Art. 25. *Address from Camille Jordan*, Member for the Department of the Rhone, to his Constituents, on the Revolution of the 4th of September 1797. Translated from the French, with an original Preface and Notes, by John Gifford, Esq. Author of a Letter to the Earl of Lauderdale, &c. 8vo. 3s. Longman. 1798.

Camille Jordan, though banished by the Directory and the party which supports them, does not appear half so enraged with French tyranny and French crimes as does Mr. Gifford, his translator. In an original preface, prefixed to the address, Mr. G. gives full vent to his indignation against Jacobins, French and English,—against the *British* press, which he says is become the vehicle of *Gallic* sentiments,—and against the *mongrel opposition* of the present day, who are Britons only in name. Of the candor and accuracy of his remarks on the conduct and character of the French government, it is enough to say that he divides the whole of the legislative and executive bodies on the 4th of September into two classes; the one, that which was banished by the revolution of that day, and which contained all that remained of *talent* and *integrity* in Republican France; the other, that which triumphed, and which is composed only of *public robbers, assassins*, and *regicides*.

The Address itself is interesting by the view which it exhibits of French party; though certainly the representations of a man influenced, nenced, as Camille Jordan must be, by jealousy and hatred of the en at present in power in that country, should be read with due aution, and believed only after great allowances have been made for he operation of those principles.—Jordan, who (on suspicion of the rime of *royalty*) is one of the *outs*, now rails at the *ins*; which is ll in course;—not in France only, but every where else;

> "Those that are out will pout,
> "But those that are in will grin."

Jack the Giant Queller.

NOVELS.

Art. 26. *Ellinor; or, the World as it is.* By Mary Ann Hanway, 12mo. 4 Vols. 18s. Boards, Lane. 1798.

While our neighbours on the Continent disgrace brilliant talents by displaying in their tales, &c. incidents intended to inflame the passions, to pervert the imagination, or to depreciate the solid value of religious and moral principles, it is with pleasure that we peruse the tales and novels of our own country; which, for the most part, are advocates for sobriety and virtue. Conscious of such commendable designs, we love not to press with too much severity rules of criticism, on any defect of execution. On this account, we are sorry to say that, in the voluminous work before us, the narrative seems rather prolix, that the language is sometimes too florid and incorrect, and that there is a want of sufficient novelty in the plan and the characters. Had the story been told in fewer words, the sorrows of the fair Ellinor would have interested even those readers who set a more than common value on their time, Ellinor, after many hair-breadth escapes, meets with her long unknown * parents; and she accepts the hand of the man whose kindness to her in distress, and whose general philanthropy, had a just claim on her heart. The novel ends with her marriage, and that of her friend Augusta. The advice which Ellinor gives to her friend on their approach to the altar may be useful to many young female readers, when placed in the same delicate situation: see page 356, vol. iv. paragraph 3d.

Art. 27. *Waldorf; or, the Dangers of Philosophy.* By Sophia King. 12mo. 2 Vols. 6s. sewed. Robinsons. 1798.

This novel attempts a more arduous and a more important office, than to correct the follies of the day by a display of ludicrous characters and events; or to delight the imagination by scenes of pathos, or to appal it by gigantic fictions of horror. Miss King styles her performance *a philosophical tale*. She advances, with virtue and religion on her side, to combat the modern vindicators of atheism and libertinism. Waldorf, the hero of the tale, is represented as a young man of talents and sensibility, deluded by a modern sceptic into a total renunciation of all restraint from religion and morality; and into full indulgence of his favourite passions. Waldorf seduces one young woman of an ardent imagination and warm temperament, by the trite adage that love admits no laws besides those that are framed between the parties. He likewise, by his doubts and sophistry, ranges the minds of two other female friends; whose insanity te nates in an early grave. *Lok*, his friend and philosophical tutor, represented as a man of inordinate vanity, and of uncommon apat which is at last overcome by the recollection that his doctr have occasioned his friend's misery, and at length suicide; and I dies of a broken heart on the tomb of his pupil. Though we g due merit to the writer for her good design, we think that ſhe has dertaken too weighty a task.

---

* In a modern novel, very few people are allowed to know their parents, till the author finds it convenient to inform them.

Art. 28. *Easter Holidays*; or, Domestic Conversations, desig for the Instruction, and, it is hoped, for the Amusement of Yo People. 8vo. 3s. 6d. Boards. Vernor and Hood.

This is one of those compositions which, though they req no uncommon exertions of genius and learning, are yet enti to respect for the comprehensive usefulness of their design: t "teach the young idea how to shoot."

The plan of the present work is as follows. The author (wh of the female sex, as we conjecture, from internal evidence) in duces the reader to a family, at the head of which presides a wi lady with two daughters and a son; who are passing the E holidays with their mother:—the son brings home with him a sc fellow, a lad of sense and good disposition.

The various incidents which occur to this little party amid t domestic amusements, pursuits, and visits, give rise to a numbe miscellaneous stories and observations, by which a young mind ca fail of being instructed and amused; Mrs. Melmoth is a very sens discreet and mild-tempered woman; and, with much knowleg the world, great judgment, and gentleness of heart, she regulate disputes, comments on the conduct, and explains the various tives of the actions which, from day to day, are exhibited to the n of these young philosophers. During the fortnight's holida nephew of Mrs. Melmoth arrives, somewhat older than her son his friend; and who affords an example to the rest, of the disgu character of a pert, frivolous, ostentatious, and profligate y man: which is well contrasted with the discretion of his junio age, young Melmoth and his manly school-fellow, and the we formed and amiable daughters of the good widow.

The fourteen days' narrative are respectively marked by events which, in a more especial manner, characterize the divi viz. Monday, the arrival; Tuesday, the ride; &c.

The volume being divided into days and particular occurre the tedium attending a continued narration is happily avoid Many useful lessons on humanity to animals, on generosity and kin to our fellow-creatures, on the profaneness of swearing, on the i veniences and disgrace of incurring debts, on the ridiculous u cant terms, &c. are insinuated into the minds of young pers a lively and pleasing manner. The letter of Mrs. Arundel friend of Mrs. Melmoth) to her son-in-law, just leaving sc (inserted at the close of the volume) is excellently written. fable of the 'Warning,' as it inculcates a very useful lesson, we lay before our readers:

'The Cloth remov'd, the dinner done,
With hasty ſtep comes honest John;
" The doctor's man, Sir, is below,
" Of Madam's and your health to know;
" He brings, I saw e'er I could ask it,
" A spaniel puppy in a basket.
" You wish'd for one of Chloe's breed,
" 'Tis a fine present, Sir, indeed."
Eager, the Squire and Lady rise,
And on the puppy feast their eyes;
How fine its coat, each limb, each feature!
Was ever such a pretty creature!
The doctor's man declares its merit,
" The breed, Sir, are all fam'd for spirit."
'The little Rover all admire,
His cushion's plac'd before the fire;
The choicest bones are Rover's fee,
The sweetest milk he laps at tea.
Soon his instinctive worth is known,
By early marks, his talents shewn;
Now scudding o'er the flow'ry lawn,
By scent of game, you see him drawn;
With nose depress'd he snuffs the gale,
He barks, he jumps, he wags his tail,
And each prognostic clearly shews
From what a race the puppy rose!
Yet when the transient sport was o'er,
The fool would try his skill no more;
And call'd to wait the horse or gun,
Sullen to corners us'd to run.
" A dog, who's willing to be taught,
" Is better, though with many a fault:
" This lazy brute is of no use,
" Since not one talent he'll produce;
" Go, hang him! 'tis a cur's reward."
The Lady thought the sentence hard;
His life mistaken pity gave;
Ah! kinder far to kill than save.
For, now a beggar pass'd the door,
A wretched beggar! blind and poor;
His fault'ring steps with care to guide
See, Rover to his stick is ty'd.
Through many a deep and wintry way
He picks his path, in mire and clay,
Beneath a hedge he finds his bed,
The wild wind whistling o'er his head:
Ne'er tastes the dainty half-pick'd bone,
But feeds on mouldy scraps alone.
Too late, neglected skill he shews,
Too late, the birds attract his nose;
Inhuman blows that skill chastise,
And as a beggar's dog he dies!

‘ Had Rover own’d the pow’r of speech
This useful lesson he might teach;
That Nature’s gifts, if you employ,
All pleasures you may free enjoy;
Whilst self-conceit, and sullen pride,
Sense unexerted, misapply’d,
Insure neglect, contempt, and hate,
And the unpity’d puppy’s fate!
For, ah! you’ll find it to your cost,
Age can’t regain what Youth has lost.’

RELIGIOUS *and* POLEMICAL.

Art. 29. *Thoughts on the Novelty, the Excellence, and Evidence of the Christian Religion.* By James Simpson. 8vo. pp. 93. 1s. Johnson.

The peculiar nature of the Christian religion, as well as the evidences adduced in its behalf, should be well considered by those who deny, or are even inclined to doubt, its divine origin. It has features of singularity for which it is difficult to account on the supposition of its being a human fiction. Jesus Christ, as a mere Jew, without education, and in low circumstances, was certainly incompetent to form and execute the new and sublime idea of an universal religion. All religious systems, before that exhibited in the New Testament, were mere localities. This stands on a new and broader basis. It is fitted alike for all countries; it is simple, and unincumbered with ceremonies; and it addresses its doctrines, without respect of persons, to all classes and descriptions of men. From the carpenter of Nazareth and the fisherman of Galilee, such a system could not, in the natural course of human events, have proceeded. The novelty of Christianity, then, is one of the evidences of its truth, and as such it is properly held by Mr. Simpson in the pamphlet before us. Though, however, we subscribe to the principle, and allow Mr. S. to be a judicious and praise-worthy advocate for Christianity, we do not hesitate to give it as our opinion that he has carried the idea of its novelty too far, and has weakened his cause (as advocates at the bar and in the pulpit are extremely apt to do) by attempting to make out too strong a case.

He asserts (p. 12) that ‘ the *language* concerning the Deity, which is used by Christ and his Apostles, when they style him *the father*, that is the *father* of *all men*, is entirely new, considered as an habitual language.’ It is certain that the term *father* is oftener employed when speaking of God in the New than in the Old Testament, but the *idea* of parent is inseparable from the doctrine of his being the Universal Creator and Preserver, which the Old Testament uniformly and sublimely inculcates; Mr. Simpson’s novelty, therefore, will consist only in the use of a particular word:—but even this trifling novelty cannot be conceded to him; for, in our Saviour’s time, the Jews were in the habit of addressing the Deity as their *Father in Heaven*, and, of course, as the Father of all, (for they could not suppose that a different God made the heathen,) as the reader may see by turning to Lightfoot’s *Horæ Hebraicæ* on Matth. vi. 9. Christ, by teaching his disciples to address God as *their Father* and *the Father of all*, only employed expressions of familiar use. It is true that ‘ he endea-

voured

:d (as Mr. S. observes) to impress the sentiment which this epi-
conveys, on the minds of men ;—a sentiment to which they never
:iently attended before ;—and to make it a basis of their conduct
rds God and their fellow-creatures, and of their future happi-
' This may be denominated a peculiarity in his preaching.
r. S. contends, 1st, That the religion of Jesus is novel and trans-
ent in its *principle*. 2d, That the Christian religion and morals are
in the degree of their extent, in their purity and simplicity, and in
manner in which they were taught by their great author. 3d, It
w as it contains, in the *character* of its *author*, an exemplification
a complete system, as far as he had an opportunity of exhibiting
4th, The *motives* which it urges to obedience are *singularly* cogent
persuasive. 5th, It is new both in the *kind* and in the *degree* of
idence. 6th, The *means* employed in its publication were *new*,
its *speedy* and *extensive* progress, under such circumstances, was
ralleled; and, 7th, That the *effects* which it produced on the
ies and *manners* of mankind were *singular* and astonishing.
fter having commented on these positions, and offered to the
er some valuable remarks on what he terms the several novelties
he Christian religion, he thus sums up the whole. 'We have
n that each of them is a characteristic excellence, and that
y excellence is of such a nature and degree as to afford a separate
ument for the divine authority of Jesus. If the union of more
human wisdom, power, and goodness, in every mineral, plant,
animal, proclaims their Creator to be the Most High, are we
compelled to deduce the same conclusion from the same trans-
lent attributes displayed in the gospel?'
he pamphlet concludes with an excellent quotation from Bishop
ker, making a suitable *finale* to Mr. S.'s *thoughts*, which we would
mmend to the perusal of reflecting unbelievers. Much, both in
ntity and quality, is here offered at a low price, Mr. S. being a
tleman of independent fortune.

AMERICA.

. 30. *Speech of R. Goodloe Harper, Esq.* on the Foreign Inter-
urse Bill, delivered in the House of Representatives of the United
tates, March 2, 1798. 8vo. 1s. 6d. Wright.

he public have lately become very conversant in American po-
s; and the disputes of that country with France seem to be
ight, by some, as interesting to us as our own immediate con-
s. If our readers be of that opinion, they will probably peruse
speech of Mr. Harper; which, though it relates principally to
int exclusively concerning America, namely 'the uncontrollable
t of the President to appoint foreign ministers,' yet, by taking
variety of other topics, conveys a good general idea of the politics
hat may be called the *English*, or the *Government* party in that
try.

Te have not found less pleasure in the perusal of this speech than
derived from Mr. Harper's former publication, his "Observa-
s," &c.* As a composition, it has merit, and is indeed a very
pecimen of American eloquence.

---

* See Rev. Feb. 1798, p. 230.

POETRY, DRAMATIC, &c.

Art. 31. *He's much to Blame*; a Comedy, performed at the The
Royal, Covent-Garden. 8vo. 2s. Robinsons. 1798.

This play, in our judgment, approaches nearer to the characte
true comedy, than almost any composition that has appeared on ei
stage for some years past. The business of the piece is comp
and, indeed, intricate: but it is carried on by a variety of incide
well connected, and growing out of one another, in a train of p
bable circumstances. This is one grand rule in all dramatic comp
tions.—The principal objection that occurs to us is, that our attent
is rather more turned to the occurrences than to character; whe
the first and essential beauty of comedy is the true delineation of c
racter. Let character be permanent, and, in subordination to th
let a fable be constructed with all the poet's art; because the
mours, the foibles, the oddities, and the peculiarities of men
to shew themselves in a course of action. Lord *Vibrate* is a man
irresolution, but the weather-cock in his mind shifts with too m
alacrity. Doctor *Gosterman*, in the closet, is too full of repetitic
but the abilities of the actor, Mr. Murray, may be able to giv
many agreeable touches, which are wholly confined to the theat
The various events are, in general, brought about with skill;
the man whose conduct has been contrary to all the rules of hon
is, in a very interesting scene, convinced that *He is much to Blame*.

Art. 32. *Secrets Worth Knowing*; a Comedy, in Five Acts;
performed at the Theatre Royal, Covent-Garden. By Tho
Morton, Esq. 8vo. 2s. Longman. 1798.

This piece was produced in the course of the last winter with c
siderable success, at Covent-Garden Theatre:—but success on
stage and in the critic's study are very different things. Both ou
to concur: but the laurels of the modern dramatists generally wit
in the closet. Stage-effect is this writer's sole object; and for t
purpose his whole plan is formed. In order to surprise, unexpec
incidents, without due preparation, and of course without pro
bility, form the plot of a modern comedy. The business is like
thing that passes in the transactions of life; the decorum and c
sistency of character are wholly neglected; and, amid all th
crudities, a few phrases, borrowed from St. Giles's, are occasion
thrown in to give spirit, wit, and humour to the piece. Thus wh
a favourite actor says, "*Push on*," "*Keep going*," "*That's y
sort*," with more of that kind of jargon, the play concludes w
the applause of the gods in the upper gallery, and with the acc
escence, if not the approbation, of the lower regions.

We are sorry to say that these general remarks apply very stron
to the play before us. Character and incidents are warped and twis
to carry on the plot. *Undermine* is an attorney, but was such an
torney ever seen in real life? He is in possession of a will in his o
favour, and of a subsequent will revoking the former in behalf of
testator's son. He gives the last to his servant *Nicholas*, with di
tions to burn it, for a reward of a thousand pounds. *Nicholas*
solves not to do this till he has received the money; and, therefore,

keeps the parchment within the lining of his coat. Would a fraudulent attorney act so like a fool?—The same attorney employs his nephew, *Rostrum*, an auctioneer, and gives him money, with directions to assume the manner of a town-rake. *Rostrum* goes into Bond-street, and there meets *Egerton*, who appears to be no better than a beggar in distress. Would an auctioneer in real life shovel away money on such an object? Would he make love to a young lady in the style of a mere country looby?—*Egerton* quarrels with *Greville*, to vindicate his sister's honour, in the moment when the poet wants *Greville* to acknowlege his marriage. This occasions fresh confusion, which at last is cleared up by the happy invention of making *Nicholas* take off his coat to let *Plethora* (another extraordinary character) bleed him for an illness that seized him opportunely, when the poet stood in need of some expedient to bring about a discovery. Accordingly, *April* (a man so named to give occasion to the wit of calling him an April-fool) finds the last will of *Greville*'s father in the lining of *Nicholas*'s coat. This discovers the fraud of *Undermine* the attorney; and this is "*The Secret Worth Knowing.*"—*Quodcunquè ostendis mihi sic, incredulus odi.*

Art. 33. *Miltonis Poema Lycidas, Græcè redditum.* 4to. Faulder, &c. 1797.

In this Greek version of the Lycidas of Milton, we find little that calls for praise. To enter on a discussion of the errors, however, would occupy more space and time than we can at present allow to so short a performance. The mixture of styles is one of the prominent faults: the composition should have been *broad Doric*; but the dialectic distinctions are not accurately preserved.

We are not so much surprised that the translator should have failed in his version, as that he should have hazarded so bold an attempt. Our opinion on these modern Greek poetical productions has been frequently stated; and it has not been in the slightest degree shaken by this publication of Lycidas.

To the work is prefixed an inscription to the Right Hon. Frederick Montague: which is signed, we suppose, by the author's initials, J. P.*

Art. 34. *The Vision;* a Poem on the Union of Russia and Prussia against Poland: with other Pieces, the Effusions of a Young Mind. 8vo. pp. 134. 4s. Boards. Dilly. 1797.

Every opportunity of fostering the effusions of youthful minds, as far as it lies in our power, occurs to us with pleasure; and we think that the author of 'The Vision' will justify terms of praise and encouragement. We select, as a favourable specimen of the author's talents for poetry and observation, the panegyric on that eminent patriot General Washington.

"Thus from the shades which hid his rising worth,
Great WASHINGTON arose to bless the earth:
As in the eastern quarter of the sky,
When clouds high piled in sable masses lie,

---

* Rev. Mr. Plumptre, we apprehend.

Beneath their gloom, o'erwhelm'd in second night,
The struggling Sun lies hid, whose dawning light
Scarce tips at first the clouds with roseate ray,
Or spreads abroad by fits the doubtful day;
Till all at once the full-orb'd radiance glows,
And slumbering nature wakes from her repose;
In vain the envious vapours rush between,
Loud laugh the hills, and smile the vallies green;
They in loose mists around th' horizon driven,
Disperse, the sport of every wind of heaven.
Thus to the regions of the silent dead,
Before his dawning glories, Envy fled;
And lo! where once deserted and forlorn,
Mid wastes and wilds o'ergrown with pointed thorn,
The western Genius sat, and mourn'd to see
The temple sacred to fair Liberty,
Robb'd by those hands which taught its frame to rise,
And bade its radiant pile ascend the skies;
Hands, which had torn the laurel wreaths that blow
On the bleak height of Andes' topmost brow;
And though in earth they fix'd the fertile root,
Withheld that moisture which should nurse the shoot,
And when its infant blossoms budded forth,
Nipt the fair promise in its opening birth:
The Genius there no more laments his fate,
With broken spear, the emblem of his state,
But bids his suffering sons again be free:
And their deliverer hails, O WASHINGTON! in thee."

Art. 35. *Poems*, by the Rev. Gerald Fitzgerald, D.D. S.F. T.C.D. and Professor of Hebrew in the University of Dublin. 8vo. pp. 100. 3s. 6d. Boards. Johnson, &c. 1797.

Though the general character of these poems appears to us not to rise above mediocrity, yet there are, in the piece entitled 'The Islanders,' some lines that brought Goldsmith to our recollection, in a light favourable to the imitative powers of Dr. Fitzgerald. We will present our readers with a passage in the poem; in which Oberea, to induce Captain Wallis to return to Otaheite, describes the country and its inhabitants:

'Say thou, whose judgment diff'rent nations boast,
From cultur'd BRITAIN to this friendly coast,
What lovelier climes more pleasing fruits afford
Than this, of all thy piercing eye explor'd?
Where can the bread-fruit sweeter pulp produce?
Where richer cocoas more delicious juice?
Where finer robes of mulb'ry rinds are worn?
Where fairer virgins than these robes adorn?—
Where smiles the land, where fewer ills assail?
Where fewer fears, or passions can prevail?
No serpents here their poison'd volumes wreath,
No tainted gales with fell diseases breathe,

No varying arts, to multiply desires,
No av'rice chills, and no ambition fires,
Each blessing granted, as our wishes rise,
We live, and love—the fav'rites of the skies,
While kind ETUAS watchful still preside,
And nature's tasks th' aerial bands divide,
Some o'er the sea control the tempest's roar,
Impel the tides, or shove them from the shore;
Some o'er the land exert their genial pow'rs,
Deck the bright year, or guide the fleeting hours,
With lib'ral hand, dispense profusion round,
With fragrant breath, perfume the fertile ground,
Gild the gay groves, with fruits' refreshing cheer,
Nor ask from toil the products of the year,
And pleas'd, or anger'd, as the work they find,
In rain-bows smile, or murmur in the wind.'

We were surprised at many harsh and difficult lines in this poem, which is altogether much superior to the other pieces of which this miscellany is composed. The following lines seem to us defective in elegance and perspicuity:

' Where dew-dropp'd shrubs breathe fragrance as I stray,
That lures the breeze which bears their sweets away,' &c.
p. 28, l. 17.
' The purple streamers wave by wave appear.' p. 30, l. 59.
' Bereft of pow'r, and *destitute* of train.' *Ibid.* l. 67.
' If sudden shook (*shaken*) by autumn's angry storm.' p. 32, l. 97.
' Do these, alas! thy country's danger speak?
Corruption sap it, and contention break?' p. 33, l. 129.
' Yet oft resigns, sublimer thoughts to raise,
Lost in reflection's solitary maze.' p. 36, l. 181.

Art. 36. *Ode on the Fluctuations of Civil Society.* To which is added, An Ode to Fortune. 8vo. 1s. Debrett.

We have more than once observed that our modern poets seem to think obscurity an essential property in an ode: but, amid the darkness of involved expressions, inverted sentences, and a general confusion of ideas, we have fancied that we have discovered, in the authors who have passed under our notice, something like meaning or design. In the ode before us, however, we own ourselves incapable of comprehending what, perhaps, is not to be understood. Our readers, on perusing the following extract, may probably excuse our dullness:

' EPODE I.
' Not warn'd in vain,
Ere Phrenzy sweep with conflagrating hand
Wide o'er Urania's bright auspicious plains;
Reflect! disdain
The fell Fanatick's desolating brand,
Alike with torpid Slavery's abject chains.
Thro' Time's deep vista teach to fly
The calmly retrospective eye;

There in mazy course meand'ring
Two broad-swelling streams* to meet,
Side by side, unmingled, wand'ring:
Turbid-dark! and crystal sweet!
Herculean task! of *that* the bed to drain,
Of *this* the genial course to cherish fair,
(Wafting its dews aperient o'er the *plain*,
A grateful paradise expanding there:)
Be these the bloodless toils of man!
The heav'n-taught, all-embracing plan!
Till, spent foul Luxury's flood, Life's sphere may prove
The smiling soil of truth, of liberty, and love!'

POLITICAL, &c.

Art. 37. *A Letter to the Right Hon. William Pitt*, shewing the Necessity and Facility of continuing the War; with a few seasonable Hints to Mr. Fox and his Friends. By a Clergyman of the Church of England. 8vo. 1s. Rivingtons, &c. 1797.

If Mr. Fox be not quite *unteachable*, he must ere now have become one of the wisest men in England; for no man certainly has received more *hints*, *warnings*, and *advice*. He seems indeed to enjoy these advantages almost exclusively: we seldom perceive advice bestowed on the Minister.

This author, however, does not confine his salutary admonitions to Mr. Fox. Though he professes to entertain the most profound respect for the *courage*, the wisdom, and the virtue of Mr. Pitt, he yet thinks 'it not unbecoming a person of his station' to advise him. He does accordingly advise him, 1st, to keep his place, 2d, to persevere in the war, and 3d, to persist in a strong government. It must be highly gratifying to this gentleman to learn that Mr. Pitt follows so closely this good counsel.

Of the metaphoric beauties and sage reflections with which this pamphlet abounds, the following is a sample: 'In a vessel, on a high and tempestuous tide, you must go with the stream, *or*, leap overboard and *be drowned*. In *either* case, the *odds may be* that you *perish*.'

Art. 38. *Address, of great Importance, (at least in the Opinion of the Writer*†,) to the Natives of England, the Emigrants from France, and the Rulers of both Countries. By a Plain Englishman. 8vo. 1s. 6d. Longman. 1798.

Patriotic addresses to our countrymen, suitable to the present situation of our public affairs, have lately abounded among us; recommending, on just grounds, the abandonment of our political distinctions and animosities, and a firm union of all parties, in the support of Government against every daring effort of the enemy. Among the numerous publications of this kind, the tract which we have just perused merits particular attention, on account of the good discretion and salutary counsels of the public-spirited writer. His manly exhortations, and seasonable remarks, are given in French and English, (the former being a translation from the latter); and they are directed, especially, to the emigrants from France who have taken refuge in this country, to avoid the distractions and calamities which have too long prevailed in their native land. The author's *notices* to these unfortunate sojourners among us seem justly applicable to their present situation and circumstances.

---

* Luxury. Science.

† The title-page has this parenthesis.

Art. 39. *Pepper and Salt; or, a Letter to the Armed Associations of Great Britain.* 8vo. pp. 41. (No Price.) Downes. 1798.

The writer of this letter tells the public that '*the human mind is a most extraordinary engine,*' and he himself gives the strongest proof of the position; for it is not easy to conceive any thing more strange than that a *human mind,* in the present advanced state of mental improvement, should produce for public perusal so gross and so silly a composition as this. It is a farrago of most sottish abuse, and of the most crude, unconnected, and absurd remarks, on *all* the topics of which it treats.

Art. 40. *Three Warnings to John Bull before he dies.* By an Old Acquaintance, &c. 8vo. 1s. Faulder. 1798.

This is a *clerical* pamphlet. It might perhaps not improperly be called a *sermon,* of which the *text* is the *old story* of Death and Farmer Dobson. The object of the writer is to prove that Britain, like the farmer, has had the three successive warnings which were to precede her ruin. If the farmer's story be applicable, therefore, her ruin must now be inevitable:—but the writer, who has made this trite tale the ground-work of thirty-nine pages, does not carry the allegory so far. He thinks, 'if we will be *good,* if, although late, we will at length be warned, and will lend unanimous assistance to our government;' by which he means giving an unqualified and implicit support to all the measures of the Minister, renouncing all hope of reform, and looking on the assessed taxes as a measure deserving more praise than all the wisdom and virtue of antient Greece; 'if we will also resume a just and manly regard for our established religion,' which, he complains, has been successively assailed ever since the year 1760 by Gibbon, by the French, and even by the women, 'who have been enlisted as seducers to bring us over to those cursed opinions;' and if, finally, we 'immediately amend our manners,' which he charges with effeminacy in the men and boldness and immodesty in the women;—then, he thinks, we may still be saved; 'the enemy may, like Pharaoh, follow our heaven-defended fleets into the water, but they will perish there as he did.'

To every attempt at reforming the manners of an age, we wish well: but we entertain little hope that much will be done in that way by a writer whose principal argument against adultery is a *numerical* calculation of its increase. From 1760 to the present day, he tells us, adultery-causes have increased in England in the ratio of 60 to 161

Art. 41. *Earl Moira.* By a Son of St. Patrick. 12mo. 2s. 6d. Harding. 1798.

The object of this little work is 'to give the public a portrait of that illustrious nobleman Earl Moira.' To us it appears rather a *daub* than a *portrait.* Of his lordship's talents and learning as a scholar, of his character and principles as a politician, and of his bravery and skill as a military man, we entertain a very respectful idea; and the public, we are convinced, think with us on that subject: but, if they did not, there is certainly nothing in this work which would make them converts to the opinion. If there be any feature in this 'Portrait' chastely and truly delineated, it is the sketch of his Lordship's history which is given towards the close of the work. – Of the writer's manner, and of his skill in imagery, the following is a fair (perhaps a favourable) specimen:

'Until the keen sword is sheathed: or, at any rate, until it is sweetly wreathed by the olive;—until the brow of rigor is unknit, and the government rests for a moment on its arms; until the loud voice of authority mingles the soft tenor notes of reconciliation with its harsh double bass of terror; no breath can attune the Æolian harp of Hibernia to any other sounds than those of sorrows and of sighs!'

Art. 42. *Matter of Fact for the Multitude.* By a True Patriot; though neither a Member of the Corresponding Society, the Whig Club, nor any Affiliated Society of Sedition in Europe. 8vo. 6d. Wright.

The reader of this pamphlet will probably think that it might be more properly called "*Thoughts from the Treasury*" than '*Matter of Fact.*' It is an address to the multitude, designed to convince them that 'Mr. Fox and the Opposition have been, for 20 years, in the pay of France;' that 'all the measures which Government have been compelled to take, have been only for the security of the Constitution;' that 'the cry against ministers arises solely from a wish in hungry parasites to succeed them in places of power and profit;' that 'the war was a measure of *absolute necessity* on the part of this country;' that 'ministers, by entering into it, have honourably maintained the *dignity* and consulted the *interests* of Great Britain;' that 'they were sincere in their wish for peace with France,' and yet that 'every country who did make peace with her has *thereby* been ruined;' that 'those who advise *reform* have a latent design to subvert the Constitution;' and, finally, that 'Britain is now the *richest* and *most prosperous* nation under heaven!'—Of these curious and interesting positions, the proofs are principally drawn from Mr. Harper's observations; the Irish Chancellor's speech; the Irish "Press;" and the "Union Star." However fallacious the public may think many of these assertions, or however inconclusive they may deem the proofs alleged to support them, it would be unjust to deny that they are urged with much plausibility, and in correct and nervous language.

Art. 43. *Plain Truth, addressed to the Tars of Old England.* Dedicated to Admiral Goodall. By one of themselves. 8vo. 1s. Longman. 1798.

For *Plain Truth,* this loyal writer presents the tars of Old England with twenty-four pages of abuse against those 'matured villains of hell,'

hell,' the French; 'their assassinating armies,' and 'regicide directory;' their 'crew of legislative robbers;' '*the which* consist of *village attornies, theatrical banditti, buffoons*, and *taylors*:' Nor does he forget those 'cowardly traitors, the sanguinary rebels' in Ireland; against whom he advises his fellow-seamen 'to give full scope to their revenge, and make *no* prisoners to cherish rebellion and the flames of this most disastrous war.' The preface is a defiance of all 'CITIZEN REVIEWERS.' Without affecting that title, we profess ourselves destitute of courage to grapple with such a combatant.

Art. 44. *Letters of the Ghost of Alfred*, addressed to the Hon. Thomas Erskine, and the Hon. Charles James Fox, on the Occasion of the State Trials at the Close of the Year 1794 and the Beginning of the Year 1795. 8vo. 2s. 6d. Boards. Wright. 1798.

A lapse of nearly four years since these letters were originally published, in "The True Briton," gives this collection somewhat the air of an obsolete performance. The letters to Mr. Erskine consist of tolerably well-wrought invective against that gentleman for what the writer calls 'taking upon himself in those trials the function of the judge, and attempting to lay down the law to the jury;' and for 'urging in defence of his clients doctrines unconstitutional and false:' for instance, that the people have a right to change their government, and that the monarch on the throne receives his title from the exercise of such a right. It is Mr. Erskine's parliamentary conduct, however, that principally falls under the censure of the Ghost of Alfred; and of that no part appears to have given so much offence as the pertinacity with which Mr. E. has contended that the acquittal of the persons tried for high treason, in 1794, went to disprove the existence of the conspiracy in which they were charged with being implicated.

'The existence of a conspiracy (says this writer) was the basis of the whole proceeding. It was the necessary foundation of the case for the prosecution. If this ground-work had not been laid in the most solid manner, and so as to *preclude all doubt*, can it be supposed that the prisoners would have been put upon their defence? What had they to defend themselves against, if no crime had been proved?'

It would be easy for an oppositionist to answer this argument by a reference to what every day passes in the criminal courts of this country; where innumerable cases occur in which the jury are to judge as well whether the offence was committed, as whether the person on trial committed it. It is not for us, however, to answer this writer's arguments; and it is the less necessary to attempt it, as we have no doubt that every reader, possessed of common understanding, and an ordinary knowlege of the law and constitution of England, will be able to detect the sophistry which is so thickly strewed in these letters. Those that are addressed to Mr. Fox constitute the principal part of the work. It is sufficient to say of them, they only take a new occasion to reiterate those heavy charges ch, for so many years, have been made on that gentleman. They , however, the praise of being less coarse and scurrilous than tions of that stamp generally are. Indeed, were they to be considered merely as compositions, we should place them considerably above the level of newspaper productions.

Art. 45. *Report of the Committee of the House of Commons*, in consequence of the several Motions relative to the Treatment of Prisoners of War. Including the Whole of the Examinations taken before the Committee, the Correspondence relative to the Exchange of Prisoners, the Instructions of Colonel Tate, &c. 8vo. 2s.6d. Wright. 1798.

This amended report (for the original one was re-committed) is very extensive: but the greater part of it is filled with the evidence of witnesses examined before the Committee, with correspondence, &c. the substance of which is compressed into what is properly the report of the Committee, and contained in the first 15 pages. The Committee have divided their report into three parts: the first relates to the treatment of the French prisoners of war confined in England; the second, to the treatment of British prisoners confined in France; and the third, to the steps taken by the British Government for the establishment of a cartel of exchange.

Every true Englishman will hear with pleasure that the rumors, which had gone abroad respecting the very harsh treatment said to have been experienced in this country by the French prisoners, are proved by this report to be in a great measure, if not totally, void of foundation. By the various documents given in the appendix, and cited in the report, it appears that, with respect to food, air, and the general accommodation of the prisoners, both in the hospitals and the prisons, Government have been properly attentive. Abuses, however, it seems, have in some instances arisen, either from the negligence or the avarice of contractors: but, according to this report, wherever they have been detected either by the vigilance of M. Charettié, the French agent, or by other means, they were immediately redressed.

It was in consequence of these false statements, and of the mutual complaints made by each country respecting the treatment of their respective prisoners, that Mr. Swinburne (the English agent in France) was induced to propose to the French Government that plan which was afterward adopted, viz. "That, in future, each nation should take upon itself the care of clothing, victualling, and providing medical attendance for the prisoners of its own country." From a comparison of the rations afforded to the French prisoners when under the care of the British commissaries, and when under those of their own country, the Committee infer that under the former they had no good ground of complaint. They are as follow:

'The daily rations of provisions for prisoners of the former description were, one quart of beer, one pound and half of bread, one third of an ounce of salt, three quarters of a pound of beef, except on Saturdays, when four ounces of butter or six of cheese were substituted; half a pint of pease four days a week. When greens were issued in lieu of pease, each man's allowance was one pound of cabbage, stripped of the stalk, and fit for boiling.

'These rations varied occasionally, as circumstances required. In May 1795, on account of a temporary scarcity of fresh beef, it was withheld two days in the week, and salted provisions supplied in lieu; and in August 1795, on account of a scarcity of bread, the quantity of that article was diminished for a time, but the deficiency was made up by additional pulse or vegetables. Upon any complaint of consequence, a visitation was made by a commissioner of the board, to the spot where the complaint arose, for the sake of enquiring into it, and if well founded it was instantly redressed.'

'The daily allowance of provisions at present' (that is, under the French commissaries) 'is one quart of beer, twenty-six ounces of bread, eight ounces of beef, two ounces of cheese, or one ounce and one third of good salt butter, one third of an ounce of salt, half a pint of pease, or half a pound of vegetables: each prisoner is allowed monthly half a pound of white soap, and three quarters of a pound of tobacco in the leaf.'

Under the second head of the inquiry, viz. respecting the treatment of British prisoners in France, the Committee, though professing themselves to have very imperfect means of information, bring against the French Government the heavy charge of being actuated, with respect to them, by an *uniform spirit* of rigour; contrary to the practices of the civilized nations of Europe, and unparalleled in any former war. In support of this charge, the Committee produce documents, which undoubtedly prove that, in some particular instances, the British prisoners had met with very hard and cruel treatment, from want of good food, of air, and of proper covering: but how far the charge of an '*uniform* spirit of rigour and cruelty actuating the French Government, with regard to the British prisoners,' is supported by proof, the public will judge from the following letter of the English agent himself:

'(No. 31.) Extract of a Letter from Henry Swinburne, Esq. to the commissioners for the transport service, &c.—Dated Paris, the 10th January 1797.

'The prisoners at Dunkirk are already provided with the clothing that was absolutely necessary. Part of those at Amiens are relieved; some delay arises from the roguery of the contractor, which requires correcting, but I expect to-morrow to hear of the whole number being furnished with what, in this very rigorous season, is indispensably necessary for their preservation. It is scarcely credible *how the treatment of prisoners varies in different depots, much depending upon the will* and also the means of the commanding officers. At Arras the prisoners are in barracks, with beds and blankets, plenty of rice, and two sous and a half per diem; at Dunkirk only a few blankets could be obtained; at Amiens nothing at all, and no pay for a long time back. I have been obliged to order for the two hundred men, a sufficient range of beds of rough planks, raised from the ground; the expence has been trifling, and I am happy to hear has been well employed, as it keeps them out of the reach of a destructive humidity and filth, of which they have hitherto been the victims.'

For the assertion that every effort was made to induce the British seamen, who were prisoners, to go on board the French fleet, the report seems to adduce much stronger authority in the evidence of

Mr. M'Whinnie, that of Captain Colnett, and the letter of Captain Cotes, given in the Appendix, No. 8, 10, and 72: but we cannot think, with the Committee, that the instructions to Colonel Tate, previously to his descent on Wales, go at all to prove that it 'is part of the system of France to force subjects to serve against their own country;' because we can easily conceive that a commander, in a particular and desperate expedition, might resort to that unjustifiable measure, without its being a *general principle* of the government of the country so to do.

The third head of the report states the steps which have been taken by Government for the establishment of a cartel, and the proceedings in both countries respecting Sir Sidney Smith, &c. The British Government, it appears, proposed an exchange on the terms which regulated the cartel between the two countries during the last war, *viz.* man for man, and rank for rank. The French Committee of Public Safety rejected this proposal on the ground of the advantage which a restoration of prisoners would give Great Britain; which, as they said, wanted soldiers and seamen; while France, who carried on the war with the mass of the people, had a redundancy of forces. In 1796, however, (several partial exchanges having previously taken place,) M. Charretié proposed to Government that "all the prisoners of both nations should return home, and that the regulation of the exchange should be deferred till the return of peace." As a balance of more than 5000 men was due by France to Great Britain by former exchanges, this *preposterous* proposal (as the report calls it) was rejected. The capture of Sir Sidney Smith about this time, whom the French Government wished to detain "upon a distinction which they never thought fit to define," induced the British Government to propose the release of 1000 prisoners over and above the balance of exchange, if Sir Sidney were included in the cartel: adding a threat that, if he were not permitted to enjoy the privileges usually granted to persons of his rank, all the parole prisoners in England should be strictly confined. This proposal, however, the French Government rejected, and refused to grant the desired indulgence to Sir Sidney. The negotiation for exchange, therefore, stands at this point, and the threat of closely confining the French parole prisoners was carried into execution.

On the whole, the Committee appear to have gone into a very laborious and minute investigation of a subject in which the honour of this country was deeply concerned. The result has vindicated the national character. In the report, however, the Committee draw some conclusions with a rapidity in which we cannot follow them, and deliver some opinions without stating the authorities on which they were founded.

Art. 46. *A Letter to the Reformers.* By Henry Redhead Yorke, Esq. 8vo. pp. 87. 1s. 6d. Symonds.

This letter is principally distinguished by the writer's zeal *against* the people and present government of France. His late sufferings on account of his former political tenets may, possibly, have contributed somewhat towards a *reform* in his opinions.—If we become

wiser

as we grow older, it is well.—At all events, and in all times,
[.'s abilities, under proper directions, may be rendered useful to
untry, and creditable to himself.

MISCELLANEOUS.

47. *An Appeal to the impartial Inhabitants of the Parish of*
lsea, respecting the Conduct of a Set of Men calling them-
es the Committee of an Association of the Inhabitants of the
l Parish to serve in Arms, &c. By Thomas Morrison. 8vo.
Debrett. 1798.

is appellant complains, in the language of strong resentment,
t the conduct of the above mentioned Committee, on account
unfair and unhandsome manner in which, as he conceives, his
of joining his neighbours in the defence of his country has been
ed. He highly disapproves the method adopted by that Com-
, of choosing the members of their parochial association by
; and he states a number of circumstances in support of that
robation.—On the whole, as far as we can judge from a hear-
only one party in the cause, it seems that the present com-
nt has very sufficient reason for his warm disapprobation of the
edings of the Committee, with respect to their mode of refusing
triotic offer of becoming a member of the Chelsea Association.

8. *Anecdotes and Characteristic Traits respecting the Incursion*
he French Republicans into Franconia, in the Year 1796. By an
e-witness. Translated from the German. 12mo. 1s. 6d.
l. 1798.

a time when a French invasion of this country has been ex-
l, for not a few months past, it seemed very expedient to pub-
ich accounts as were authentic, of the good faith and behaviour
se invaders in countries in which their incursions met with
shing success, particularly in Germany; and where the French
als proclaimed, at their entrance, every protection to the *unre-*
inhabitants, both as to person and property:—it appears,
er, that those who trusted to these specious promises had,
oon, the strongest reason for repenting of their credulity; being
treacherously and basely subjected to every kind of profligacy
uelty.

German publication, containing details of the perfidy and rapa-
f the French troops, when they overran Swabia in 1796, was
translated by Mr. Aufrère; who very properly entitled his per-
nce "A Warning to Britons," &c. That pamphlet was no-
in our Review for April, 1798, p. 467.—The present collec-
f anecdotes is a work of a similar kind. It exhibits a view of
e atrocities, perpetrated in the same year, by Jourdain's army;
what we remarked concerning Mr. Aufrère's pamphlet will
so directly to the publication now before us, that to enlarge
horrid contents seems totally unnecessary, as well as unplea-

should not, however, omit to observe that the author of the
t tract deals very candidly with regard to those of the French

officers whom he names; and who, as far as their authority could prevail over the licentiousness of their soldiers, frequently interposed in behalf of the unfortunate Franconians, and happily saved many of them from destruction, in the very moment of the most extreme distress and danger.

Art. 49. *Effusions of Fancy.* 12mo. 6d. Richardson.

This small collection of prose and verse does not merit high praise, nor require strong condemnation. It is a trifle of mediocrity, which can neither highly delight, nor greatly offend.

THANKSGIVING SERMON, *Dec.* 19, 1797.

Art. 50. *England's Privileges:* Preached in the Diocese of Hereford. By the Rev. Dr. Lloyd, Vicar of Llandister, Radnorshire. 8vo. 1s. Dilly, &c.

This sermon, though not distinguished by any great strength of argument or bright effusions of eloquence, is evidently dictated by a loyal and patriotic spirit, and is with due propriety adapted to the occasion.

FAST SERMON.

Art. 51. *A View of the Nature and Design of Public Fasts;* occasioned by Peter Pindar's *Satire on Fasts.*—Preached at Ash, March 7, 1798. With Additions. By N. Nisbett, A. M. 8vo. 1s. Margate, printed by Warren; sold by Rivingtons, London.

The most remarkable feature of this discourse is its being, as we conceive, chiefly intended as a defence of the religious institution of public Fasts, in answer to those who do not hold such ordinances in the same reverence which many good pious Christians do.—The preacher has an eye, in particular, to the levities of Peter Pindar, whose ridicule of these solemn appointments we noticed in M. R. vol. xxii. New Series, p. 315. There is something of singular appearance in Mr. Nisbett's choosing the sarcastic lines of Peter Pindar (quoted by us, as above) for a motto to the present sermon. It looks as if the Rev. author was rather *diverted* by Peter, than angry with him.

SINGLE SERMONS.

Art. 52. *Unanimity and Exertion at the present Juncture recommended.*—Preached before the Inhabitants of Richmond, Surrey, April 29, 1798. By the Rev. T. C. L. Young, A. M. Curate and Afternoon Lecturer of that Parish. 4to. 1s. Brentford, printed by Norbury.

Political sermons, in general, are not suited to the pulpit: but at a crisis like the present, the loyal and patriotic clergyman may be more than excused, if, impressed with a wish of doing his part towards the national defence, he exhorts his flock to 'unanimity and exertion.' Yielding to the impulse of his heart, Mr. Young has here neatly and concisely delivered his political sentiments; which are in perfect unison, we believe, with those of the great majority of the nation. They were so acceptable to the inhabitants of Richmond, that thanks were voted to the preacher at the meeting of the vestry, with a request that the discourse might be printed; and a subscription was opened to defray the expence of publication.—The impression does credit to the Brentford press.

Art. 53. *National Liberality and National Reform recommended.* Preached in the Parish Church of St. George, Bloomsbury, Feb. 4, 1798. By Samuel Glasse, D.D. F.R.S. 8vo. 1s. Rivingtons.

This is a short and well-written discourse from the common passage, "render unto Cæsar the things which are Cæsar's, and unto *God* the things that are *God*'s." The Doctor gives a brief but clear and judicious account of the occasion on which, and the persons to whom, this reply was made.—Few will dispute his assertion, 'that a close observance of the precepts delivered in the Gospel tends equally to make us faithful servants of God, and valuable members of society:' Nor will it be doubted, by a rational man, that he should, according to his ability, contribute his share to the equitable and reasonable expence of that government whence he derives security and comfort.—Dr. Glasse is concise on the first part of the text, considering a larger discussion as fitter for any other place than the pulpit, and proceeds more fully to recommend to his hearers, 'a conscientious endeavour to render unto God the things that are God's, and to contribute to the utmost in their power to the permanent establishment of the general welfare:'—an object, certainly, which *all* should keep in view, by reformation wherever they have erred, and by the more steady cultivation and practice of religion and virtue.

The title-page modestly says, 'the profits *(if any)* to be applied to the voluntary contributions.'

Art. 54. *The Excellency of the Liturgy, and the Advantage of being educated in the Doctrine and Principles of the Church of England.*— Preached in Bow Church, London. April 25, 1797. According to the last Will of Mr. John Hutchins, Citizen and Goldsmith. By the Rev. W. Van Mildert, M. A. Rector. 4to. 1s. Dilly.

When we consider the number of bequests made by pious persons for explaining the excellencies of our liturgy, we are inclined to wonder how it happens that a heretic or a schismatic is left in the country: yet we are here assured by Mr. Van Mildert, that it makes him melancholy to think that heresies, schisms, and sects, abound so much as they do. He says, they impugn the doctrines of the church, call its authority in question, set at nought its discipline, and form objections which strike so deeply at the root of our venerable establishment, that they cannot with safety even be taken into consideration. To remove them would be to destroy the church itself.

Is Mr. Van Mildert quite sure that this remark may not have some tendency to strike *even at the root of* the pious bequest of Mr. John Hutchins, citizen and goldsmith?

CORRESPONDENCE.

We have received from the Abbé Barruel a long letter, in which he complains of us for finding fault with his mode of translating the German language (see vol. xxv. p. 505). Two passages have there been indicated, the original text of which is to be found quoted in the Abbé Barruel's book; and we assert *anew* that they are both mistranslated. On this the readers of the German tongue must pronounce.

The Abbé Barruel presses on our notice various passages from the Originalschriften:—it was never our intention to intimate that he had not read them. These extracts have not had the effect of reversing our original impression, that however extravagant may be the opinions of some leading men among the illuminés, the average will of the party, the collective pursuit of the confederated lodges, appears rather to have had socinianism and republicanism than atheism and anarchy for its object. The Abbé also threatens to denounce us as illuminated: he is at full liberty to accuse or compliment us by such a description.

7

In reference to our remark on the impropriety of the term *whetstone* in poetry, in the account of Mr. Cheetham's poems, (see Rev. May, p. 94,) a Correspondent—probably Mr. C. himself—reminds us that it has the sanction of Horace. See Carm. lib. ii. Ode viii. 15.

Allowing, however, that the Latin word *cos* precisely assimilates to our idea of *whetstone*, it is obvious that words in all languages are indebted for their dignity or degradation to associations of ideas, which, though we all feel them, few can explain; and which, in many cases, perhaps, may be traced to prejudice and caprice.

As a matter of taste, we retain the opinion that the word *whetstone* is too familiar, not to say too vulgar, for lyric poetry; and if Mr. Cheetham chooses to repose on the authority of Horace, his argument may prove too much: for, if the Greek and Roman poets are to be copied literally and servilely, what should we say to a translator of Homer, who should express in English the idea which the words [illegible] [illegible] are generally supposed to convey? (See Iliad, lib. xxi. 481.) Yet Aristotle, and all sound critics, have formed their rules of judging of poetry from Homer's works. In a point of taste, which is so arbitrary, it is possible that we may dispute the authority of Homer, or of Horace, or of any antient, particularly in an exact transfusion of their idea or expression into our own language.

A second letter signed J. B——n, brings evidence which seems to prove that the author of the "Panopticon," mentioned in our Review for April last, p. 392. was not *General* Bentham, but the General's brother Mr. Jeremy Bentham of Lincoln's Inn, author of the *Defence of Usury*, and other ingenious works. We cannot decide this matter: but, from our Correspondent's letter, it appears probable that his opinion is well founded.

☞ In the last Appendix, p. 496. l. 7. for '*in* such,' r. *on* such; and l. 35. for '*in* which,' r. *on* which.

In the Review for May, p. 29. l. 5. for 'which is elegant;—less 'vely,' r. *which is less elegant and lively*

THE
MONTHLY REVIEW,
For JULY, 1798.

Art. I. *Memoirs of the House of Medici*, from its Origin to the Death of Francesco, the second Grand Duke of Tuscany, and of the great Men who flourished in Tuscany within that Period. From the French of Mr. Tenhove, with Notes and Observations, by Sir Richard Clayton, Bart. 4to. 2 Vols. 2l. 2s. Boards. Robinsons. 1797.

It was well observed by Hume, in his exquisitely argued but not unexceptionable disquisition *On the Rise and Progress of the Arts and Sciences*, that, although the persons who cultivate letters with such astonishing success as to attract the admiration of posterity are always few, in all nations and all ages, it is impossible that a share of the same spirit and genius shall not have been *antecedently* diffused throughout the people among whom they arise. It is, therefore, to those general causes which predispose large numbers of men to pursue accomplishments of mind, and not to the taste of a magnificent individual who selects for patronage men who are already eminent, that we ought to ascribe each of those brilliant periods in the history of human culture,—ill distinguished by the name of an Augustan age,—in which every variety of genius bursts into contemporary efflorescence. The security, the opulence, the leisure, the civilization, of the Greek and Jew merchants of Alexandria, contributed much more than the patronage of the Ptolemies to collect at the mouth of the Nile the poets, the philosophers, and the artists, who under them illustrated Ægypt. To the general ardour for classical literature which Malpaghino and Chrysoloras had diffused among the gentlemen of Italy, and to the mass of opulent leisure assembled at Florence and at Rome, rather than to the taste and accomplishments of *Lorenzo dei Medici* and his son, the modern world is in reality indebted for the plenteous growth of merit which has rendered famous the pontificate of Leo X. The dynasty of the Ptolemies and of the Medici had indeed the fortune of governing in the chosen seat of science, during the acme of culture and improvement. Many individuals of each family partook the spirit of their times: but it is not at the nod of a patron-prince that talent condescends to pervade a mass of people, enhancing their pleasures, embellishing their arts of life, and illustrating their pursuits. The diffusion of liberal education operates with much greater certainty. Although the munificence of an individual can stock a hot-house with exotics,—gales of the spring alone can gem the orchard with blossoms.

By a natural sympathy, the history of such periods of intellectual distinction becomes the favourite study of each succeeding age of refinement. Hence the predilection with which, in our own times, both on the Continent and in Great Britain, the literary annals of modern Italy have lately been perused. We are desirous of finding out in what career of excellence we yet lag behind the exertions of our predecessors; and in what untrodden paths of art or science we yet may hope to weave the wreaths of reputation. We aspire to transplant into our own soil every variety of merit, which is yet a stranger to our climate. We feel that, by rehearsing the deeds of the illustrious dead, we are in fact exciting the emulation of the living. Our very patriotism is interested in receiving with gratitude the Memoirs of a period so fertile in genius, as that which we are called to review in the volumes now before us.

M. Tenhove was eminently qualified for composing this history. Himself a man of refined taste in literature and the arts, he was capable of appreciating excellence at its true rate; and he knew with how many grains of allowance we are to receive those extravagant commendations, with which, during the infancy of letters, authors were wont to encourage each other,—and which have eventually imprinted a character of servile civility not only on the style, but even on the manners of the Italians. During his travels, he collected the requisite apparatus of books, with more selection, it should seem, than profusion; and from time to time he composed, and printed piecemeal for distribution among his friends, the twenty-six portions of these Memoirs, which the translator (Sir Richard Clayton) has consolidated into thirteen, and now offers to the English public, improved by additional annotations. The whole constitutes, as Mr. Roscoe has observed, a most engaging work.

The first chapter treats curiously of the origin of the house of Medici; and, imperfectly, of the original constitution of Florence. The spirit of the different factions, and the drift of their pretended reformations, cannot be well understood without an analysis of the municipal institutions, which much resembled those of London. In an early stage of the republic, they served to concentrate popular power, and lent organs to a spirit of independence: at the period of its declension, they became wholly ductile to the prime minister, or Gonfalonier. *Michele Lando*, the Wat Tyler of Florence, is well characterised. *Cosmo dei Medici* receives more than sufficient praise: his crafty liberality appears to have been supported by the public treasury: he sacrificed the liberties of Milan to his friendship for Sforza, and those of his country to the aggrandizement of his family. His perpetual dissimulation, and taciturn reserve, are censured by Filelfo: but his hospitality to the Constantinopolitan refugees, and his importations of manuscripts from the East, deserved the gratitude of the learned; who set him in parallel with Pericles. Ercole, the first Duke of Ferrara, bears a much closer resemblance to this celebrated antient.

The second chapter is occupied by the literary history of the age of Cosmo. *Dante*, perhaps, is over-rated; his sublime metaphors and strong lines will not atone for the tediousness of his orthodox conversations, for the nauseous infusion of burlesque absurdities, and for the incongruous Paganism of his mythology: such fine passages as the majestic interview with Cavalcanti's shade, and the pathetic story of Ugolino, seldom occur. Boyd's translation often improves this poet.—*Petrarch* is criticised at length, and with justice; the metaphysical monotony of his sonnets is lamented; and the tenderness and imagery of his canzoni are cited as honourable to his heart and to his genius. Of his Latin poems, that should have been noticed which afforded to Titian's pencil the subject of the four triumphs.—*Cino*, with needless anachronism, is mentioned after Petrarch.—Of *Boccaccio*, too much is said; his Decameron is licentious, indeed, but dull as his Theseid. The anecdote is omitted, that he avoided, from moral awe, to communicate to his friend Petrarch that book of impurities which he was not ashamed of bequeathing to the rest of the world.

The author proceeds to notice *Chrysoloras*, the bearded master of the earliest modern Greek scholars; *Bessarion*, the deserter of the Greek church, and the first interpreter of Xenophon; *George of Crete*, the zealot of Aristotle; *Amyrutzes*, whose theological controversies terminated in the abjuration of Christianity; *Gaza*, the author of a Greek grammar, the interpreter of the natural histories of Aristotle and Theophrastus,—the favourite of the polished and informed; *Gemisthus*, whose historical merit * is forgotten in his mischievous enthusiasm for reviving Paganism, and in his republican treatise on the best form of government, which the intolerance of Scholarius consigned to the flames; *Lascaris*, the restorer of the Greek capitals; and *Argyropylus*, the translator of Aristotle's Ethics.

---

* His account of what followed the battle of Mantinea was printed at Venice in 1503.

The third chapter pursues the topic of literary history. The name of *Colucio Salutati* is not sufficiently known: a collection of his letters only has been preserved: but the testimony to his excellence as an orator is strong.—The historians *Bruni* and *Marsupini*, and the snarler *Nicolo*, next pass in review.—Of *Poggio* it is probable that more may yet be known, and that several of his unpublished compositions will be found in the libraries of Italy. His contributions to the history of Florence are drawn up with timid indecision. His version of *Lucian's Ass*, his *Facetiæ*, and his *Dialogues*, drew from Erasmus a just censure of his obscenity. His Vicissitudes of Fortune, his Eulogy of Rural Life, and his Letters, are preserved but not perused; and his comparison of Jerome of Prague with Socrates is only remembered for the hostilities which it provoked. His eloquence is a model of the scurrilous, not of the impressive. His useful journey into Germany dragged out of the dust of northern libraries* Columella, Silius Italicus, much of Lucretius, and more of Cicero.—*Ambrogio degli Agnoli* translated Diogenes Laertius, and visited, as General of the Camaldules, the Italian convents; the journal of his tour, unpublished for two centuries, is not suspected to be a forgery of the Reformers.—*Tomaso Sarzana*, afterward Pope Nicolas V., is degraded by our author to a level with Cosmo dei Medici, instead of being lifted high above him. Is it nothing to have raised himself into the papal chair from the situation of an obscure schoolmaster, by his deep and universal knowlege, by his powerful talents, and by the purity of his deportment? Nothing to have preserved, after his elevation, all the virtues by which it was attained? Nothing to have quelled with so much skill, mildness, and dignity, the ecclesiastical schism of Savoy, and the political schism of Ancona? The pious jubilee which he celebrated at Rome, after the cessation of an extensive pestilence, was but the harbinger of his magnificent undertakings. To collect around him the learned, to found the Vatican library, to patronize translations of the fathers and other classics, to erect on each of the seven hills a new and stately temple, and to improve most of the edifices connected with the police of Rome, formed the gradual result of his tasteful expenditure. His humane genius made and preserved peace in Italy: but, after the alarming victories of the Turks, he solicited from all the Christian sovereigns a deputation of ambassadors to Rome, in order to consider the means of preserving the civilized world from the apprehended inroads of barbarians. Had this congress taken effect, a concert of nations would perhaps have been begun, able to compel perpetual tranquillity between the members of the European confederacy.

---

* We cannot trace M. Tenhove to his authority, and we suspect the specification of these *inventions* to be incorrect.

M. Tenhove enumerates, as historians, the two *Capponis* and *Palmieri*; and, as an injudicious compiler, *Volterrano*. The vain, tetchy, and diffuse orator *Filelfo*; *Æneas Sylvius*, who from a schismatic became a Pope; *Marsilio Ficino*, the industrious restorer of Alexandrian Platonism; the mathematician *Toscanelli*, and his pupil *Manetti*, who evolved the principles of perspective; *Leonardo of Pisa*, the first importer, and *Luca Paciolo*, the first publisher of algebra; are severally noticed with sufficient accuracy, and more than sufficient extent

The fourth chapter opens with a misplaced and ill-conducted research into the art of the antient Etrurians. The following wholly improbable assertion occurs at p. 235, without the supporting authority of a single citation:

> 'The arts and sciences flourished in Tuscany when Greece was itself in a state of barbarism, and even without the first and necessary inventions, when their wandering Pelasgi roamed through the forests, and shook the oak and beech for their daily food.'

The vases, commonly called Etrurian, are now acknowleged to be of Grecian origin, and not to have been manufactured in Italy until a very late period. The Tuscan Apollo of the Augustan temple was a colossal brazen statue, made, no doubt, at Rome; and so called because the god was represented with the attributes customary in Etruria. The two thousand statues thrown on the Volsynians, during the siege of their town, were probably lumps of baked brick earth; to which Superstition, not Taste, assigned some value. The like was no doubt true of the Juno captured by Camillus. The equestrian statue of Clœlia may have been, for aught that we know, a wooden block of ordinary fashion and Latin workmanship. The *cloaca maxima* is suspected to be a re-construction of the original common sewer of Rome. The inscriptions on the gems cited by Winckelmann are not in the Tuscan dialect. We possess, therefore, no evidence at all of the early excellence of Etrurian art: in the time of Trajan, indeed, Rome was supplied from Arezzo with statues, relievos, and mouldings of *terra cotta*: but Pliny's testimony to their actual skill is not a proof of the antiquity of their civilization.

In the history of modern art, M. Tenhove seems better skilled. He leaves it, however, undecided whether *Cimabue*, like Guy of Sienna, had before him no other models of painting than those daubings for ornamental purposes, which the demands of common life must have handed down from the time of the Romans; or whether he received from Constantinopolitan refugees some instructions in art. His pupils, the industrious and much admired *Giotto**, and *Memmi*, the portrait-painter, scarcely excelled their master. It is the more probable that Cimabue owed his improvement to some fugitive *Greek*; as his friend Tasi was certainly taught to paint in Mosaic by Apollonius, a Greek artist. *Uccelli*, who first applied to painting the perspective doctrines of *Manetti*; *Angelico*, who first attempted supernatural or ideal beauty; and *Masaccio*, snatched too soon for his glory from the exercise of an art of which he could anticipate and was pursuing all the capabilities; also belong to this primary school.

Donatello carried sculpture to so much perfection, that he could not possibly have been the founder of the art. His Judith and Holofernes, his equestrian statue of Gattimelata, his Saint George, his Evangelists, and especially his Zuccino, a bald-headed old man, are still considered as first-rate productions. *Ghiberti*, the carver of the doors of the baptistery, excelled not less in metallic relievos: he is therefore the Phidias of his country. If the *Deus Prastes*, as Gori absurdly calls it, be, as well as its pedestal, a work of *Ghiberti*, he has left a rival to the Pantarces.—*Robbia* revived modelling in clay, with much success.

Lapo attempted an original style of architecture, not very dissimilar to the Gothic. *Orgagna*, in consequence of the discovered writings of Vitruvius, deviated back towards the classical prototypes. *Brunelleschi* improved on these his predecessors, and built with inventive sublimity: *Michellozzi* designed in his manner, with more simplicity.

In the fifth and sixth chapters, we arrive at the reign which has recently been treated at large by Mr. Roscoe. On the motives which induced Sixtus IV. to co-operate with the Pazzi, we made some remarks in our xxivth vol. N. S. p. 192. The negotiation of *Lorenzo dei Medici* at Naples requires farther elucidation. The altered conduct of King Ferdinand was surely not one of those moral conversions, which are usual only in the catastrophe of a tragedy; nor was Lorenzo one of those negotiators who needed the aukward hints of a Talleyrand-Perigord. It would be fatiguing, if not useless, to dwell on a period concerning which so much has lately been published*. In 1492, Lorenzo dei Medici died: *morte,* says Guicciardini, *acerba a lui per l'età; acerba alla patria, la quale per la reputazione, e prudenza sua, e per l'ingegno attissimo a tutte le cose onorate, ed eccellenti, fioriva maravigliosamente di ricchezze, e di tutti quei beni, ed ornamenti, da' quali suole essere nelle cose umane la lunga pace accompagnata.*

---

* Politian wrote a pompous Latin epitaph on Giotto.

The seventh chapter examines the pontificate of Leo X, and marshals, in grand procession, a long and various train of literary combatants:—*Bembo,* whose paganizing phraseology brought a charge of heresy on the official papers of the Pope; *Sadolet,* scarcely remembered even for his description of the Laocoon; *Belzani,* who affected to bewail the infelicity of men of letters; *Vida,* whose Poetics, whose Chess, and whose Christiad, are better known than his Silk-worm; *Sannazarius,* whose piscatory eclogues are still read with pleasure; *Fracastorius,* whose Siphylis passes for the triumph of modern latinity; *Battista,* who composed spiritual eclogues; *Dovisio,* an attempter of Italian comedy; *Macchiavelli,* the genius or dæmon of statesmanship; *Ariosto,* whose hippogriffon so few have since been able to govern; *Querno,* a buffoon poet laureate; *Maro,* a fluent improvisator; *Caro,* the diffuse translator of the Æneid; *Paulus Jovius,* a hireling historian; *Castiglione,* the prolix author of urbane dialogues on courtesy; and *Nyphus,* the Calabrian mortalist.

The eighth chapter describes the progress of painting. *Rafaello* is first characterised: he is ranked by Mengs as the greatest among the painters, but by Sir Joshua Reynolds as second to *Michelagnolo.* Truth of design, beauty more than Grecian, exquisite grace, and purity of expression, characterise his figures. His countenances have the physiognomy of nature, not the vague lineless face of the statuaries. In forward colouring, he does not excel; his objects have rarely much apparent prominence or distance. In composition he is very aukward: his School of Athens is a confused crowd; his Transfiguration seems to consist of two distinct pictures sown together by mistake. The battle of Constantine, in the Vatican apartments, was painted wholly by *Julio Romano* and *Polydore Caravaggio:* if, as has been asserted, *Rafaello* furnished the design, this is his best piece of composition.

---

* M. Tenhove (I. 330) and Mr. Roscoe (II. 111.) praise Mirandula for attacking judicial astrology: his book censures the *vulgar* astrology only to recommend a more refined species of it. Over the death of Boccolino, both glide with incurious prudence.

Sebastian del Piombo coldly imitated Rafael; *Giulio Romano* more than rivalled him in composition, fire, and sublimity; as did *Polydore Caravaggio* in variety and invention. *Titian* excelled in the colouring of flesh. *Leonardo da Vinci* received from Nature a power of body and mind, which fitted him for greatness in all things:—a naturalist, a mathematician, a poet, a sculptor, a painter, his only defect was the subdivision of his attention. *Bartolomeo della Porta* has scarcely left works enough to merit the praise of approaching the sublimity of *Michelagnolo* and the beauty of *Rafael.*—*Pietro di Cosimo* first painted a Dance of Death: the subject was suggested by a carnival masquerade of the Florentines, and became very popular in the north of Europe.

Bramante, an expeditious architect, produced the first design for the church of St. Peter: a profuse employment of columns gives to his original model an inviting spaciousness, not attained in the edifice of *Michelagnolo.*—*Perucci* obeyed the antient architects with classical precision.—*Sansovino* delighted to accumulate beautiful ornaments.

Rustici produced, under *Leonardo da Vinci,* some fine statues. *Finiguerra* had invented engraving; *Marco Antonio* first brought it to perfection, and consecrated his labors to the diffusion of a knowlege of his master's (Rafael's) excellencies. *Ugo di Carpi* engraved on wood; *Anichini* of Ferrara, and *Alessandro Cesare,* on precious stones; an art now cultivated in considerable perfection by the present Empress of Russia.

The ninth chapter is chiefly occupied with political history, and introduces several characters connected with the Reformation. *Peter Martyr* is well known in England. *Bernardo Ochino* quitted the order of Capuchins, that he might marry: but having, in one of his dialogues, defended polygamy, he was expelled from the Swiss ministry. *Paoli Sarpi* is charged with maxims of statesmanship not less exceptionable than those of Macchiavel. *Aretino* seems to have sought an apotheosis from the Jacobins, by the virulent invectives which obtained for him the surname, "scourge of princes:" but his pen was venal. He merited for his epitaph the following epigram:

"*Condit Aretini cineres lapis iste sepultos*
Mortales acro qui sale perfricuit.
Intactus Deus est illi, causamque rogatus
Hanc dedit, ille, inquit, non mihi notus erat."

Trissino added to the Orestes and Rosamonda of Rucellai a third cold classical tragedy: he also wrote a tedious epopea, of which Belisarius is the hero, entitled *Italia liberata.*—*Berni* is s remarked for a *refaccimento* of the *Orlando inamorato* of Boiardo.

The tenth chapter, with inconvenient anachronism, first introduces *Michelagnolo* to circumstantial notice. It were much to be wished that a biography, accompanied with outlined engravings of their leading works, were composed for each of the great artists: philosophers might then, with some confidence, compare and appreciate opposite censures. Artists are the only trustworthy critics in many departments of art, but not in all; a Lessing or a Heyne may have important remarks to make, after a Vasari or a Mengs have exhausted their animadversions. *Michelagnolo*, however, is one of those artists who may court the severity of every sort of penetration. His complete knowlege of myology caused him to prefer the representation of muscular figures in exerted attitudes; hence he is supposed to excel in energy rather than in grace; yet his Ganymede, his Leda, the Eves both of his pencil and his chizel *, the anecdote concerning his sleeping Cupid, (which now probably passes for an † antique) and many of his angels, prove his talents to have comprehended the beautiful. His statue of Moses, and his painting of the last judgment, (which abounds with traces of the perusal of Dante,) are the most known of his sublime productions. He advised his pupils in the carving-shop perpetually to use the compasses: but his own impetuosity of temper led him frequently to chip too deep. He was wholly wrapt in enthusiasm for his profession; and he possessed, to the highest degree, (as in a sonnet he himself beautifully expresses it:)

" —— *l'affettuosa fantasia*
Che l'Arte si fece idolo e monarca."

The tyranny of the libertine *Alessandro dei Medici* is not depicted in these Memoirs with adequate abhorrence: nor is the joy with which his assassination by Lorenzino was received, and which induced *Michelagnolo* to make a bust of the murderer with the attributes of Brutus, proclaimed in all its plenitude. Neither are the exertions of the noble *Filippo Strozzi*, to render this catastrophe subservient to the emancipation of his country, narrated with that glow of praise which an undertaking so pure deserves from every friend to freedom. A stripling of the house of Medici was imposed by the Emperor on the feebleness of the Florentines, as their hereditary sovereig The patriot *Strozzi* was arrested, cast into a dungeon, an twice put to the torture. Having obtained a poignard, he d termined to avoid the repetition of his sufferings. A pape was found near the gash in his bosom, on which he wrote "I recommend my soul to God the deliverer; and I humbl beseech him, if I be unworthy to be admitted into his glory graciously to allot me an existence with Cato of Utica an those other virtuous men, whose deaths have been like mine."

---

* The sculptured Eve of Florence is by some ascribed to *Bandinelli.*

† The quantity of modern statues imposed on purchasers as antique is immense: the Belvidere Apollo, being of Carrara marble, has been thought to be of this number.

Piero Strozzi, a marechal of France, who was killed at th siege of Thionville, and boasted of his atheism at the point o death, is thought by the Abbé Terrasson to have compose the Greek translation of Cæsar's Commentaries, which ap peared at Frankfort in 1608. *Alessandro*, *Lorenzo*, and *Gio vanni Battista Strozzi*, also distinguished themselves by publications. The family long continued fertile in genius: *Pier* excelled in architecture so much as to excite the envy of the profession; *Carlo* wrote on antiquities; *Leone* on precious stones.

Chapter XI. digresses into the affairs of France, and describes the massacre of Saint Bartholomew. Among the literary characters protected by *Catharine dei Medici*, is named *Luigi Alamanni*, a poet known by Madrigals, by a didactic poem *Della Coltivazione*, and by two heroic poems—the *Avarchide*, and *Girone il Cortese*, which last is spun out to the tedious length of twenty-four books. The assassination of *Alessandro* is again discussed in this chapter:—such discontinuity of narrative would offend even in Ariosto.

The twelfth chapter is occupied with genealogical memoirs of the Medici. The extract from *Filelfo*, at p. 396, gives a terrible idea of the state of society at a period on which some would have us look back as the glory of the human race. Scarcely enough is said of the important voyages of discovery made by the Florentine *Americo Vespuccio*. The character of *Cosmo*, who obtained from the pope the title of Grand-duke, is not censured with sufficient severity: it may be a satire on Augustus to compare these enslavers of their country, yet there are many traits of radical resemblance.

The thirteenth chapter reckons up many satellites of this artful despot. *Guicciardini* is highly praised. In what does the merit of his history consist? Long thoughtless periods, tiresome harangues, indifference to religion, dislike of liberty, habitual depreciation of human motives, and want of skill in selecting for prominence the events of superior relative importance, are surely not among the unfounded objections which have been made to his voluminous account of an interesting half-century. *Adriani*'s continuation fully equals his model. The work of *Benedetto Varchi* deserves, perhaps, a higher praise. The critic *Vettori*, as Balzac well observed, ennobled pedantry. *Giannotti* wrote concerning the Italian governments, with a spirit of independence which his life did not belie. *Bartolomeo Cavalcanti*, whose oration during the siege of Florence in 1528 has been much celebrated, left also a Treatise on the best form of a Republic. *Nardi*, *Segni*, *Cini*, *Nerli*, *Baldini*, and *Settimanni*, have left contributions to the history of their country. *Ughelli* and *Borghini* were obscure antiquarians. The archbishop *Dellacasa* composed the manual of politeness entitled *Galateo*.—*Gelli* wrote dialogues; *Grazzini*, novels. *Vidi*, on medicine; *Verini*, and *Tolomei*, on philosophy; *Danti*, on geography; and *Taurello*, on civil law; acquired some distinction. *Primerani*, *Cicognini*, and *Landi*, wrote with dull indecency for the stage of Florence. *Vasari*, a good architect and a productive painter, composed a history of Italian artists, which is more remarkable for commendation than discrimination, for panegyric than criticism.

Volterra obtained celebrity as a painter by a descent from the cross, of which *Michelagnolo* is thought to have furnished the design. *Benvenuto Cellini* is well known by the improbable romance of his life: *Bandinelli*, by many fine statues: if he carved the celebrated Eve, he made her taller than his Adam. *Montorsoli* and *Amanati* were his most distinguished pupils. *Galeotti* and *Leone d'Arezzo* were excellent medallists.

Cosmo apparently became insane, and surrendered his ill-gotten sovereignty to his son *Francesco*, chiefly celebrated for his attachment to *Bianca Capello*. On the history of this fascinating woman, we offered some remarks in vol. xxiv. N. S. p. 371. M. Tenhove has not been careful to sift the improbable circumstances of the received story. Indeed, his history should have been closed with the death of *Cosmo*; as the *Socini*, and other characters eminent in literature, were already conspicuous under *Francesco-Maria*, though not noticed at all in this work. It is much to be wished that the translator, who has shewn himself eminently qualified for the undertaking, would continue the suspended task, and give us in a third volume a history of the remaining princes of the house of Medici, which became extinct in the person of *Giovanni Gaston*, in 1737. The subsequent annals are by no means indifferent to the friends of science: they embrace the period at which the great *Galilei* was forming, by his instructions, *Castelli* and *Michelini*, the founders of hydrometry and hydraulics; *Torricelli*, the inventor of the barometer; *Cavalieri*, who improved the doctrine of infinitesimals; *Viviani*, who systematized experimental philosophy; and *Aggiunti*, the first observer of capillary attraction:—a period, also, at which the dispatches of the Florentine government to the ports of the republic contained only the useful and pacific orders of the Academia del Cimento;—instructions for trying experiments on ship-board concerning the preservation of fresh water; concerning the gravity, saltness, transparency, and currents, of the sea; and concerning the progression of sound, and the evanescence of light-houses.

Had M. Tenhove lived longer, his researches would probably have been extended to the conclusion of the Medicean dynasty. The criticisms which would have been communicated to him, concerning his printed fragments, might have induced him to improve an arrangement of his materials, which avoids neither anachronism nor repetition. The praise to which his general reading, his research, and his taste, are entitled, might have emboldened him to adopt a more courageous tone of criticism, and might have induced him less frequently to sacrifice judgment to candour, to repeat cotemporary flattery, and to bestow vague for appropriate applause. Experience in writing would have taught him to pare away with indifference some insignificant details, and some superfluous digressions. His work would then have become a perpetual as well as a pleasing companion, and would have been consulted as the regular delineation of the dawn of modern art and literature.

In the progress of our epitome of the subject-matter of these Memoirs, the attentive reader will perceive that we have intimated many local corrections, of which we conceive the estimates to stand in need. It remains for us to furnish a specimen of the style; which, though unequal, is on the average good: in the earlier parts of the work, it is somewhat affected, but impressive; in the latter, more simple and less attracting:

'Pope Pius the IVth, successor of Paul the IVth, in imitation of the vanity of his brother the Marquis de Marignan, prided himself on his pretended affinity of blood with the Head of the Medici Family, shewed him every mark of favour in his power, and even proposed as it was said to create him King of Tuscany, and to confer on him by his apostolical authority the right and honour of the title. The jealousy of the Spaniards and the Princes of Italy prevented the execution of the project.—This Roman Pontiff died in 1566, and Cosmo at first thought he had suffered an irreparable loss by the death of his pretended relation, but Ghislieri, or Pius the Vth, his successor, espoused his cause with the same warmth and zeal. In the first months of his Pontificate, Cosmo shewed his attachment or inclinations to oblige him in a manner that made a powerful and lasting impression on his mind.—Previous to his exaltation Pius had been a Dominican Monk, and exercised the holy office of Inquisitor.—Though devout he had been extremely cruel, and he transported with

ith him into the Papal Chair all the pedantry and inhumanity of is original Monkish establishment. The master of the Sacred Palace as dispatched by him to Florence, with a demand of the person f Pietro Carnesecchi, one of the Duke of Tuscany's favourites. When the Pope's envoy presented his master's brief, Carnesecchi was t the table with the Duke; but as he wished at any rate to please the Roman Pontiff, he satisfied himself with a shrug of his shoulders, and, without a scruple or a single thought of his friend's danger, consented to the infamous request.—Carnesecchi was conducted a prisoner to Rome, and being convicted of some connections with the Swiss Protestants, and with Vittoria Colonna in Italy, the widow of the celebrated Marquis of Pescara, and one of the most brilliant female characters that has descended to us, though suspected of what is called heresy at Rome, he was committed without pity to the flames.

'At the time Cosmo de' Medici from polical interests so scandalously sacrificed his friend and favourite, Venice, intimidated by the example, abandoned also to the faggot its citizen Giulio Giovannetti; and another sovereign suffered the learned Paleario to be torn from him, whom the Holy Office likewise caused to be burned, for having said "the Inquisition was a poignard to the Learned *."—Yet a Prince superstitiously devoted to the Church of Rome, on a similar occasion, had set them an example, and shewed them a true sense of his own dignity by overturning the pile on which one of his servants was on the point of perishing.—Galeas de St. Severin, Count of Caiazze, was also one of Charles the IXth's favourites, and had a commission of considerable rank in the French infantry. He went into Italy on some business, and on the suspicion of being a Huguenot, Pius the Vth directed him to be seized by some of the obsequious Ministers of the Holy Office.—As soon as the French King received this intelligence he dispatched the Marquis de Pisani, with positive injunctions for the release of Galeas, and his return along with him to France, as he was a French officer and a French subject. The Marquis arrived at Rome, had an interview with the Pope, and informed him of his commission. The pontiff desired time to deliberate, but several days elapsed without any answer being given to the Marquis, and he then returned to his Holiness, pressed him to comply with the King's request, and added, that if the business was not settled in eight days to the King's satisfaction, he was ordered to take such steps as would be highly disagreeable to the See of Rome. The eight days again expired without any answer, and the Marquis then demanded another audience, in which he told the Pope very firmly, that if Galeas was not set at liberty the very next day he should return to France, and the French Ambassador along with him, and his Holiness would then find all communication between France and Rome at an end, and that he would lose both the Ecclesiastical benefices and other revenues from that kingdom.—The hoary Pontiff flew into a rage, made use of the grossest expressions, called the Marquis de Pisani an "Imbriaco—or sot," though he was remark-

---

"* Inquisitionem sicam esse destrictam in jugula Litteratorum."

ably abstemious; but the Cardinals in general advised the release of the prisoner, and one Huguenot at least owed his life to Charles the IXth.'

Not having been able to obtain the original work, we dare not *bestow* on Sir Richard Clayton all the praise which we *believe* to be his [illegible]e. At any rate, however, it is no small service to his country: that he has so well naturalized a work which is so extensive and instructive. One observation deserves to be made, and to be maintained: that few are the men, who were the pride of their age, who yet retain any influence over our opinions, or continue to administer to our pleasures! An historian or two, a poet or two, of the Medicean age, are still classics with the reading world: but the swarm that buzzed in the sunshine of patronage are with difficulty to be rescued from the pool of oblivion. So just is the remark of Hume, that reputation founded on philosophy and science passes away with the revolutions of human opinion: but that to record or select the phænomena of human nature creates an interest coeternal with the species itself.

Art. II. *The Voyage of Nearchus from the Indus to the Euphrates*, collected from the original Journal preserved by Arrian, and illustrated by Authorities ancient and modern; containing an Account of the first Navigation attempted by Europeans in the Indian Ocean. By William Vincent, D. D. To which are added three Dissertations: two, on the Achronychal Rising of the Pleiades, by the Right Reverend Dr. Samuel Horsley, Lord Bishop of Rochester, and by Mr. William Wales, Master of the Royal Mathematical School in Christ's Hospital; and one by Mr. de la Rochette, on the first Meridian of Ptolemy. 4to. pp. 530. 1l. 7s. Boards. Cadell jun. and Davies. 1797.

Five rivers, descending from the gelid summits of far distant mountains, which encircle the woody confines of Hindustan on the north, flow through the extensive valley of Lahor, thence denominated Penjab; and, after having dispensed fertility and commerce to the interjacent plains, mix their tributary waters with the waves of the Indus. Of these streams, the fourth in succession from the west marks the eastern limits of the Macedonian conquests. On the banks of the Hyphasis, (the modern Biah,) the Grecian veterans,—satiated with victory, smitten with the *amor patriæ*, and surveying in imagination the countries which they had deluged with blood,—refused any farther to second the wild but magnanimous projects of their leader; and here Alexander had leisure for reflecting on the means of securing and improving the dominions which his successful valor had subdued, with a rapidity unexampled.

' The

sign of Alexander, in planning the voyage of Nearchus,
icent observes,) was not merely the vanity of executing
ever yet been attempted, but that it was a system founded
nption of the advantages to be derived from it, a desire of
e coast as well as the interior of his empire, and a reason-
f uniting the whole by mutual communication and reci-
rests.'—

ain the information necessary for the objects he had in
dered Craterus, with the elephants and heavy baggage,
e through the centre of the empire, while he personally
the more arduous task of passing the deserts of Gadrosia,
ing for the preservation of the fleet. A glance over the
iew, that the route of the army eastward, and the double
hich it returned, intersect the whole empire by three lines
n the Tigris to the Indus. Craterus joined the division
kander in Karmania; and when Nearchus, after the com-
his voyage, came up the Pasitigris to Susa, the three routes
e different provinces, and the navigation along the coast,
aid to complete the survey of the empire.'

us, the officer selected to command this naval expe-
is a native of Crete, and was enrolled a citizen of
is; probably at the time when Philip, having taken
from the Athenians, was collecting inhabitants in
stablish it as the mart of his new conquests in Thrace.
him afterward at the court of Philip, whence he was
in consequence of an intrigue in which he was in-
an adherent of Alexander; in whose favour he con-
osequently to hold a distinguished and deserved rank.
nal of his voyage has been preserved to us (though
only in part) by Arrian; and it is the object of the
the publication before us to elucidate that curious
t of antient navigation. It may be, properly, divided
parts, which we will consider separately: 1st, the
om Nicea to the mouth of the Indus; 2dly, from the
Cape Jask, skirting the maritime confines of Persia;
the passage up the gulph of Persia.

23d October, in the year 326 before Christ, the fleet,
of 2000 vessels inclusively of all dimensions, left
city founded by Alexander on the Hydaspes (Chelum),
inity of the fortified isle now named Jamad. The
wn the river is described as a triumphal procession,
n a military progress. The king embarked in the
le different divisions of the army marched on either
d reduced, in various skirmishes, the Indian tribes
the countries through which they passed; and as it
sary that their motions should be consentaneous, the
of each was mutually retarded. The principal na-
ected by conquest, or acquired by voluntary submis-
sion,

sion, in the passage down the Indus, were—1st, the Mall who inhabited the province of Multan, though the city of tha name escaped the arms of the invaders (Mulatran, root-fostering); 2d, the Sogdi, who lived under a republican form o government, and probably occupied Bhacor (where a citadel an docks were erected) and its dependencies; 3d, a tribe under prince named Musikanus, and who ruled in Sihwan, the territory called Sewee on the western bank of the Indus; 4th, fa ther westward, Oxykanus was reduced, whose dominions extended to the foot of the mountains; 5th, Sambus (Sumbhu) a hill chief, whose capital was named Sindumana; 6th, Mæris, (Mrires, an epithet of the destroying power; literally, husband of Mrira,) king of Pattala, or the Delta, who deserted his capital at the approach of the Greeks, and fled with his subjects into the desert. While the army was employed in constructing a citadel at Pattala, the king proceeded with the fleet to explore the branch which forms the western side of the Delta; and, after having navigated to some distance on the ocean, he returned to Pattala. It was on this expedition that the ships were injured by the sudden influx of the tide, named Ban (an arrow), from its rapidity. Another expedition down the eastern branch satisfied Alexander of the practicability of both passages, and of the situation of the adjacent country. The transactions which we have recorded occupied a period of nine months, from the departure of the fleet from Nicea. In the beginning of September 326, the king marched from Pattala, attended by his whole army, in order to explore and subdue the arid tracts situated on the coast, and, by sinking wells, to facilitate the passage of his fleet.

It could not escape the perspicacity of Dr. Vincent that, in attempting to reconcile the Grecian names of the rivers which constitute the Penjab with those used by the natives, the Sanscrit language must afford the conciliating medium; we think ourselves happy in being able to throw some additional light on his etymological researches, which occupy no inconsiderable portion of his work, but which are not uniformly successful. The mythology of the Hindus, like that of the Greeks, animates all nature; and each river receives its appellation from the supposed attributes of the nymph of the stream. The following names of those of the Penjab will illustrate our assertion; they are extracted from a Sanscrit dictionary: 1st, Vitusta, (the disconsolate,) the Hydaspes of the Greeks; 2d, Chandrabhaga, (the moon-beam, but metaphorically an epithet of the Indian Minerva, whose statues boast a dazzling whiteness,) the Acesines of the Greeks; 3d, Jravati, (an elephant, bearing the god who darts the thunder,) the Hydraortes; 4th, Vipasa, (bereft of her tresses,) the Hyphasis; 5th, Sitadru, (with tears of snow,) the Hesudrus. When Dr. Vincent hesitates to admit the course of those rivers as traced by Major Rennell, and observes that the junction of the two latter is not confirmed by Abu'l Fazil, he must have overlooked the following passage of the Ayeen Akbari, in the topography of Multan. We translate from the original. " There are (says he) six principal rivers in this suba: 1st, the Behat, which falls into the Jenab in the pergunna of Shûr; 27 coss below their confluence near Zufferpur, they are joined by the Ravi, when these three form one river, which, after a course of 60 coss, unites with the Sind near Outch. Twelve coss from Firozpûr, the Biah joins the Sutlej, when their united streams acquire the name of Mrirari (the Indian Cupid), and coalesce with the other four near Multan." A copious source of erroneous etymology may be traced to a supposition that it was common, in the East, for princes to assume, as a proper name, that of their dominions. Ambissares is supposed by Mr. Rennell to be the chief of a tribe in the Duab: ' but (says Dr. Vincent) as the initial *ab* intimates his territory to be on a river, by searching for the etymology of Issar, I am satisfied his residence would be discoverable.' Ambissar is a common Hindu name at this day, and signifies Lord of Amba (an epithet of the god Bhava). ' Syrin-nagar is the town, fort, or city on the Syrin,' whence Sinarus: but the fact is that " Sri-nagar" signifies the city of Sri (the Indian Ceres), and is frequently used to signify a metropolis in general, as denoting abundance and riches.—' Guzerat is only a corruption of the Arabic Gezira, and is a peninsula:'—the province of Guzerat is certainly named from the mass of its inhabitants, who are of the Guzer cast (Gowchora; cow-herds).—We had prepared a very long list, indeed, of similar corrections: but, as they would afford little entertainment to our readers, we judge it more adviseable to suppress them. The modesty of Dr. Vincent is not less conspicuous throughout this publication than his acknowleged erudition, and we only wish our remarks to operate as a caution to revise this portion of the work before it undergoes a second edition [*].

---

[*] The following etymologies are particularly recommended to Dr. Vincent's revision. 1st, ' Calla-al-Sefid, the canal or cut of Sefid.' Killa Sefid, the white castle, is a fortress usually allotted for the reception of state prisoners; and within its recesses the celebrated Emir Mobarizeddin ended his days. 2d, ' Khorna signifies a horn in Arabic, evidently marking its connection with the Greek, Latin, and English; and at that city the river divides upwards in that form.' Khorna has no signification at all in Arabic, but Kern signifies the conjunction

The countries and princes subdued by Alexander, after his departure from Outch, (the seat of the Oxydracæ,) have been placed by our author in a manner different from the arrangement of Major Rennell, to whose guidance he has generally committed himself. The authority of Strabo certainly warrants his placing the territories of Musikanus contiguous to the Delta, which cannot be effected without dislodging the Sindumanni from the station allotted to them by the Major: but we wish that Dr. V. had not derived the names of 'Mu-sihan-us' and 'Ox-sihan-us' from the Persic and consequently modern appellation of Sihwan. Notwithstanding Grecian exaggeration, and making every allowance for the superior population of Hindustan in the time of Alexander, it is still manifest that few laurels could be gathered by the Macedonians in the course of this expedition: from their own accounts, the Indian tribes were disunited; and the arid sands through which the Indus rolls from the Penjab to Tatta also attest that they were few. The remains of magnificence scattered over the plain, at the head of the Delta of the Indus, demonstrate the existence of an opulent city near the modern Tatta. This was the Pattala of the Greeks. "Pattala" signifies *hell*: but Abu'l Fazil says it was named "Deval" or "Brahmin abad." The latter appellation is manifestly a Persic translation of the former, and this remark decides the position of a city which our author has sought in vain:—but let us return to Nearchus.

After the departure of Alexander with the military, the king of Pattala drew his subjects from the deserts to which they had retired, and compelled Nearchus to fall down the river with the fleet, of which the number and complement of seamen are henceforward dubious. On the 1st October, while the south-west monsoon prevailed with unabated strength, he put to sea; contrary, in all probability, to his original intention, as the natives who assisted in navigating the vessels must have been perfectly acquainted with the phænomena of the monsoons. The distance between the Indus and Cape Jask, at the entrance of the Persian Gulph, amounts nearly to 625 miles; 'and this number of miles, Nearchus was from 70 to 75 days in passing: if, however, with due allowance made for setting out against the monsoon, and 24 days lost at Cape Monge, we reduce the whole to 40 days, we may form a comparative view between antient and modern navigation; for it appears from

---

conjunction or confluence; and the city is named from its site, where the Tygris unites with the Euphrates. 3d, 'The remains of the two cities on the Tygris are still called Al Mod-ain, the double city; from Medhi, Midhi, or Modhi, a fortress, and ain or eine.' The fact is, that *Medain* is the regular dual of *Medina*, a city.

the journal of the Houghton East Indiaman, that she made the same run in 13 days.' From the Indus to the river Arabis the Greeks found the coast inhabited by an Indian tribe, whom they have named Arabies; and within that extent of 80 miles Dr. Vincent considers five positions as clearly established.

'The mouth of the Arabis is placed by Mr. Rennell in longitude 65° 34′ from Greenwich, latitude 25° 26′ and about 44′ west from the western mouth of the Indus.

'Arrian mentions an island at the mouth of the river, which Lieutenant Porter does not notice; but says the bar runs out a long way, and is dry in some parts at low water. There is still a small town called Sommeany, at the entrance, and labouring under the same difficulty for water which is noticed by Arrian, who mentions that they were obliged to go up the country above two miles to find a well. Lieutenant Porter says, "every thing is scarce, even water, which is procured by digging a hole five or six feet deep, and as many in diameter, in a place which was formerly a swamp; and if the water oozes, which it sometimes does not, it serves them that day, and perhaps the next, when it turns quite brackish, owing to the nitrous quality of the earth." Minute facts of this nature exemplify the authenticity of the journal better than all the arguments that can be produced against Hardouin and Dodwell.'

Contiguous to the Arabies, we find the Oreitæ, whose territory extended from the Arabis to Malana, or Cape Moran as it is named by Lieutenant Porter, which terminates a ridge of mountains shooting off from a chain which bound this country on the north. Ara, the capital, (now Haur,) is placed by M. D'Anville on the Tomerus; the country appears to have been fully peopled, and the Oreitæ are described as dressed and armed like the Indian tribes: but their customs, manners, and language, (says our author,) mark them as a different race. The modern inhabitants consist chiefly of a predatory people, the Balluches, but with their manners or government we are imperfectly acquainted. Dr. V. is perplexed to reconcile the veracity of his hero, with a circumstance which occurred during his voyage to Malana in north lat. 25°, 16′, when the sun was so far to the north, that the shadows projected to the south in November!

From Malana to Cape Jask extends the inhospitable coast of the Icthyophagi, now included in the province of Mekran. 'The time employed upon it is 21 days, which reduces each day's course to an average of 22 miles, on the real measure.'

'The manners of the wretched inhabitants have, occasionally, been already noticed; but Nearchus dwells upon some farther particulars, which, from their conformity with modern information, are worthy of remark. Their ordinary support is fish, as the name of Icthyophagi, or fish-eaters, implies; but why they are for this reason specified as a separate tribe from the Gadrosians, who live inland, does not appear. But these people, though they live on fish, are few of them fishermen; for their barks are few, and those few very mean and unfit for their service. The fish they obtain, they owe to the flux and reflux of the tide; for they extend a net upon the shore, supported by stakes, of more than two hundred yards in length; within which, at the tide of ebb, the fish are confined, and settle in the pits or inequalities of the sand, either made for this purpose or accidental. The greater quantity consists of small fish; but many large ones are also caught, which they search for in the pits, and extract with nets. Their nets are composed of the bark or fibres of the palm, which they twine into a cord, and form like the nets of other countries. The fish is generally eaten raw, just as it is taken out of the water, at least such as is small and penetrable; but the larger sort, and those of more solid texture, they expose to the sun, and pound them to a paste for store: this they use instead of meal or bread, or form them into a sort of cakes or frumenty. The very cattle live on dried fish, for there is neither grass nor pasture on the coast. Oysters, crabs, and shell-fish are caught in plenty; and though this circumstance is specified twice only in the early part of the voyage, there is little doubt but that these formed the principal support of the people during their navigation. Salt is here the production of nature; by which we are to understand, that the power of the sun in this latitude is sufficient for exhalation and chrystallization without the additional aid of fire; and from this salt they formed an extract which they used as the Greeks use oil. The country, for the most part, is so desolate, that the natives have no addition to their fish, but dates: in some few places a small quantity of grain is sown; and there, bread is their viand of luxury, and fish stands in the rank of bread. The generality of the people live in cabins, small and stifling; the better sort only have houses constructed with the bones of whales *; for whales are frequently thrown up on the coast, and when the flesh is rotted off they take the bones, making planks and doors of such as are flat, and beams or rafters of the ribs or jawbones: and many of these monsters are found fifty yards in length. Strabo confirms this report of Arrian; and adds, that the vertebræ or socket-bones of the back are formed into mortars, in which they pound their fish, and mix it up into a paste, with the addition of a little meal.'

An engagement with a troop of whales, and an enchanted island, both occur previously to our arrival at Cape Jask; which important station Dr. Vincent places differently from other geographers, but on grounds apparently solid. 'It happens, (he says,) that upon the approach to the gulph of Persia there are two capes about 27 miles asunder; the easternmost of which is the Cape Mucksa of Robinson, Porter, &c.; and the westernmost their Cape Jask. Here is the origin of that embarassment which involves the whole question in obscurity, for in reality Mucksa is the true Jask, and their Jask is Cape Bombareck.

---

* What modern traveller confirms this last assertion? *Rev.*

It is this Bombareek which is the Karpella of Ptolemy; and consequently when D'Anville brings Badis to this point, he fixes it 27 miles farther to the west than it really is.' For the grounds of these assertions, we must refer to the book.

We are again reluctantly compelled to advert to the fanciful though ingenious etymologies which occur in this part of the work. 'Upon the mention of Ba-gasira, (says Dr. V.) I must be permitted to notice, that the term Gasira indicates an Arabian navigation on this coast previous to the age of Alexander; for it is neither more nor less than Gesira, signifying in Arabic an island or peninsula confessedly, and, as I apprehend, a cape likewise. It is remarkable that, on the coast of the Icthyophagi, this term occurs twice; in Ba-Gasira the first station but one, and Da Gasira the last but one. It occurs, likewise, in the Periplus of the Erythræan sea, with the transposition of a syllable, where Ba-rygaza is either Guzerat, or the gulph of Cambay.' Let us now analyse the authority for this Arabian navigation. It is certainly more natural to have recourse to the language of the country for the names of places situated in it, than to a foreign language unknown to the natives. The port of Baroach was originally named Barygaza, and its etymology will be obvious to every Sanscrit scholar; *Bary*, maritime, and *Goasha*, a village of Guzers or Cow-herds, equally descriptive of its site and inhabitants. If we apply to the Persic language for the meaning of Bagasira and Dagasira (headlands on the Persian coast) our search will not prove less successful. *Sir* signifies the head, a headland, a salient angle; *Bagasira*, the cultivated point; *Dagasira*, the projecting mountain. When Dr. V. considers, with that candour of which this publication contains abundant proof, the superstructure which he was about to erect on so baseless a prop, he will not perhaps be at a loss to discover why 'etymology meets with little encouragement in the present age.'—Leaving these discussions, however, (though an exuberant field for animadversion remains untouched,) let us proceed on our voyage from Cape Jask; where the extreme want of provisions under which the fleet laboured was amply supplied, and the spirits of the seamen were exhilarated by the appearance of vegetation and plenty, to which they had long been unaccustomed.

From Badis, Nearchus proceeded up the gulph, and in two days reached the river Anamis (Ibrahim), where the crews were landed and encamped; while the commander journeyed to the camp of Alexander, near the capital of Karmania, to acquaint the king with the progress of his fleet and the near completion of his voyage. This undertaking was resumed at his return, and the fleet passed near to the desert isle of Organa, afterward destined, under the name of Ormuz, to be the richest emporium of the world, from which it is fast receding to its primitive desolation. The small island of Cataia (Keish) lay in their course, sacred to Venus and Mercury. 'To what Oriental deities (asks our author) did the Grecians apply these names?' Undoubtedly, to Zohara and Atared, the genii of these planets, the former of whom had a magnificent temple in Sanaa, the metropolis of Yemen. Opposite to this isle on the shore, extended a ridge of mountains which separate the province of Karmania from Persis.

'The coast of Karmania or Kerman, next the sea, is generally a low and narrow stripe below the mountains, arid, and hot in the extreme; this tract is called Kermesir *, and compared by Niebuhr to the Tehama of Arabia, a specific term among that people also, to distinguish the margin bordering on the sea, from the mountainous region inland. Kermesir, however, is not confined to Kerman, but prevails as applied to a territory of the same character, tending much farther to the westward, through the maritime part of Persis. This whole coast, from Gomeroon to Cape Bardistan, is now, he informs us, under the power of a tribe of Arabs called Beni Houle, divided into little principalities under Sheiks, independent of each other, and all weak by perpetual dissension. There is little agriculture among them, as they depend for support on fishing and hunting, and export little except wood, or such commodities as the country yields without cultivation. The Sheiks he specifies are those of Seer, Mogo, Tsjærack, Nachelo, Nabend, Asloe, Tæhrie, Schilu, and Konkoun, which are all places on the coast, with a territory not worth defining; and the inhabitants of which live, like our ancient Icthyophagi, principally upon fish, either fresh or preserved. Just such a town Arrian represents Sidodone to have been in the age of Alexander; and though the decline of the Persian power had not been of sufficient continuance to allow of Arabian intruders, as is the case in the present desolation of that empire, the manners of the people are very similar to those of the modern inhabitants, and their connexion with Arabs, I am persuaded, might be traced, by analysing the names preserved in our classical historians. That part of the province called Moghostan, towards the mouth of the gulph, with the island of Kismis, and those in its neighbourhood, derived infinite advantage from the settlement of the Portuguese at Ormuz, and foresaw the ruin of their own happiness in the preparations of Abbas for the siege; they were consequently disaffected, and incurred the suspicion of their sovereign as strongly as the Portuguese provoked his hatred. The consequences have proved the justice of their reasoning; agriculture is lost when commerce produces no demand, and manufactures perish where there is no protection. Before the capture of Ormuz, the English loaded silk, both raw and manufactured; they find nothing there at present but salt, sulphur,

---

* We suspect, *Gurmsir.*—Rev,

Kerman wool, and copper; native commodities, but not wrought. The nature of this country from Gomeroon to Lar, the capital of Laristan, which is the district next to Moghostan, cannot be described better than it is by Pietro della Vallé; he insists much on the total want of rain, a circumstance similar to that on the coast of Mekran, and mentions, that at Lar itself, where there is neither stream nor spring, it sometimes does not rain for several years.'

From Cataia, the fleet proceeded along the coast of Persis, which is bounded on the west by the river Arosis, which separated that province from Susiana. It is the Ab-Argun of the moderns.

'Nearchus has preserved most admirably the general features of the province, which he divides into three parts; that division which lies along the side of the gulph, he says, is sandy, parched, and sterile, bearing little else but palm-trees, which corresponds exactly with the Kermesir, and the accounts of all our modern travellers; but as you advance to the north or north-east, and pass the range of mountains, you find a country enjoying an excellent temperature of air and pleasant seasons, where the herbage is abundant, and the meadows well watered, where the vine flourishes, and every kind of fruit except the olive. Here the kings and nobles have their parks and gardens; the streams are pure and limpid, issuing into lakes which are stored with aquatic fowls, of all the different species. The pasture is excellent for horses and domestic cattle, while the woods supply an ample variety both for the support of man and for the chace. Such is the picture set before us, and such ever was this country while it was under the protection of a regular government. The lakes alluded to are doubtless the Lake Baktegian and a smaller one near Schiraz; and the streams which terminate in these, and never find their way to the sea, are as evidently the pure and brilliant waters he describes with the same luxuriant fancy [with which] a poet of Schiraz might have painted them at the happiest period of the empire. But how is this picture now reversed! War and tyranny has [have] spread desolation all around: It is not the destruction of Persepolis we lament over in surveying the ruins of Chelminar, or Estakar, while we accuse either the ebriety or insolence of a conqueror; it is not the tomb of Cyrus at Pasagardæ plundered and overthrown by an avarice natural to soldiers in the hour of victory, or natives in despair; but it is the fate of a province we deplore, which once furnished the bravest troops of Asia, which abounded in every gift that agriculture and industry could produce, which rose above the barbarism of the East, and was celebrated for its poets, its philosophers, its beauteous race of women, its men, as comely in their persons, as polite and elegant in their manners; its merchants, who trafficked to the extremities of the East; and its superior culture of the vine, the only excellence which despotism has not annihilated. At the present moment, the villages have ceased, and there are no travellers in the highways. The capital is in the possession of a Kurd, a robber both by birth and profession; and of the distraction consequent upon the death of Nadir Shah there seems to be no end.'

The *Kurd* was the celebrated Kerim Khan, whose government (notwithstanding the atrocities by which it was preceded, and afterward confirmed) was on the whole favourable to the improvement of the country; and whose death, which happened some years ago, was extremely prejudicial.

From the Arosis, it became necessary (as the destination of the fleet was up the Tygris) to stand over to the opposite coast of Arabia, crossing the banks of mud which obstruct the mouth of that river. This was performed without any accident, and the vessels anchored at the mouth of the Khore Abdulla, mistaken by antient writers for the old bed of the Euphrates. Here Nearchus learned that the Greeks were encamped in the neighbourhood of Susa, and he determined to re-cross the extremity of the gulph, and sail up the Pasitigris, on the banks of which he was met by Alexander and their countrymen. It were superfluous to specify all the particulars in which this account differs from that of M. D'Anville, as they will prove sufficiently apparent to those whom the discussion would interest.

The time employed in accomplishing this voyage from the mouth of the Indus is computed by Dr. V. to have been 146 days, or somewhat short of five months. A modern vessel, he says, might perform the same course in three weeks, which employed Nearchus 21, but we are not for that reason to undervalue the merit of the first attempt. He observes that

> 'There is one extraordinary circumstance attending this expedition, which is, that we find no mention of mutiny or disease among the people: the former would be naturally checked by their situation, for they had no second hope if they failed in the execution of their enterprise, and no chance of preservation but by obedience to their commander; the latter was less likely to occur from the circumstances peculiar to the navigation; and the maladies arising from famine and bad provisions appear not to have had time to exhibit their worst effects: as far as can be collected from the journal, they were never without shell-fish till within a few days of their arrival at Cape Jask; and scorbutic disorders, which are the scourge of the mariner in the protracted voyages of the moderns, are never noticed by the antients. The proximity of land, the frequency of sleeping on shore, and the properties of their vessels, which were not decked, seem to have operated to the exclusion of that disease.'

The reception of Nearchus and his followers, by their sovereign and fellow-soldiers, was proportioned to the apprehension which their known length of absence and the unknown nature of the coasts had excited. In the distribution of the honors and rewards which followed the marriage of Alexander, their merits were not overlooked, and Nearchus was distinguished by a crown of gold, and received the hand of the daughter of Mentor and Barsinê. He was likewise continued in his command, and destined to a future service of er importance than the voyage which he had already per- ed; that is, the circumnavigation of Arabia to the Red Sea. he passage of the fleet from Susa to Babylon, it appears Nearchus commanded the division which sailed up the rates: but here the death of Alexander put a period to nost extensive designs which ever agitated the human

he fate of Nearchus in the ensuing struggle for empire is no r discoverable, than that he was made governor of Lycia and hylia, and that he attached himself to the fortunes of Anti- . We find him with that General crossing the mountains of stan, out of Susiana, after his contest with Eumenes, and two afterwards as one of the advisers Antigonus had given to his emetrius, whom he left in Syria. I have looked for the con- n of his life in vain; but this event possibly took place at the of Ipsus, where Antigonus fell; or, after the battle, by the and of the four kings who obtained the victory. In whatever r he closed the scene of life, and by whatever means he was ted from completing his voyage into the Red Sea, that part which he had performed must be the monument of his glory. is best encomium is comprised by his historian in a single sen- —"Thus was the fleet of Alexander conducted in SAFETY from ndus to its destination."

this valuable publication, the antient geography of the , from the eastern branch of the Indus to the western h of the Tygris, is elucidated with remarkable industry minent success; it also throws considerable light on the nt state of an extensive tract, seldom visited by modern lers. Had the discussion of geographical difficulties been rised in an appendix, something (we think) would have gained in perspicuity: as it is, the narrative is too fre- ly interrupted; we are too often called from Alexander to r Rennell, and from Nearchus to Lieut. Porter. We have ly had occasion to remark that the etymological re- es of the author constitute a large, but very exception- ortion of his work; yet we cannot take our leave of the performance, without adding that these venial defects nply compensated by a mass of solid and various inform- We also acknowlege the learned and curious astrono- *Dissertations* of the Bp. of Rochester, Mr. Wales, and la Rochette; from which we could, with pleasure, have some extracts, had not the present article been already ded to a sufficient length.

important desideratum in this work is an Index, or a of Contents.

Art. III. *Life of Catharine II. Empress of Russia.* An enlarged Translation from the French. With seven Portraits elegantly engraved, and a correct Map of the Russian Empire. 3 Vols. 8vo. 1l. 1s. Boards. Longman. 1798.

The public are here presented with a translation of a work which was amply noticed in our xxivth vol. p. 543, and which is enlarged considerably more than one half by the English editor. We wish that, as he appears to have gained an extensive acquaintance with Russia by researches carried on during a long residence in the country, he had thought it proper to have adopted a different plan of composition. By rendering the French work merely the foundation of his own, and thus intimately combining them instead of simply tacking them together, he might have given to his performance more of method and precision, and a more uniform purity of style. He says that he intended to have distinguished by crotchets the additional matter: but, as this would have greatly disfigured the pages, he relinquished the design; considering that 'to him who reads solely for information and amusement, it is of little importance from whom he receives them, and, for the purposes of curiosity or criticism, a reference may easily be had to the French publication'

To supersede the necessity of particular references throughout the body of the work, the editor makes one general acknowlegement of obligations to Messrs. Storch, von Sternberg, Georgi, and Hupell; and he thinks it also necessary to apprize his readers that, in a few instances concerning the affairs of Moldavia and those of Poland, he has copied 'that valuable work of our own country, the Annual Register;' without altering the style, which he despaired of being able to improve. Such are the sources (besides the French volumes of which it is in part a translation,) whence this compilement is drawn; the contents of which we proceed to lay before our readers, believing it to comprehend the best and fullest account of the Empress Catharine that has yet appeared, or is likely soon to appear, in English.

The preliminaries with which the first volume commences, exceeding an hundred pages, are entirely the productions of the translator. They give an excellent account of the leading particulars distinguishing the Russian empire, its natural and political divisions, climate, commerce, and manufactures. We would particularly recommend this part of the performance, to those who wish to see such useful information comprised in a narrow compass; information which is indispensable to persons travelling into Russia, or connected by commerce and correspondence with that immense monarchy. The great improvements

ussia began, as is well known, towards the end of the last
ury, with the reign of Peter I. Could that enterprising
ce have entailed on his heirs and successors even but a
ll part of his activity, it is not easy to say to what an asto-
ing magnitude the populousness and power of Russia
ht by this time have arisen. Voltaire computes the Russian
ects, at the end of Peter's reign, at 18,000,000. This
be regarded as an exaggeration: but, considering it as
far from the truth, and that Paul, the reigning emperor,
now 30,000,000 of subjects, it must be acknowleged that
sia, in less than a century, has made very considerable
ances in what is generally deemed the surest test of good
ernment: though allowance must be made for the acqui-
n of subjects from an increase of territory. The sovereigns
Russia have universally been more ambitious of extending
ir conquests, than studious of improving their possessions,
ady too enormous. Catharine II. is the most splendid ex-
ple of this unpardonable and most baneful error. She valued
self much more on the success of her wars and negotiations,
of her intrigues in foreign politics, than on the improve-
nt of domestic administration, and the diffusion of the be-
its of equal laws and due encouragements among her sub-
ts; though ſhe was not so inattentive to these points as less
inent potentates have been. In consequence of this false
tem, the long reign of this princess, fully detailed in the work
ore us, is chiefly filled with foreign wars and court intrigues.
e well understood the interests of her own fame; and,
the presents and compliments which she bestowed on Vol-
re, Diderot, Robertson, &c. she enjoyed the certain prospect
being flattered in return. Her transactions with her numerous
ourites display a motley picture of mental vigour and moral
pitude. Her example, with that of the persons whom she
vated to the highest stations, is equally provoking and dis-
sting; it wounds the heart of sensibility, and it excites the
neral indignation of mankind.

To exemplify the style of this work, we shall insert the fol-
wing interesting narrative:

' It has already been mentioned that the empress Elizabeth had
ee children by her clandestine marriage with the grand-veneur
exey Gregorievitch Rauzumoffsky. The youngest of these children
s a girl, brought up under the name of princess Tarrakanoff.
ince Radzivil, informed of this secret, and irritated at Catharine's
mpling under foot the rights of the Poles, conceived that the
ughter of Elizabeth would furnish him with a signal means of
venge. He thought that it would not be in vain if he opposed to
e sovereign, whose armies were spreading desolation over his un-
ppy country, a rival whose mother's name should render her dear to

the Russians. Perhaps his ambition might suggest to him yet more lofty hopes. Perhaps he might flatter himself with being one day enabled to mount the throne on which he intended to place the young Tarrakanoff. However this be, he gained over the persons to whom the education of this princess was committed, carried her off, and conveyed her to Rome *.

'Catharine, having intelligence of this transaction, took immediate steps to frustrate the designs of prince Radzivil. Taking advantage of the circumstance of his being the chief of the confederacy of the malcontents, she caused all his estates to be seized, and reduced him to the necessity of living on the produce of the diamonds and the other valuable effects he had carried with him to Italy. These supplies were soon exhausted. Radzivil set out in order to pick up what intelligence he could concerning affairs in Poland, leaving the young Tarrakanoff at Rome, under the care of a single gouvernante, and in circumstances extremely confined. Scarcely had he reached his own country, when an offer was made to restore him his possessions, on condition that he would take his young ward to Russia. He refused to submit to so disgraceful a proposal; but he had the weakness to promise that he would give himself no farther concern about the daughter of Elizabeth. This was the price of his pardon.

'Alexey Orloff, charged with the execution of the will of the empress, seized the first moment on his arrival at Leghorn, of laying a snare for the princess Tarrakanoff. One † of those intriguers who are so common in Italy, repaired immediately to Rome; and, after having discovered the lodgings of the young Russian, he introduced himself to her in a military dress and under the name of an officer. He told her that he had been brought thither by the sole desire of paying homage to a princess whose fate and fortunes were highly interesting to all her countrymen. He seemed very much affected at the state of destitution in which he found her. He offered her some assistance which necessity forced her to accept; and the traitor soon appeared to this unfortunate lady, as well as to the woman that waited on her, in the light of a saviour whom heaven had sent to her deliverance.

'When he thought he had sufficiently gained their confidence, he declared that he was commissioned by count Alexius Orloff to offer to the daughter of Elizabeth the throne that had been filled by her mother. He said that the Russians were discontented with Catharine; that Orloff especially could never forgive her for her ingratitude and her tyranny; and that, if the young princess would accept of the services of that general, and recompense him by the grant of her hand, it would not be long ere she saw the breaking out of that revolution which he had prepared.

'* In 1767 mademoiselle de Tarrakanoff was about 12 years of age.'

'† It was a Neapolitan, named Ribas. He afterwards came to Russia, where he married mademoiselle Anastasia, reputed daughter of M. de Betskoï, and has since been made knight of Malta, and promoted to the rank of vice-admiral of the Black Sea.'

' Proposals so brilliant ought naturally to have opened the eyes of e princess Tarrakanoff, and shewn her the treachery of him that ade them. But her inexperience and her candour permitted her ot to suspect any guile. Besides, the language of the emissary of lexius Orloff seemed analogous with the notions she had imbibed om prince Radzivil. She imagined herself destined to the throne; nd all the airy dreams that any way related to that opinion could ot but encourage the deceit. She accordingly gave herself up to hese flattering hopes, and with a grateful heart concurred in the designs of him who addressed her only to her destruction.

' Some time after this, Alexius Orloff came to Rome. His emissary had already announced him. He was received as a benefactor. However, some persons to whom the princess and her gouvernante communicated the good fortune that was promised them, advised them to be on their guard against the designs of a man whose character for wickedness had been long established, and who doubtless had too much reason to remain faithful to the empress to think of conspiring against her. Far from profiting by this good counsel, the princess was so imprudently frank as to speak of it to Alexius Orloff, who with great ease delivered his justification, and thenceforth threw a deeper shade of dissimulation and address into his speeches and behaviour. Not satisfied with fanning the ambition of the young Russian, he put on the semblance of a passion for her, and succeeded so far as to inspire her with a true one. So soon as he was assured of it, he conjured her to enter into an union with him by the most sacred ties. She unhappily consented; and it was even with joy that the poor unfortunate lady promised to solemnize a marriage which must consummate her ruin. She thought that the title of spouse of count Alexius Orloff would shelter her invincibly from those treacheries which she was taught to apprehend. She entertained not the least suspicion that a man could make religion and the most sacred titles subservient to the destruction of an innocent victim. But, alas, was any religion, was any title sacred to the barbarian into whose snares she had fallen? He who could strangle the unfortunate Peter III. could he dread to dishonour the daughter of Elizabeth *?

' Feigning a desire that the marriage ceremony should be performed according to the ritual of the greek church, he suborned subaltern villains to disguise themselves as priests and lawyers. Thus profanation was combined with imposture against the unprotected and too confident Tarrakanoff.

' When Alexius Orloff was become the husband or rather the ravisher of this unhappy princess, he represented to her that their stay at Rome exposed her to too close observation, and that it would be advisable for her to go to some other city of Italy, to wait for the breaking out of the conspiracy that was to call her to the throne. Believing this advice to be dictated by love and prudence, she answered that she would follow him wherever he chose to conduct

---

' * The fate of the young Tarrakanoff may be compared to that of the daughter of Sejanus: " ...... a carnifice laqueum juxta, compressam ......" Tacit. Ann. lib. v.'

her. He brought her immediately to Pisa, where he had previously hired a magnificent palace. There he continued to treat her with marks of tenderness and respect. But he permitted none to come near her except persons who were entirely at his devotion; and when she went to the play or to the public promenades, he accompanied her always himself.

'The division of the Russian squadron under the command of admiral Greig, had just entered the port of Leghorn. On relating this news to the princess, Alexius Orloff told her that his presence was necessary at Leghorn for the purpose of giving some orders, and offered to take her with him. To this she the more readily consented, as she had heard much talk of the beauty of the port of Leghorn and the magnificence of the Russian ships. Imprudent lady! the nearer she approached the catastrophe of the plot, the more she trusted to the tenderness and the sincerity of her faithless betrayer.

'She departed from Pisa with her customary attendance. On arriving at Leghorn, she landed at the house of the English consul, who had prepared for her a suitable apartment, and who received her with the marks of the profoundest respect. Several ladies * were early in making their visits, and sedulously attended her on all occasions. She saw herself presently surrounded by a numerous court, eager to be beforehand with all her desires, and seeming to make it their only study incessantly to procure her some new entertainment. Whenever she went out, the people ran in her way. At the theatre all eyes were directed to her box. All circumstances conspired to lull her into a fatal security. All tended to dispel the idea of any danger at hand.

'It is doubtless impossible to believe that an English consul, an English admiral, and ladies of their family or acquaintance, could be so base, so inhuman, as to draw into the snare, by deceitful respect and caresses, a victim whose youth, whose beauty, whose innocence, was capable of affecting the most insensible heart. It is not to be imagined that they were in any degree privy to the plot contrived against her, and that they studiously inspired her with confidence, only the more infallibly to betray her.'—

'The young Tarrakanoff was so far from suspecting her unfortunate situation, that, after having passed several days in a round of amusements and dissipation, she asked of herself to be shewn the Russian fleet. The idea was applauded. The necessary orders were immediately given; and the next day, on rising from table, every thing was ready at the water-side for receiving the princess. On her coming down, she was handed into a boat with magnificent awnings. The consul, and several ladies, seated themselves with her. A second boat conveyed vice-admiral Greig and count Alexius Orloff; and a third, filled with Russian and English officers, closed the procession. The boats put off from shore in sight of an immense multitude of people, and were received by the fleet, with a band of music, salutes of

---

'* It is a mistake that the lady of admiral Greig was among them. Mrs. Greig did not accompany her husband on the voyage, but remained the whole time of his absence at St. Petersburg.'

of artillery, and repeated huzzas. As the princess came alongside the ship of which she was to go on board, a splendid chair was let down from the yard, in which being seated, she was hoisted upon deck; and it was observed to her, that these were particular honours paid to her rank.

'But no sooner was she on board than she was handcuffed. In vain she implored for pity of the cruel betrayer, whom she still called her husband. In vain she threw herself at his feet, and watered them with her tears. No answer was even vouchsafed to her lamentations. She was carried down into the hold; and the next day the vessel set sail for Russia.

'On arriving at Petersburgh, the young victim was shut up in the fortress; and what became of her afterwards was never known *.'

The French original says that the English Consul, &c. were accomplices in this execrable contrivance, and that every thing proves it. The English translation says, on the contrary, 'It is not to be imagined that they were in any degree privy to the plot contrived against the unfortunate Tarrakanoff, and that they studiously inspired her with confidence, only the more infallibly to betray her.'

The reign of the ambitious Catharine affords too many instances of that lust of power and aggrandizement, which tramples on the laws of nations and the rights of humanity. In her manifestos and other public papers, she set an example of that official jargon and sophistry, which have since claimed admiration under the title of dignified and profound policy. In reading the following paragraph concerning her transactions with Poland, we cannot but call to mind the recent exploits of the *soi-disant* "great nation."

'In fact, while its kings were elected, its laws passed, and its states governed under the influence of a Russian army, Poland could be considered in no other light than as a province to that empire; and the splendid titles of kingdom and republic were only a mockery and cruel insult on its degradation. The Poles might have urged, and the Turks might have been convinced, that the pretences of fulfilling treaties, protecting the dissidents, and guarding the freedom of election, was an useful sort of official language, which made a

---

'* It was affirmed by some, that the waters of the Neva, six years afterwards, put an end to her misfortunes, by drowning her in the prison, in the inundation of 1777. On the 10th of September of that year, a wind at S. S. W. raised the waters of the gulph of Finland towards the Neva, with a violence so extraordinary that it swelled that river to the height of ten feet above its level, and drove many vessels on shore. The author of the interesting "Memoires secrets sur l'Italie," who some time since printed a part of these particulars, surmises that the young Tarranakoff fell in prison by the hands of the executioner. The truth is, the grounds are but very slight for rendering credible either the one or the other account.'

> very good figure on paper, and had a plausible effect in manifestos, to the vulgar, or to those who were but little concerned. But these glosses could bear no political test of examination; as reasons of the same or a similar nature might be everlastingly found for the keeping of an army in any country, under pretence of friendship or protection, and at the same time converting it to all the purposes of a conquered province. In truth, the same reasons would have held, for sending a Russian army to Constantinople, to protect the divan, to prevent riots among the janissaries, and to restore the Christians in that empire to their ancient rights and privileges.'

One of the most striking features in Catharine's reign was the subordinate dominion of the royal favourites; and this feature was rendered still more prominent by the eccentricities of the Orloffs, Potemkin, &c. men whose behaviour recalls to memory the wildest ages of despotism under the Roman Empire, when ignorance and savage brutality were invested with the purple. The anecdotes of Alexèy Orloff's transactions in Italy, chap. vi. vol. ii. will justify this remark. Let the reader attend to his feats of strength and ferocity in p. 212 and 224; and, if he be acquainted with Roman history, the character of the Emperor Maximin, as described by the Augustan historians, cannot fail to recur to his recollection. As a brief commentary on the present subject, we transcribe the following paragraph from Gibbon, vol. i. ch. vii. p. 226. "The stature of Maximin exceeded the measure of eight feet. Had he lived in a less enlightened age, tradition and poetry might well have described him as one of those monstrous giants, whose supernatural power was constantly exerted for the destruction of mankind." The Orloffs, indeed, were inferior to Maximin in stature as well as in power. Still, however, both their persons and their exploits were sufficiently gigantic; although in some instances the wildness of their caprice has perhaps been exaggerated. The following anecdote, we have reason to believe, is not entirely correct:

> 'The empress had commissioned Alexèy Orloff to cause to be painted in Italy four pictures, representing the engagements of her squadrons and the burning of the Turkish fleet. The painter, Hackert, having told him that he had never seen a ship blow up, the Russian made no hesitation of affording him an opportunity of contemplating such an object, and hazarded the *firing of all the vessels in the road of Leghorn*, for furnishing the painter with the means of exhibiting with greater truth the disaster of the capudan-pasha and admiral Spiridoff[*].'

The French original says absurdly, "firing the road of Leghorn:" we believe that neither the vessels nor the road were

---

' [*] The four pictures are at present hanging in the hall of audience at Peterhoff, one of the Russian Imperial country-seats.'

posed to the smallest danger: the precautions taken by the vernment of Florence rendered the conflagration a harmless ow, beheld without the smallest apprehension by innumerable spectators.

Alexey Orloff and Baratinsky were the principal agents in the revolution of 1762, and in the murder of Peter III. They oth survived the Empress, and survived to perform a most xtraordinary ceremony.

'Alexius Orloff resided at Mosco at the time of the empress's eath. Who would have thought that the sequel to the revolution of 1762 was to be acted in 1797? The new emperor Paul Petrovitch, on coming to the crown, caused the corpse of his father Peter III. after so many years had elapsed since its interment in the church of the monastery of St. Alexander Nefsky, to be taken up and brought to the palace, in order to pay it similar honours with those to be shewn the defunct empress his wife. In the printed ceremonial, prince Baratinsky and count Alexey Orloff were to stand one on each side the corpse of Peter as *chief mourners*. That unfortunate monarch having omitted the ceremony of coronation, the imperial crown was fetched from Mosco, and placed upon his coffin as it lay beside that of the empress, and over both a kind of true love-knot, with this inscription in russ: "Divided in life, united in death." The two chief mourners took their station in presence of the assembled court amid sable cloaks, black hangings, lighted tapers, and all the solemnity of imperial woe. Count Alexey, being blessed with strong nerves and much usage of the world, stood out the doleful scene; while prince Baratinsky, with a heart of finer mould, fainted under the weight of grief; and it was only by the repeated application of volatile salts and other stimulants, that he could be made to support his station during the three hours appointed by the ceremonial. Count Orloff, afterwards, received permission, without asking for it, to visit foreign parts; and prince Baratinsky was spared the trouble in future of paying his attendance at court.'

Panin and Gregory Orloff, the two other chiefs of the conspiracy which had placed Catharine on the throne, died before their mistress; and the death of the latter will be for ever memorable.

'Panin died of grief and chagrin, a fatal malady to which discarded ministers are very liable *. From the moment when Potemkin resisted him in the council and deprived him of the management of affairs, he began visibly to decline, and was a stranger to all repose of mind but what he looked for in death.

'* Count Panin died the 31st March 1783, and left behind him the character of an honest well-meaning man. At his death his estates were sold for 173,000 rubles, which was not sufficient to pay his debts. Many instances of his generosity are well known: of 9000 boors once presented him by the empress, he gave 4000 among three of his secretaries in the department of foreign affairs.'

'Prince Orloff closed his term of life in a still more tremendo manner. Though he remained in possession of the benefits which t empress had heaped upon him, and was the husband of a young an handsome wife, the presence of the new favourites was insupportab to him. He passed almost all the latter years of his life in travelling In 1782 he stopped at Lausanne, where he had the misfortune to los his wife, which threw him into a deep melancholy. He immediate returned to court, but it was only to present to his former friend the sad spectacle of his insanity. At one moment he delivered himself up to an extravagant gaiety [*], which made the courtiers laugh: then bursting out into reproaches against the empress, he struck terror and amazement in all that heard him, and plunged the monarch herself in the bitterness of grief. At length he was forced to retire to Mosco. There his remorse revived with tenfold fury. The bleeding shade of Peter III. pursued him into every retreat; haunted his affrighted mind by day, and scared him in the visions of the night; he beheld it incessantly aiming at him an avenging dart; and, in April 1783, he expired in despair.'

The most brilliant period in the reign of Catharine II. is that at which she performed her journey to the Crimea, conducted her subsequent war with the Turk, and effected the conclusion of the peace of Yassy. These events happened between the years 1787 and 1791, both inclusively; and they are contemporary with the principal circumstances in the life of Potemkin, the most extraordinary and most powerful of all her favourites.

With respect to the journey to the Crimea, the author speaks as follows:

'The grand political object which Catharine had in view in this intended display of magnificence and power, was, after having solemnly taken the sceptre of the Krim, and awed the surrounding nations into submission, to conduct her grandson Constantine [†] to the gates of

---

'[*] When Gregory Orloff was all powerful at court, he frequently called Catharine by the diminutive of her name, *Kattinka* or *Katousehka*. After his return from his first travels, he retained this habit. He had brought with him from Holland a sort of doctor, or rather a buffoon, named Janijossy, who took the same liberty. The empress was at times subject to fits of low spirits, of which this physician pretended to cure her; and when he found her in a dull humour, he would say, "Kattinka, we must be cheerful in order to be well, and we must walk in order to be cheerful."—Then, giving her his arm, he walked with her about the gardens of the palace.'

'[†] At his birth he was put into the hands of greek nurses fetched on purpose from the isle of Naxos. He was always dressed in the fashion of the Greeks, and surrounded by children of that nation, that he might acquire the Greek language, and which he spoke with great facility. It was even in regard to him that the Grecian cadet-corps of 200 cadets was established.'—

that

ıtal Empire to which she had destined him from his birth. ın movement for completing the preparations, when the ınce fell sick of the measles, and he was obliged to be left urg. This circumstance, together with the news of some , and even more serious engagements that had happened rim between the Russians and the Tartars, occasioned a ation in the scheme of the progress to Kerson. It was now rrowed in the design, was disincumbered of much of its in- perb magnificence; the great object of the coronation, and umption of new titles was entirely given up; the formidable orce that was expected did not attend; the procession did place at the time proposed; and the only end obtained, conferences held with the king of Poland and the emperor, ng more than the empress's shewing herself to the new sub- appearing to take some sort of formal possession of Kerson rimea.'—

empress set out *, accompanied by her ladies of honour, by rite Momonoff, the grand-ecuyer Narishkin, count Ivan ff, the two counts Shuvaloff, and several more of the with the ambassadors of Austria and France, and the envoy. The sledges travelled night and day. A great horses had been previously collected at every station; great lighted at the distance of every 30 fathom, and an immense persons attracted by curiosity skirted the road.

e sixth day the empress arrived at Smolensk. Fifteen days made her entry into Kieff, where the princes Sapieha and ky, the Potockis, the Branitskies, and most of the other Poland who were devoted to Russia, had repaired to meet ign.

e Potemkin had gone on before. He joined her at Kieff, as ince Nassau-Siegen; who, for some time past, had been en- the Russian service. Marshal Romantzoff was there also. hurt at the arrogance of Potemkin †, he had, during his ieff, additional causes of complaint, and his discontent be- le. But, whatever value the empress set upon the brilliant f the vanquisher of the Ottomans, the favour of Potemkin ninished.

magnificent gallies had been disposed on the Dniept for ion of the empress. Her majesty, at the beginning of the ent to Krementchuk, and embarked ‡ there attended by a suite.

next day the fleet cast anchor over against Kanieff. The oland, who had come thither under his old name of count ky, repaired immediately on board the empress's galley. sovereigns had not seen each other for the space of three

---

e 18th of January 1787.'

rshal Romantzoff was general-in-chief of the cavalry, and e space of 14 years there was no promotion in that corps; rince Potemkin had a dislike to the marshal.'

e 6th of May 1787.'

and twenty years [*]. On their first meeting, Catharine seemed rather affected: but Stanislaus Augustus preserved his entire presence of mind, and discoursed with great composure. Soon after this they remained alone in the apartment belonging to the empress, and had a private conference which lasted somewhat more than half an hour. After which, they went over to another galley, where they dined together. Catharine decorated her former lover with the ribbon of the order of St. Andrew.

‘ Prince Potemkin, who had never seen the Polish monarch, seemed quite enchanted at now meeting him. It was perhaps to the impression which it made on him, that Stanislaus Augustus has to ascribe the preservation of his crown for some years longer than he otherwise would. However this be, he retired that evening highly satisfied to all appearance at the reception he had met with, and the fleet continued its course.

‘ At Krementshuk the empress was lodged in a house superbly ornamented. There she found an army of 12,000 men in new uniforms, who presented before her a sham-fight by manœuvring in four columns, with a square battalion of Kosaks [†].

‘ The passage by water was still more agreeable. The shores of the Dniepr were covered with villages constructed for the occasion, with peasants elegantly dressed tending numerous flocks, who came by cross-roads to different places on the coast, which the fleet was to pass, and were thus incessantly re-produced before the eyes of the voyagers. The beauty of the season even added to the magical effects of the spectacle presented to the empress, and all together converted this almost desart region into a delightful country.

‘ Joseph II. [‡] had arrived at Kerson some time before the empress. He set out to meet her, and joined her majesty at Kaïdak; where she immediately landed, and proceeded by land to Kerson, to which place the emperor returned with her.

‘ Kerson was already an opulent city; having a harbour full of vessels, and dock-yards well supplied. A 66-gun man of war was launched in presence of the empress, and a frigate of 40 guns. As her majesty was going through the several parts of the town, she read upon a gate, on the side to the east, a Greek inscription of this import:—“ BY THIS THE WAY LEADS TO BYZANTIUM.”

The origin of the war with the Turks, the diversion made by Sweden in their favour, the taking of Oschakoff, and other military events, are fully detailed in the work before us, as in other histories of the times. The following particulars are

---

‘ [*] It was said that a private interview between them took place at Riga in 1764.’

‘ [†] It was on that occasion that the empress, who was granting favours to every body, and of whom every body was pressing to ask them, said to Suvaroff:—“ And you, General, do you want nothing?” “ Only that you would order my lodgings to be paid, madam,” answered Suvaroff. His lodgings cost two rubles a month.’

‘ [‡] Under the title of count Falkenstein.’

more memorable, as more characteristic of the reign of Catharine.

'Ismaïl still held out. Prince Potemkin had been besieging this place for seven months, and now began to grow impatient that he had not yet reduced it. Living in his camp like one of those ancient satraps, whom he alone in our days has equalled, perhaps surpassed, in luxury, he was surrounded by a crowd of courtiers and women, who employed every effort to amuse him. One of these women *, pretending to read the decrees of fate in the arrangement of a pack of cards, predicted that he would take the town at the end of three weeks. Prince Potemkin answered, smiling, that he had a method of divination far more infallible. At that instant he sent his orders to Suvaroff to take Ismaïl within three days. Suvaroff made himself ready. The third day he drew up his soldiers, and said to them: —"My brothers, no quarter! Provisions are dear!" and immediately began the assault. The Russians were twice repulsed with great loss. But at last they scaled the ramparts, forced their way into the town, and put all that opposed them to the sword. Fifteen thousand Russians purchased with their lives the bloody laurels of Suvaroff. That General then wrote to the empress these words alone:—"The haughty Ismaïl is at your feet."

'The famous Hassan, who, from the post of capudan-pasha, had been raised to that of grand vizir, was unable to bear up against so many disasters, and died of vexation in his camp. His successor was decapitated at Shumla; and pasha Youssouf succeeded him; but this change was not attended by a return of good fortune to the Turks.

'Several French officers were at the taking of Ismaïl; among whom Roger Damas, Langeron, and the younger Fronsac, distinguished themselves in the attack of that place, and were not the more noticed for it by prince Potemkin. Some days afterwards, this latter, discoursing of the French revolution, and treating it as a crime for a people to use any efforts for regaining their liberty, said to Langeron: "Colonel †, your countrymen are a pack of madmen. I would require only my grooms to stand by me; and we should soon bring them to their senses." Langeron, who, though an emigrant, could not patiently hear his nation thus spoken of, answered boldly: "Prince, I do not think you would be able to do it with all your army." At these words the prince rose up in great fury, and threatened Langeron to send him to Siberia ‡. Langeron instantly

---

'* Madame de Witt.'

'† Langeron had been formerly colonel in the regiment of Armagnac.'

'‡ Potemkin was on some occasions extremely irascible, and would sometimes be so transported with passion as to beat even General-officers: he one day gave a box on the ear to a foreigner, who was a Major in the Russian service, for having praised, in some verses he had composed, the mistress of his secretary Popoff in the same stanza with that of the prince.'

went away; and, crossing the Seret, which divides Moldavia from Valachia, he entered himself in the Austrian camp.

‘ Catharine, elated on hearing of these successive victories,’ when Sir Charles Whitworth appeared the next time at court, said to him, with an ironical smile, “ Sir, since the king your master is determined to drive me out of Petersburg, I hope he will permit me to retire to Constantinople.”

‘ Prince Potemkin, having made the necessary dispositions for permitting him with safety to leave the army, hastened his return to Petersburg, to enjoy his triumph in the approbation of his sovereign. The empress received him with transports of joy. Festivities and presents now resumed their alternate course. She gave him another palace contiguous to her own, which had formerly belonged to baron Wolff, and which had now been fitted up for his reception at the expence of 600,000 rubles, and a coat laced with diamonds, which cost 200,000. He himself displayed a pomp which would have appeared excessive in the most splendid court of Europe. The expence of his table alone, on ordinary days, was regularly about 800 rubles; it was furnished with the most exquisite dainties and the rarest fruits. In the depth of winter he has bespoke long beforehand all the cherries of a tree in a green-house, at a ruble the cherry. He possessed an immense quantity of jewels, some of which he had scarcely seen, and never cared about, since the moment they were first brought him. He one day took a dislike to his diamonds, and they were all sold: some time afterwards the desire returned of having them; and he ordered them to be bought on all hands and at any price.’

The result of this war, deemed so glorious for Russia, was the acquirement for the Empress of new deserts, and the destruction of innumerable lives. Austria lost 130,000 soldiers, and expended three hundred millions of florins. Russia lost 200,000 men, and expended two hundred millions of rubles. The Turks lost 330,000 men, and expended two hundred and fifty millions of piastres.

Prince Potemkin had not the good fortune of signing the treaty of peace, concluded at Yassy in 1791. He had repaired to the congress there, but was soon afterward attacked with a fever. The Empress sent to him two of her most experienced physicians.

‘ He disdained their advice, and would follow no regimen. He carried even his intemperance to an uncommon height, his ordinary breakfast was the greater part of a smoke-dried goose from Hamburgh, slices of hung-beef or ham, drinking with it a prodigious quantity of wine and Dantzick-liqueurs, and afterwards dined with equal voracity. He never controlled his appetites in any kind of gratification, He frequently had his favourite sterlet-soup, at seasons when that fish is so enormously dear, that this soup alone, which might be considered only as the overture to his dinner, stood him in 300 rubles. Having mentioned his sterlet-soup, it is impossible to refrain from relating an anecdote on that subject here. Being at

Yassy, the prince had promised some of the women that went about with him every where, and formed his court, a soup of this kind, or perhaps, in one of those whims which were so common with him, he had a mind to it himself; but as the capital maker of it was at Petersburg, he dispatched a Major to travel post, with orders to have a large turreen of it made; which he did accordingly, and brought it with him, well luted. Now let the reader judge of the expence this fancy put him to: the cook, as we may imagine, made a greater quantity of it than was wanted for the prince, and ate the remainder with his friends *; nay, we may be very sure that he ate it better than the prince, to whom it must have come somewhat less fresh, after having travelled near 2000 versts. This anecdote may likewise serve as a specimen of the business in which Majors were sometimes employed by him, and consequently of the consideration in which they must have been held. He has frequently sent his officers from the Krimea or from Krementschuk, to Petersburg and even to Riga, for oysters or china-oranges, on their first arrival at those ports.

'With this sort of diet it is no wonder that he perceived his distemper to be daily gaining ground, but he thought to get well by removing from Yassy. Accordingly he resolved to set out for Nicolayeff, a town which he had built at the confluence of the Ingoul with the Bogh. Scarcely had he gone three leagues of his journey when he found himself much worse. He alighted from his carriage in the midst of the highway, threw himself on the grass, and died † under a tree, in the arms of the countess Branicka, his favourite niece.'

Did our limited space permit, we could transcribe with pleasure many other extraordinary passages from this curious work. The editor's style indicates an early and long residence on the continent. We have remarked a few errors in the

---

'* It was by one of those friends that the story got abroad.'

'† Prince Potemkin died the 15th of October 1791, at the age of 52. From Yassy his remains were transported to Kerson, where they were inhumed, and the empress allotted a hundred thousand rubles for the erection of a mausoleum over them.—Having often had occasion to speak of the dignities and the titles of this extraordinary personage, we insert an abridgment of them here:—Knight of the principal orders of Prussia, of Sweden, of Poland, and of all the orders of Russia; field-marshal, commander in chief of all the armies of Russia; chief general of the cavalry; grand admiral of the fleets of the Euxine, of the sea of Azoff and of the Caspian; senator, and president of the college of war; governor-general of Ekatarinoslauf and of Taurida; adjutant-general and actual chamberlain to the empress; inspector-general of the armies; colonel of the preobajenski guards; chief of the corps of horse guards; colonel of the regiment of cuirassiers of his name, of the dragoons of Petersburg, and the grenadiers of Ekatarinoslauf; chief of all the manufactories of arms and the founderies of cannon; grand hetman of the kosaks, &c.'

translation, and some mistakes in other matters. Thus, we apprehend, p. 411. vol. iii. 'It is a curious fact, that, when the son of Count Esterhazy appeared at court, the Empress caused the patriotic songs of the French to be sung to the boy.' The original, p. 415, runs "*L'Imperatrice faisoit chanter à cet enfant,*" &c. "The Empress made the boy sing the patriotic songs:" the French preposition *à* being often employed in the sense of *par*. In p. 331, vol. iii. Mr. Hugh Elliot, the English Minister at Denmark, is confounded with his brother Gilbert, now Lord Minto. The French original, indeed, ascribes the spirited behaviour of the English Minister at Copenhagen to the same gentleman who was afterward at Corsica. This circumstance the English editor very properly omits.

Each of the three volumes is accompanied with an Appendix, containing public documents respecting Russia, state papers, and a few private letters. With respect to the *entertainment* derived from the perusal of this Life of Catharine, the French original has doubtless its full share of merit: but for the *information* which we have received from it, we think ourselves principally indebted to the English writer.

ART. IV. *Elements of Algebra*, by Leonard Euler. Translated from the French, with the Critical and Historical Notes of M. Bernoulli. To which are added, the Additions of M. de la Grange; some Original Notes by the Translator; Memoirs of the Life of Euler, with an Estimate of his Character; and a Praxis to the whole Work, consisting of above two hundred Examples. 8vo. 2 Vols. pp. 500 in each. 16s. Boards. Johnson. 1797.

THE original of this treatise (*Anleitung zur Algebra*) was published at Petersburg in 1770, and translated into French in 1774 by M. Bernoulli. Of this latter work the present is a translation; and we congratulate the Philomaths of our country on so valuable an addition to the stock of English mathematics. The translator has adopted the very judicious arrangement of Bernoulli, according to which the determinate analysis is contained in the first volume, and the indeterminate in the second.

In the preface, the performance of Euler is stated to be, 'next to Euclid's Geometry, the most perfect model of elementary writing of which the literary world is in possession;' and indeed we cannot name any treatise that seems at all comparable to it, when we consider the value of a luminous order, judicious arrangement, felicity of illustration, and fullness of proof; yet we cannot pronounce the work perfect and without blemish: some parts, beyond all doubt, should have been more completely unfolded, and some demand a greater rigour of demonstration. We feel, however, but little disposed to make minute criticisms on a production which genius has stamped with its true character. The few defects which occur may be discovered by moderate perspicacity, and corrected without a tiresome exertion of intellect.

In the first volume are contained the Elements of Arithmetic and Algebra. We intend not to particularize the several subjects treated, but to state, generally, that the admirable simplicity and clearness of the author's manner, and his style, entitle him to a perusal even from the most consummate mathematician. We give an extract rather as a specimen of the writer's manner, than as containing novel matter:

'*Of the* Logarithmic Tables *that are now in use*.

'232. In those tables, as we have already mentioned, we set out with the supposition, that the root a is $= 10$. So that the logarithm of any number c is the exponent to which we must raise the number 10, in order that the power resulting from it may be equal to the number c. Or, if we denote the logarithm of c by $L.c$, we shall always have $10^{L.c} = c$.

'233. We have already observed, that the logarithm of the number 1 is always 0; and we have also $10^0 = 1$; consequently,

$$L.1 = 0;\ L.10 = 1;\ L.100 = 2;\ L.1000 = 3;$$
$$L.10000 = 4;\ L.100000 = 5;\ L.1000000 = 6.$$

Farther,

$$L.\frac{1}{10} = -1;\ L.\frac{1}{100} = -2;\ L.\frac{1}{1000} = -3;\ L.\frac{1}{10000} = -4;$$
$$L.\frac{1}{100000} = -5;\ L.\frac{1}{1000000} = -6.$$

'234. The logarithms of the principal numbers, therefore, are easily determined: it is much more difficult to find the logarithms of all the other numbers, but yet they must be inserted in the tables. This is not the place to lay down all the rules that are necessary for such an enquiry; and we shall at present therefore content ourselves with a general view only of the subject.

'235. First, since $L.1 = 0$ and $L.10 = 1$, it is evident that the logarithms of all the numbers between 1 and 10 must be included between 0 and 1, and consequently be greater than 0, and less than 1.

'We have only to consider the single number 2; its logarithm is certainly greater than 0, and yet less than unity; and if we represent this logarithm by the letter x, so that $L.2 = x$, the value of that letter must be such as to give exactly $10^x = 2$.

'We easily perceive, also, that x must be considerably less than $\frac{1}{2}$, or, which amounts to the same thing, that $10^{\frac{1}{2}}$ is greater than 2. For if we square both sides, the square of $10^{\frac{1}{2}} = 10^1$ and that of $2 = 4$;

$2=4$; now this latter is much less than the former. So $\frac{1}{3}$ is still too great a value for x; that is to say, $10^{\frac{1}{3}}$ is greater than 2. For the cube of $10^{\frac{1}{3}}$ is 10, and that of 2 is only 8. But, on the contrary, by making $x=\frac{1}{4}$ we give it too small a value, because the fourth power of $10^{\frac{1}{4}}$ being 10, and that of 2 being 16, it is evident that $10^{\frac{1}{4}}$ is less than 2. So that x, or the L.2, is less than $\frac{1}{3}$, and yet greater than $\frac{1}{4}$. We may in the same manner determine, with respect to every fraction contained between $\frac{1}{4}$ and $\frac{1}{3}$, whether it be too great or too small.

'Making trial, for example, with $\frac{2}{7}$, which is a fraction less than $\frac{1}{3}$ and greater than $\frac{1}{4}$, 10^x, or $10^{\frac{2}{7}}$, must be $=2$: or the seventh power of $10^{\frac{2}{7}}$, that is to say, 10^2, or 100, must be equal to the seventh power of 2; now the latter is $=128$, and consequently greater than the former. We therefore infer that $10^{\frac{2}{7}}$ is also less than 2, and that therefore $\frac{2}{7}$ is less than L.2, and that L.2, which was found less than $\frac{1}{3}$, is however greater than $\frac{2}{7}$.

'Let us try another fraction, which, in consequence of what we have already found, must be contained between $\frac{2}{7}$ and $\frac{1}{3}$; $\frac{3}{10}$ is a fraction of this value, and it is therefore required to find whether $10^{\frac{3}{10}}=2$; if this be the case, the tenth powers of those numbers are also equal; now the tenth power of $10^{\frac{3}{10}}$ is $10^3=1000$, and the tenth power of 2 is $=1024$; we conclude, therefore, that $10^{\frac{3}{10}}$ is not $=2$, that $\frac{3}{10}$ is too small a fraction to produce that equality, and that the L.2, though less than $\frac{1}{3}$, is yet greater than $\frac{3}{10}$.

'236. This discussion serves to prove, that L.2 has a determinate value, since we know that this logarithm is certainly greater than $\frac{3}{10}$, and less than $\frac{1}{3}$. We shall not proceed any farther at present, but since we are still ignorant of its true value, we will represent it by x, so that $L.2=x$; and endeavour to shew how, if it were known, we could deduce from it the logarithms of an infinity of other numbers. For this purpose we shall make use of the equation already mentioned $L.cd=L.c+L.d$, which comprehends the property, that the logarithm of a product is found by adding the logarithms of the factors.

'237. First, as $L.2=x$, and $L.10=1$, we shall have $L.20=x+1$;

$L.200=x+2$; $L.2000=x+3$; $L.20000=x+4$;

and $L.200000=x+5$, &c.

'238. Farther, as $L.c^2=2L.c$, and $L.c^3=3L.c$, and $L.c^4=4L.c$, &c. we have

$L.4=2x$; $L.8=3x$; $L.16=4x$; $L.32=5x$;

$L.64=6x$, &c. Hence we find also that,

$L.40=2x+1$; $L.400=2x+2$;

$L.4000=2x+3$; $L.40000=2x+4$, &c.

$L.80=3x+1$; $L.800=3x+2$;

$L.8000\ \ 3x+3$; $L.80000=3x+4$, &c.

$L.160=4x+1$; $L.1600=4x+2$;

$L.16000=4x+3$; $L.160000=4x+4$, &c.

'239. Let us resume also the other fundamental equation, $L.\frac{c}{d}=L.c-L.d$, and let us suppose $c=10$, and $d=2$; since $L.10=1$, and $L.2=x$, we shall have $L.\frac{10}{2}$, or $L.5=1-x$, and shall deduce from hence the following equations:

$L.50=2-x$; $L.500=3-x$; $L.5000=4-x$, &c.
$L.25=2-2x$; $L.125=3-3x$; $L.625=4-4x$, &c.
$L.250=3-2x$; $L.2500=4-2x$; $L.25000=5-2x$, &c.
$L.1250=4-3x$; $L.12500=5-3x$; $L.125000=6-3x$, &c.
$L.6250=5-4x$; $L.62500=6-4x$; $L.625000=7-4x$, &c.

and so on.

'240. If we knew the logarithm of 3, this would be the means of farther determining a prodigious number of other logarithms. We shall subjoin a few examples. Suppose the L.3 expressed by the letter y. Then,

$L.30=y+1$; $L.300=y+2$; $L.3000=y+3$, &c.
$L.9=2y$; $L.27=3y$; $L.81=4y$; $L.243=5y$; &c. we shall have also,
$L.6=x+y$; $L.12=2x+y$; $L.18=x+2y$;
and $L.15=L.3+L.5=y+1-x$.

'241. We have already seen that all numbers arise from the multiplication of prime numbers. If therefore we only knew the logarithms of all the prime numbers, we could find the logarithms of all the other numbers by simple additions. The number 210, for example, being formed by the factors 2, 3, 5, 7, its logarithm will be $=L.2+L.3+L.5+L.7$. In the same manner, since $360=2\times2\times2\times3\times3\times5=2^3\times3^2\times5$, we have $L.360=3L.2+2L.3+L.5$. It is evident, therefore, that by means of the logarithms of the prime numbers, we may determine those of all others; and that we must first apply to the determination of the former, if we would construct tables of logarithms.'

The second volume treats of the Indeterminate Analysis, and is, according to an able mathematician (Condorcet) "*une theorie presque complete de cette partie de l'algebré.*" The first who considered the nature of indeterminate problems was Diophantus, of the school of Alexandria. Little progress, however, was made in this branch of the mathematics till the beginning of the 17th century, when *Backet de Mezeriac* published a learned commentary on Diophantus. The subject was soon enriched by the labours of Fermat, Descartes, Frenicle, and Wallis. Yet investigations of this kind began to be neglected, when the curiosity of the learned was revived by the publications of Euler. By these, and by the accurate and comprehensive methods of M. *de la Grange*, the indeterminate analysis was rapidly advanced to a high degree of perfection.

In regard to the notes, we wish that the English translator had placed them at the bottom of the several pages, in imitation of the French editor. It must also be remarked that these notes, though good, are few, and are given (in our opinion) on those parts which least required elucidation: so that, had we not bowed to the respectable name of Bernouilli, we should have applied to the authors of the notes the words of a great philosopher: "*In istius modi autem laboribus, pessimus ille criticorum nonnullos quasi morbus invasit, ut multa ex obscurioribus transiliant, in satis vero perspicuis ad fastidium usque immorentur et expatientur.*"

In the preface to the present translation, an attack is wantonly made on the French treatise; which is stated to contain 'a needless multiplication of words, a redundancy of colloquial idiom, and unnecessary *verbiage*,'—together with fifty errors at least, which have been discovered and detected. We confess that we felt rather hurt, not to say provoked, by this act of hostility; as we had long been admirers of the French edition, for the excellence of its style and for its typographical correctness. Our judgment, however, might not be accurate: we therefore compared the two translations together; and, though we allow that, in the English, the sense is strictly preserved and rendered even with elegance, yet in the French there are an easiness and a familiarity of expression, which our language, from its genius, seems unable to attain.

In respect of *errata*, the first volume of the present publication is tolerably free. In the perusal of the second volume, we corrected the errors as they appeared to us, and were surprised to find their number increase very rapidly. We had determined to notice, generally, that the plea of correctness had been urged by the present translator rather incautiously: yet, on farther reflection, considering how desirable accuracy was, especially in algebraic operations, we resolved to adopt a mode novel to our Review, and to give a list of errata. To us these faults have established, beyond all controversy, the superior correctness of M. Bernouilli's edition, though we acknowlege it to be sometimes erroneous in its algebraic notation:

Vol. II. P. 28. l. 12. 39 for $3q$.

P. 32. l. 1. x omitted in the denominator.

P. 44. last line, mn instead of mm.

P. 46. l. 5 from bottom, $bb+4ac$ instead of $bb-4ac$. [Same error in French.]

P. 48. l. 17. $2an$ instead of $2nn$.

P. 50. line 19. we read '$xx+(x+1)\times(x-1)=xx+\frac{2mx(x+1)}{n}+\frac{mm(x+1)^2}{nn}$. This equation, after having destroyed the terms xx, and divided the other terms by $x+1$, gives $nnx-nn=2mnx+mm$.' Now, had the translator attended to the steps of the algebraic process, he could not have fallen into mistake; for the last equation ought to be $nnx-nn=$ $x+mmx+mm$: but the fact is that he followed the French ion, in which there is precisely the same error. Im-iately afterward, we find $x=\frac{mm+nn}{nn+2mn-mm}$ instead of $\frac{+nn}{-2mn-mm}$.

P.73. l. 19. $axxyy$ instead of axx.

P. 76. l. 12. the mark of equality (=) omitted.

P. 80. l. 6. $x=\frac{agpq}{aqq-pp}$, &c. instead of $x=\frac{2gpq}{aqq-pp}$, &c. ere is the same error in the French.

P. 111. l. 6. $c+2fq+pp$ instead of $c=2fq+pp$.

P. 118. l. 11. $\times(2a-kk^2)$ instead of $\times(2a-kk)^2$

P. 127. l. 2. square instead of cube.

P. 145. line last, the character $\sqrt{1}$ instead of $\sqrt{-1}$

P. 159. l. 11. $axx=cyy$ instead of $axx+cyy$

P. 161. l. 2, 3, and 4, $ap\sqrt[3]{a}$ and $cq\sqrt[3]{c}$ instead of $ap^3\sqrt{a}$ nd $cq^3\sqrt{c}$.

P. 276. l. 21. the quantity $\frac{3\times3\times5\times5\times5}{2\times4\times4\times6\times6}$ instead of $\frac{\times3\times5\times5\times7\times7}{2\times4\times4\times6\times6}$. [Same mistake in the French.]

P. 277. l. 13. a for α.

P. 293. l. 8. $\frac{1}{a}$ for $\frac{1}{\alpha}$

P. 294. l. 14. ∂CB instead of $\frac{\partial C}{B}$

P. 298. l. 1. $\frac{CD+B}{C'd+B'}$ instead of $\frac{Cd+B}{C'd+B'}$

P. 332. l. 2. qp'' for $q'p''$

P. 334. l. 17. we read, 'and consequently the number μ' n only be the integer number, which will be immediately *ve* the quantity,' &c. Now this is certainly a translation of e French, "*et le nombre* μ' *ne pourra etre par consequent, que le mbre entier qui sera immediatement* au dessus *de la quantité*," &c. e apprehend that there is an error in the French, *au dessus* ing put for *au dessous;* which we could easily prove from the lues of the quantities concerned in the calculation.

P. 336. l. 23. the sign + is used instead of the sign —. mistake in the French.]

341. l. 11. $\sqrt{q^m}$ instead of Vq^m, an easy and trivial ror; yet remarkable, as there is precisely the same in the rench edition.

P. 350. there are at least ten errors, Ap^2 &c. being put for Ap'^2 &c. The French copy has only one error.

P. 3 1. l. 13. Cq'^2 for Cq''^2 [Same error in the French.]

P. 366. l. 8. $\frac{sH}{q\left(\frac{p}{q}+K\right)}$ instead of $\frac{sH}{q\left(\frac{p}{q}+\sqrt{K}\right)}$ Same error in the French.

P. 290. l. 4. 231111 instead of 23 × 11.

P. 419. l. 9. B for B′

P. 427, 428. faulty position of the marks (′) above the letters *.

We find considerable difficulty in reconciling these errors with the assertions of the editor, concerning the time and labour which he has bestowed on the present publication. He must either have been ignorant of the nature or inattentive to the process of the calculations, to have adopted the errors of the French edition. As the present work is on the whole a very valuable one, and as accuracy is most especially desirable in mathematical treatises, we hope that the editor will take advantage of our corrections.—We wish nevertheless to repeat that, notwithstanding the defects which we have pointed out, he is entitled to the best thanks of the public for introducing so valuable a production to their notice, and for executing his task with so considerable a portion of fidelity, spirit, and correctness.

As we have given, in a former volume † of our work, a sketch of the life of Euler, and discussed his merits, we do not here purpose to speak of him characteristically; yet we could willingly expatiate on his learned labours, his unwearied researches, his accurate views, his comprehensive methods, the suavity of his manners, and the soundness of his virtues: we can repeat with pleasure the words of his eulogist ‡, "*son nom ne perira qu'avec les sciences memes. Transmis à la postérité avec les noms illustres de Descartes, Galileé, Leibnitz, Newton, et tous les grands hommes qui ont honoré l'humanité par leur génie, son nom vivra encore, lorsque ceux de bien des personages qui la frivolité de notre siècle a illustré, seront ensévelis dans la nuit éternelle de l'oubli.*"

---

* The French edition is free from this series of errata, except where we particularly specify to the contrary.

† Vol. lxxiii. p 436.

‡ Monsieur *Fuss.*

ART.

ART. V. *Bishop* Horsley *on the Prosodies of the Greek and Latin Languages.*

[*Article concluded from* vol. xxv. p. 254—264.]

ALTHOUGH we differ much from this Right Reverend author with respect to the antiquity and utility of the Greek accents, we are of opinion that he has in his *Appendix* fairly and ably refuted the system of *Primatt.*

> ' Mr. Primatt, (says Dr. H.) though he maintains the antiquity of the accents, and defends the accented pronunciation of Greek prose, agrees with the opposers of the Greek accents, that they are not calculated to regulate the recitation of verse; being destructive, as he supposes, of metrical quantity. He is reduced, therefore, to the necessity of supposing, that verse and prose were pronounced, by the antient Greeks, by two different rules: the one, by the rule of the Latin accent; which he, with the generality of those who disuse the Greek accents, considers as an universal rule of quantity, or metrical recitation; (which we have shown to be a gross mistake;) the other, by the proper accents of the Greek language. He is reduced to the necessity of this improbable conclusion, by falling in with the common prejudice about the acute accent, that it lengthens the time of the syllable on which it falls.'

Nothing can be more absurd than to assert that it is the nature of the acute accent to lengthen the syllable on which it falls: on the contrary, we are fully persuaded that it was never meant to fall on a long syllable at all,—but either on the shortest of all syllables, or on a syllable less long than the syllable next to it: for nothing is more clear than what Dionysius asserts, that there are *short* and *shorter* syllables, as well as *long* and *longer* syllables; and we much question whether any two syllables, long or short, can be pronounced with exactly the same length or brevity, in any word of more than two syllables.

Having taken notice of Mr. Primatt's inconsistency in maintaining that there is a power inherent in the *acute tone* to lengthen the quantity of the syllable on which it falls; and yet admitting that, in music, *length of sound* and *acuteness of tone* are not always united; the Bishop very justly observes that

> ' It might be a sufficient confutation of these notions of this learned writer, about the effect of accent, to observe, that the account, which he here gives, of the difference between singing and speaking, with which his whole theory of accents must stand or fall, is neither more nor less, than the unanimous doctrine of the antient writers upon harmony reversed. Ask Aristoxenus, ask Euclid, ask Aristides, ask Nicomachus, ask Gaudentius, in what the difference consists between speaking and singing; they tell you, with one consent, that there are " two species of local motion belonging to the voice." (By the local motion of the voice, or sound, they mean the transi-

tion from high to low, or the contrary.) "That the one is a continuous motion; the other diastematic. That the continuous is the motion of the voice in discourse; the diastematic, in singing." And so far Mr. Primatt's doctrine is correct. But ask these writers again, what is continuous motion, and what is diastematic; you will find, that, with one consent, they describe the continuous motion by those properties, which Mr. Primatt ascribes to the diastematic; and the diastematic they describe, by those properties, which he ascribes to the continuous.

'"According to the continuous motion," saith Aristoxenus, "the voice seems to sense to pass through a certain place, in such manner, as to stop no where, not even at the extremities, as far as the sense can perceive; but it seems to go on, without any interruption of its motion, till it comes to absolute silence. But, according to the other species of motion, to which we give the name of diastematic, it seems to be moved in a contrary manner. For, stepping over [a certain space], it stops itself, first upon one note, then upon another. And when it thus stops upon the exact notes, and sounds them precisely, and each distinctly by itself, it is said to sing, and to be moved, according to the diastematic motion.—Now, we say, that the continuous motion is the motion of common speech. For whenever we talk, the voice is so moved from place to place, as nowhere to seem to stand. But in the other species of motion, which we call the diastematic, the voice appears to be kept at a stand; and all agree, that a person who appears to do this, no longer speaks, but sings. For, in speaking, we avoid any stopping of the motion of the voice upon any particular tone; unless we are obliged to take up this species of motion, in order to express some particular passion. In singing we do the contrary; for we avoid continuity of motion, and make it a point, as much as possible, to arrest the voice; for the more we make each sound one, steady, and invariable, the more accurate our execution will seem to the ear *."

'By the stopping of the voice, it is evident, Aristoxenus means its dwelling upon the sound of each note distinctly. Euclid, Nicomachus, and Gaudentius, deliver the same doctrine, in very similar expressions. According to these writers, the very essence and form of singing consists in a certain commorance of the voice upon each distinct note: and the essence and form of common speech consists in the negation of that commorance. But according to Mr. Primatt, this commorance of the voice, upon the acute accent, is necessary in common speech, and is not at all necessary in singing. Deny this, which we are authorised by the antients to deny, and his whole theory of the effect of accent upon quantity falls to the ground.'

As Mr. Primatt had bolstered up his assertion by the authority of a Greek scholiast on Hephæstion, Bp. H. takes some pains to shew that the authority of that scholiast is of little or no weight; and we are inclined to think that the R. R. critic is in the right. He has also well answered Mr. P.'s

---

'* Aristoxenus apud Musices Veteres Meibomii, p. 8-9.'

arguments drawn from Quintilian, Porphyry, Moscopulus of Byzantium, Dionysius of Thrace, and Herodian the grammarian.—Indeed, the principle of Mr. Primatt is a false principle; and the ground which he has taken is untenable.

Notwithstanding that we assent to the opinion of the R.R. author in all this argument, still we are not satisfied with his own system. We are convinced that the manner of reading by quantity, which Mecherkus and Vossius introduced, is not only the best, but the only method of reading Greek that is founded on reason and the nature of things.

Dr. H. subjoins, from the Appendix to Wetstein's *Dissertation upon the Greek accents*, extracts from Dionysius of Thrace; from a MS. in the Medicean library; and the 24th Section of Wetstein's Dissertation, proving that there are old Greek MSS. in *uncial* or *capital* letters, which are accented. This is a truth that is not denied: but we apprehend that it has not yet been shewn that those accents were not added by some posterior hand. Yet, were they coëval with the MS., we should not on that account set a much greater value on them: for there are few MSS., we believe, older than the *fifth* century, and there are many uncial MSS. of a much later date.

Art. VI. Mr. Johnston's *Translation of Professor* Beckmann's *History of Inventions and Discoveries.*

[*Article concluded from p.* 138.]

Wire Drawing. A method of reducing metals into slender filaments was known in very early periods. The sacerdotal dress of Aaron was interwoven with golden threads; and the net, which Vulcan is said to have forged to revenge his connubial wrongs, is supposed to have been formed of filaments almost imperceptible. It is probable, however, that the wire of the antients was not drawn, but cut from thin metallic plates, and afterward rounded. 'As long as the work was performed by the hammer, the artists at Nuremberg were called wire-smiths, but after the invention of the drawing-iron they were called wire-drawers. Both these appellations occur in the history of Augsburg so early as the year 1351, so that I must class the invention among those of the fourteenth century.'

Buck-wheat. In this article, M. Beckmann successfully refutes the opinion of those who consider this plant as the *ocimum* or *erysimum* of the antients; and, relying on the authority of several respectable writers who lived in the beginning of the 16th century, he concludes that it was introduced into Europe only a short time before. Ruellius, who wrote in 1536, says, "*Hanc, quoniam avorum nostrorum ætate e Græcia vel Asia venerit, Turcium frumentum nominat.*" It acquired its name of Buck-wheat from the resemblance of its seeds to the fruit of the beech-tree, called in German *buk*.

Saddles. We are informed by Pliny that the practice of placing coverings on the backs of horses was first invented by Pelethronius. The *ephippium* was probably nothing but a covering of one or several pieces of cloth, more or less sumptuous. At what period it gave place to the commodious *sella* cannot be ascertained; though, from a passage in the Theodosian code, our author infers that saddles were used in the time of that emperor.

Stirrups. These useful aids to the rider might undoubtedly have been suspended from leathern straps, girt round the body of the horse, before the invention of saddles: but, from the silence of antient writers, and the equestrian figures still preserved, it seems indisputable that these conveniencies were unknown even later than the former. The first certain account of stirrups is in a book commonly ascribed to the emperor Mauritius, respecting the art of war; where the author says that a horseman must have at his saddle two iron *scalæ*.

Horse-shoes. That these preservatives of the hoof were used by the Romans as early as the days of Catullus, his ludicrous comparison is to us a decisive proof, "*Ferream ut soleam tenaci in voragine mula.*" It must, however, be admitted that the facts collected by Professor B. demonstrate that their use was only occasional, and by no means universal.

Floating of Wood. We wonder that it did not occur to the author that it is useless to seek the origin of a practice, the simplicity of which must have occasioned its adoption in the earliest ages. The contract formed by Hiram, king of Tyre, to supply Solomon with wood, is the first historical proof of the existence of this contrivance; "and we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

Lace. Of what nature was the celebrated *opus Phrygianum* is a question which can now be answered only by conjecture. Our author, however, thinks it certain that the Phrygian art was a species of needle-work, and could not therefore be the same with our modern lace, which is knitted. The invention of the latter is attributed to Barbara Utmann of St. Annaberg, in 1561.

Ultramarine.—Is a very fine blue powder, which neither fades nor becomes tarnished when exposed to the air, or to a moderate heat. It is obtained by separating the blue particles of the *lapis lazuli* from the rest, and reducing them to a powder.

The words *azurrum ultramarinum* occur in the writers who lived in the beginning of the 15th century, together with directions for preparing it, in which it is clearly distinguished from the azure of copper. This pigment was probably unknown to the antients, though there is reason for believing that the Romans were acquainted with the *lapis lazuli*, and that this stone was the sapphire. Undoubtedly, the description of the latter by Pliny is as different from the gem known to us by that name, as it is coincident with the properties of the *lapis lazuli*; a word corrupted from its Persic appellation "lazwurd," whence the word *azure* is also derived.

Cobalt. Were the Romans acquainted with this semi-metal, and to what period muſt we assign its discovery? Lehman, Pauw, Ferber, and Delaval, infer from various antiquities, both of painting and enamel, in which a blue appears, that it was produced by smalt; and that cobalt, with the manner of preparing it, was consequently known to them. It seems, however, that the word Cadmia, though sometimes applied to other substances besides calamine, was never used to signify cobalt; and Professor B. is of opinion that the blue tinge, wherever it is found in remains of antient art, was produced either by means of iron, (of which Gmelin has by experiment demonstrated the possibility,) or by the mountain blue impregnated with copper (cyanus). The preparation and use of smalt are assigned by our author to the middle of the 16th century.

Turkeys. We think that it was superfluous to add to the decisive evidence already adduced by Buffon, to prove that this fowl is a native of America, and was unknown to the rest of the world, previously to the discovery of that country. As Hindustan has by some been deemed their original nursery, we must remark that they are not found wild in any part of it; that they are reared there with much difficulty; and that the only name by which they are known to the natives is *Peru*, which sufficiently indicates their supposed origin.

Butter. In the Bible, we find early mention made of butter; "and he took butter and milk, and the calf which he had dressed, and set before them," Genesis, xviii. 8.—but the Professor contends that this is a mistake of the translators, and that the word should have been rendered either by *cream*, or *sour milk*. The result of his inquiries on this subject is that 'it is not a Grecian and much less a Roman invention; but that the Greeks were made acquainted with it by the Scythians, the Thracians, and the Phrygians; and the Romans by the people of Germany.' In the ordinances of Menu, however, written (as the learned translator supposes) about the 12th century

before

before our æra, the use of clarified butter is prescribed in various rites.

Vol. III. *Garden flowers.* 'Most of the flowers introduced into our gardens, and now cultivated either on account of their beauty, or the pleasantness of their smell, have been procured from plants which grew wild, and which have been changed, or, according to the opinion of florists, improved by the art of the gardener. The greater part of them, however, came originally from distant countries, where they grow in as great perfection as ours, without the assistance of man.' Professor B. thinks that the modern taste for flowers came from Persia to Constantinople, and was imported thence to Europe in the 16th century.—The florist may discover in this essay the native soil of some of the finest ornaments of the parterre.

Lending-houses. By this appellation, we are to understand what is known on the Continent by the name of "*monts de piété*;" public institutions, where money is lent to necessitous persons, at a low interest, on pledges. The first was established at Perugia, by the suggestions of Barnabas Interamnensis, a Franciscan friar, who died in 1474. Being obviously calculated to relieve the indigent from the oppressive practices and usurious exactions of the Jews and Lombards, it obtained the countenance of Pope Pius II.; and similar establishments, before the conclusion of the century, became prevalent throughout Italy. The interest demanded was originally intended only to defray the necessary expences of the institution.

Chemical Names of Metals. The obscure and fanciful analogies bestowed on certain metals, and the names and characters appropriated to particular planets, are here the objects of investigation: but more and profounder researches are still requisite to trace this practice to its origin; and we apprehend that the learning and industry necessary to its success might be much more beneficially applied.

Zinc. We have remarked no facts relating to this semi-metal which would prove new to the chemists of this country.

Book-censors. 'The earliest instance of a book printed with a permission from government is commonly supposed to occur in the year 1480.' The book was printed at Heidelberg, intitled "*Nosce te ipsum*," and accompanied with several solemn attestations in its favour: but the Professor has discovered two books printed in Cologne a year sooner, with the imprimatur of the public censor.

'Many centuries, however, before the invention of printing, books were forbidden by different governments, and even condemned to the flames. A variety of proofs can be produced that this was the case among both the antient Greeks and Romans. At Athens the works of Protagoras were prohibited; and all the copies of them which could be collected were burnt by the public crier. At Rome the writings of Numa, which had been found in his grave, were, by order of the senate, condemned to the fire, because they were contrary to the religion which he had introduced. As the populace at Rome were in times of public calamity more addicted to superstition than seemed proper to the government, an order was issued that all superstitious and astrological books should be delivered into the hands of the prætor. This order was often repeated; and the Emperor Augustus caused more than twenty thousand of these books to be burnt at one time. Under the same Emperor the satirical works of Labienus were condemned to the fire, which was the first instance of this nature; and it is related as something singular, that, a few years after, the writings of the person who had been the cause of the order for that purpose shared the same fate.—The burning of these works having induced Cassius Severus to say, in a sneering manner, that it would be necessary to burn him alive, as he had got by heart the writings of his friend Labienus, this expression gave rise to a law of Augustus against abusive writings. When Cremutius Cordus, in his history, called C. Cassius the last of the Romans, the senate, in order to flatter Tiberius, caused the book to be burnt; but a number of copies were saved by being concealed. Antiochus Epiphanes caused the books of the Jews to be burnt; and in the first centuries of our æra the books of the Christians were treated with equal severity, of which Arnobius bitterly complains. We are told by Eusebius that Diocletian caused the sacred scriptures to be burnt. After the spreading of the Christian religion, the clergy exercised against books that were either unfavorable or disagreeable to them, the same severity which they had censured in the heathens as foolish and prejudicial to their own cause. Thus were the writings of Arius condemned to the flames at the council of Nice; and Constantine threatened with the punishment of death those who should conceal them. The clergy assembled at the council of Ephesus requested the Emperor Theodosius II. to cause the works of Nestorius to be burnt; and this desire was complied with. The writings of Eutyches shared the like fate at the council of Chalcedon; and it would not be difficult to collect instances of the same kind from each of the following centuries.'

Exclusive Privilege of printing Books. The oldest instance of this kind, known at present, is that which was granted by Henry bishop of Bamberg, in 1490, to the following book, "*Liber missalis secundum ordinem ecclesiæ Bambergensis.*"

Catalogues of Books. The first printers published books at their own expence, and sold them themselves: but the capital which this required soon rendered it expedient to divide the hazard and the profit. Booksellers were thus enabled to procure a much greater variety of publications; and catalogues became necessary. The oldest was printed at Frankfort (which preceded Leipsic as a literary mart) in the year 1554.

Aurum-fulminans. The method of obtaining this precipitate, its dreadful explosion, and its prodigious report, are described by a German monk of the order of St. Benedict; who, it is probable, was the inventor, as early as A. D. 1413. The Professor remarks, with much gravity, that, notwithstanding these properties, it is impossible that this precipitate (of gold) should ever be substituted for gunpowder.

Carp. Whether this fish was known to the antients by the names of *cyprinus* and *lepidatus* is a problem, which, after much learned discussion, remains nearly where it stood before. It seems, however, certain that their introduction to France, England, and the northern countries of Europe, is comparatively recent.

Camp-mills. These machines, being moveable, may be used in time of war, when no others can be found. They were invented by Targone, engineer to the celebrated Marquis Spinola, about the conclusion of the 16th century.

Mirrors. It is in the 13th century that the Professor finds the first undoubted mention of glass mirrors, covered at the back with tin or lead. 'John Peckham, an English Franciscan monk, who taught at Oxford, Paris, and Rome, and who died in 1292, wrote about the year 1279 a treatise of optics. In this work, besides mirrors made of iron, steel, and polished marble, the author speaks often not only of glass mirrors, but says that they were covered on the back with lead, and that no image was reflected when the lead was scraped off.' The contrary opinion having been supported by the highly respectable authority of the Bishop of Llandaff, our author reviews the passages on which his Lordship has founded his judgment. One quotation from Pliny cannot, indeed, be proved to refer to glass. Another demonstrates that the Sydonians actually manufactured glass mirrors: but Professor B. thinks that the cursory manner in which so great an improvement is mentioned by a writer treating expressly on the subject, the silence of succeeding writers, and the subsequent ignorance of the process, authorise the supposition that the discovery had not attained to any perfection.

Glass-cutting. This art was undoubtedly known to the antients, though afterward lost. It was revived in the beginning of the last century by Lehman, an artist in the service of the emperor Rodolphus II. Etching on glass was discovered accidentally by Schwanhard in 1670. 'We are told, that some aqua regia having fallen by accident upon his spectacles, the glass was corroded by it; and that he thence learned to make a liquid by which he could etch writing and figures upon plates of glass.'

Scap.

Soap. Pliny says, that soap (*sapo*) was made of tallow and shes; that the best was composed of goat's tallow and the ashes f the beech-tree, and that there were two kinds of it, hard nd soft. The invention he ascribes to the Gauls, though he ives the preference to the German soap. Professor B. afterward nentions that the word *sapo* first occurs in Martial, an inconistency which we are unable to reconcile.—The inquisitive eader will find much information collected under this title, on he several detersive substances employed by the antients, and n the manipulations of the Roman fullers, *Ars fullonia*.

Madder. This plant is considered by our author as the *erybrodanum* of Pliny.

Jugglers. If this article may not be considered as the most instructive, it certainly will not be thought the least amusing of the volume, in which it occupies so considerable a place. Professor B. contends that the employment of these persons is at any rate as useful as that of any other class who administer solely to the luxuries of the community: but that it may boast even superior commendation; because it frequently depends on the ingenious application of mechanical, chemical, and magnetic properties; and also because it has greatly contributed to expel superstition by discovering the wonderful effects of simple but unknown agents, and thus serves as an antidote to that popular belief in miracles, exorcisms, conjuration, sorcery, and witchcraft, from which our ancestors suffered so severely. The art of legerdemain, as practised by the antients, is next elucidated. The particular feats and deceptions here mentioned are those of breathing flames; lighting a recently extinguished candle by applying it to a wall; walking through burning coals, which was performed by the Hirpi; the cups and balls (*acetabula & calculi*). Rope-dancers were distinguished by a ariety of classes, *schænobatæ*, *oribatæ*, *neurobatæ*, *petaminarii*, and *funambuli*. Aristotle mentions puppets, which moved their ead, hands, and limbs, in a very natural manner. It is trange to reflect that 'so late as the year 1601, a horse, which ad been taught to perform a number of tricks, was tried as ossessed by the Devil, and condemned to be burnt at Lisbon.'

Camel. The machine so called was invented in Holland by citizen of Amsterdam named Bakkir, to facilitate the passage f large vessels through the Pampus, where the depth of waer is insufficient.

'It consists of two half ships, built in such a manner that it can e applied, below water, on each side of the hull, to a large vessel. On the deck of each part of the camel there are a great many horiontal windlasses; from which ropes proceed through openings in the ne half, and, being carried under the keel of the vessel, enter, like openings in the other, from which they are conveyed to the windlasses on its deck. When they are to be used, as much water as may be necessary is suffered to run into them; all the ropes are cast loose; the vessel is conducted between them; and large beams are placed horizontally through the port-holes, with their ends resting on the camel on each side. When the ropes are made fast, so that the ship is secured between the two parts of the camel, the water is pumped from it; and it then rises, and raises the ship along with it.'

Artificial Ice. The several gradations, in bringing this greatest luxury of warm climates to perfection, were perhaps the following: first, preserving snow in pits, which probably was practised in very early ages, and mixing it with the beverage; next, boiling the water and placing it in a vessel in the midst of snow, which is mentioned (at least the principle is recognized) by Aristotle and Galen; then, the aid of evaporation was called, by which artificial ice is procured throughout Hindustan; lastly, nitre was employed to refrigerate the water containing the liquor to be used. The last discovery is claimed by Villa Franca, a Spaniard, in 1550: but we think it more probable that the Portuguese found it in their Indian possessions.

Hydrometer. This instrument serves to determine the weight or specific gravity of different fluid masses, by the depth to which it sinks in them. The Professor thinks it not improbable that Archimedes was the inventor; though the first mention of it occurs in the fifth century, and is to be found in the letters of Synesius to Hypatia. It was afterward forgotten, and is not again mentioned till it occurs in a treatise written by Tholden, an overseer of the salt-works in Thuringia, in 1600.

Lighting of Streets. M. St. Evremond says, "the invention of lighting the streets of Paris, during the night, by a multitude of lamps, deserves that the most distant nations should go to see what neither the Greeks nor Romans ever thought of for the police of their republics." The Professor deems this assertion true with regard to Rome, which is not illuminated at this day: but there is reason to think that some of the cities of Asia, in particular Antioch and Edessa, were lighted.

Night-watch. This, like some other topics of inquiry, is a practice manifestly of too old a date to admit of ascertaining a determinate commencement.

Leaf-skeletons. Marcus Aurelius Severinus, professor of anatomy at Naples, who died of the plague in 1656, first conceived the idea of employing decomposition to divest leaves, fruits, and roots, of the pulpy substance which conceals their internal construction.

Bills of Exchange. This article is inserted only to point out ordinance issued by the city of Barcelona in 1394, directing at bills of exchange should be accepted within 24 hours after ey were presented; and that the acceptance should be written the back of the bill. It is by no means the first instance of eir use: but this document proves that this method of trans-ting business was fully established in the 14th century, toge-er with the present form and terms.

We have now reached the conclusion of a work, for the oduction of which great erudition and much perseverance ere required: yet the union of these estimable qualifications s created a book which will more frequently be consulted an perused. The investigations comprised in these volumes ill by many be classed with the *difficiles nugæ*, and it will not every instance be possible to defend the learned author from is charge.—It remains that we caution our readers against lopting implicitly the significations assigned to the passages uoted by M. Beckmann: we have remarked several that, in ur opinion, conveyed a very different meaning from that which ey were cited to prove.—The style of the translator is per-icuous.

RT. VII. Dr. Gillies's *Translation of Aristotle's Ethics and Politics.*

[*Article concluded from the Review for May*, p. 35—44.]

ROM the general influence which religion and politics have on the actions and opinions of mankind, some writers of minence have asserted that the two moſt important treatises, hich have come down to us from antiquity, are, the books of icero on the nature of the gods, and Aristotle's politics. eligious inquiries of every kind naturally lead to the sublimest eculations, and give rise to the noblest sentiments; no part either antient or modern literature brings before the mind ore pleasing and interesting imagery, than the elegant my-ology of the Greeks; and no subject affords greater scope for rofound observation and ingenious remark. Of this circum-tance, Cicero has availed himself in the work which we have entioned; his good sense, his powers of argument, the menity of his style, and the penetration of his genius, appear o where to greater advantage. The triumph of Christianity ver Paganism, however, is so complete, that the practical conse-uences of any speculation on the religion or mythology of the ntients must be inconsiderable. The politics of Aristotle ave this advantage, that they are a fund of the most profound learning and observation, on matters which have the greatest influence on man, in all his relations and dependencies. In the present time, his speculations are especially interesting. We have seen a power start up, which, under the pretence of benefiting mankind by ameliorating their forms of government, has subverted many of the thrones of Europe, and threatens all that remain. The consequence naturally is, that political speculation was never so much indulged as at present. Questions of government have absorbed almost every other subject; and many topics of discussion, which were formerly ranked among the airy dreams of projectors or metaphysicians, now come home to the minds and bosoms of men, and fill them with dismay.—This certainly gives particular consequence to the work now under our consideration: which contains the sentiments of the greatest political writer of antiquity, on a subject interesting and important at all times, but eminently such at the present period.

One circumstance certainly does honour to Aristotle. The partiality of the Greeks for the republican form of government, and their aversion from royalty, are well known; and it is therefore greatly to his praise that, in every part of his political works, he ſhews himself far above this universal and favourite prejudice of his countrymen. A government, he says, may be excellent, whether the supreme power of the state reside in one, in many, or in the people at large: in any of these cases, also, it may be bad. Where the government resides in one, and that one governs by a due attention to the laws and welfare of his country, Aristotle calls it a monarchy; where the government is in the hands of persons who are the most distinguished by their virtues, their talents, and their natural importance in the state, he calls it an aristocracy; where it resides in the people at large, and they act with good sense and public spirit, he calls it a republic; and in all these cases, he says, the government is good. When, however, the king disregards the laws and the welfare of his subjects, he is not, according to Aristotle, a monarch, but a tyrant; when the few, who are in possession of the government, have no other recommendation than their riches or their rank, it is not an aristocracy, but an oligarchy; when the poor have the government at their command, it is not a republic, but a democracy; and each of these governments, according to our author, is bad. Whether the arbitrary and unrestrained will of a tyrant, the contemptuous opulence of an oligarchy, or the unprincipled and indecorous poverty of a democracy, govern the state, the condition of the citizen (in Aristotle's opinion) is equally miserable.—The reader will find this subject investigated in the third book, with much penetration and ingenuity.—

ngenuity.—The author then discusses the great question, on hat portion of the state the sovereignty ought to reside; and n the opinion of those who contend that it should reside with he people, he thus expresses himself:

'The people at large, how contemptible soever they may appear hen taken individually, are yet, when collectively considered, not, erhaps, unworthy of sovereignty. It is a trite observation, that hose entertainments where each man sends the dish most agreeable o his own palate, are preferable to those furnished by the most umptuous delicacy of individuals. The people at large are allowed o be the best judges of music and of poetry. The general taste is thus acknowledged to be better than that of the few, or of one man, however skilful. Considered collectively, the people form a complex nimal, with many feet, with many hands, with many faculties, with many virtues; each member contributing something, more or less valuable, to the perfection of the whole body. The moral and intellectual excellencies of the multitude thus differ from those of a wise and virtuous man, as the beauty of a fine picture does from the beauty of individuals; of whom some may have eyes, and others may have other features, more perfect and more beautiful than those of the picture; yet the picture, collecting only excellencies, and always avoiding deformities, will be found more beautiful and more perfect than any original in nature, with whom it can be compared. The excellencies, therefore, of that complex entity the public, may sometimes surpass those of the most accomplished prince or most virtuous council. That this commonly holds, I would not, indeed, venture to affirm. It rather seems manifest, that to some bodies of men the argument cannot possibly apply; for if it applied to them, it would extend also to wild beasts, since wherein some multitudes differ from wild beasts it is not easy to discover.

'The safety of every free government requires that the major part of the citizens should enjoy a certain weight in the administration. If this does not take place, the majority must be dissatisfied; and where the majority are dissatisfied, the government will soon be subverted. But what sort of magistracy is the humble citizen, the mere unit of the crowd, qualified to exercise? Offices of high personal trust, or of important executive authority, his ignorance would disgrace, or his injustice might betray. For the performance of extraordinary tasks, extraordinary virtues, as well as extraordinary abilities, are required; and such virtues and abilities are not to be expected in the individuals of a promiscuous multitude. It remains, therefore, that the people at large be intrusted with the deliberative and judicial powers of government, because the members of assemblies, senates, and courts of justice, acting, not individually, but collectively, prove mutually assisting to each other. In such popular tribunals, virtue and passion, reason and sentiment, courage and wisdom, are harmoniously blended into one salutary composition, in which even the grossest ingredients are not without their use; for experience teaches, that the purest nourishment is not always the best, but that fine flour is most wholesome when mixed with the coarse.'

The good sense of this passage is evident; the work abounds with many that are equally striking; and we wish that the limits of our Review permitted us to favour the reader with more of them. We must be contented with selecting, from such as are most remarkable, those in which the Stagyrite differs most widely from authors of acknowleged merit and general celebrity.—His ideas of the origin of government are very different from those of Mr. Locke; and Dr. Gillies, in his introduction to the first book, shews that they are more accurate, more satisfactory, and practically more useful, than those of that great writer.—In the 6th chapter of the first book, Aristotle discusses the important question of the use and real value of money. In a note to a passage of this part of the work, the translator points out in what respect Aristotle's notions of political œconomy, and particularly on the nature of money, differ from those of modern writers of eminence, especially those of Hume and Smith. He shews that they follow Aristotle in his great general views, and that, when they differ from him, their positions are liable to many and serious objections.

In the introduction to the second book, the reader will meet with a detailed account of Aristotle's notions of the nature and best improvements of representative government; and he will be surprised to find that Aristotle had such enlarged views and such profound knowlege of a subject, with which it has been gratuitously asserted that the antients were little—if at all—acquainted:

> 'It has been the fashion,' says Dr. Gillies, 'of late years to maintain that the misfortunes of the Greek commonwealths did not originate in the source above explained, but in the general ignorance of all the free states of antiquity with regard to representative government, the highest improvement of republicanism. As this doctrine is very sedulously inculcated on both sides of the Atlantic, by those who, having overturned their own hereditary constitutions, are desirous of encouraging other nations to imitate their example, it may not be improper to examine how far such assertions are warranted by history; especially as the examination will serve to illustrate several of our author's remarks in the following Books of his Politics. That the Greeks were totally unacquainted with representative government, cannot be maintained by any who have the least tincture of learning. I need not mention the Amphictyonic council, and the Achæan league, both of which representative bodies I have described in another place. But I may observe, as a fact less generally attended to, that in the commonwealth of Mantinæa, persons chosen from the people at large were invested with the power of naming the magistrates. In this Arcadian republic, there was not only representation simply, but a double row of representatives; delegates of delegates; and it is not reasonable to conjecture that an arrangement so obvious

should

ıave remained undiscovered among a cluster of free states,
ll sorts of propositions were made, and all kinds of experi-
ere tried; where nothing was rejected which had not been
ly refuted; and where institutions, seemingly the most unpro-
were condemned or approved in proportion only to the mis-
benefit visibly manifest in their effects. This is so true, that
osed modern maxims, respecting representation and taxation,
ld and practised by the Lycians; a people not obscure nor
erable, but eminently illustrious both in war and peace, from
iest to the latest period of their history. The Lycians inha-
ıe southern coast of the Asiatic peninsula, and were sur-
by the territories of Carian, Pamphylian, and Cilician
wretches who deformed those seas by their rapacity and
and whose cities were marts of booty and slavery, particu-
captives, born free, reduced into inextricable bondage. The
alone disdained this abominable traffic; and though they
mmanded the sea even to the coast of Italy, yet they never
nvicted or even accused of sacrificing honour to gain. Their
and innocence protected them against the just vengeance
ften fell on their neighbours from the Syrian and the Roman

From the age of Homer to that of Brutus and Cassius, they
ed to flourish under their hereditary institutions in domestic
lity and national independence. Within a circular peninsula,
n hundred miles in diameter, and with upwards of one hundred
enty miles of sea-coast, Xanthus, Patara, Pinara, with three
and seventeen inferior cities, formed from time immemorial a
and representative government. The national convention or
s consisted of deputies from the several members of the union;
atest cities having three votes; the middling, two; and the
t only one vote in the election of magistrates and all public
ıs. In the same proportion they paid taxes and incurred other
burdens; their taxation and representation being regarded by
s correlatives. They had one common archon or stadtholder,
office became in later times elective, but which may be conjec-
from the analogy of their history with that of their European
n, to have been anciently hereditary.

examining the other Greek republics, we shall find that power
ed by delegation formed a leading feature in every one of them.
s itself, which became the most democratical of them all, was
est times a government of representation as well as of rotation;
reading its laws, we shall be often tempted to believe that we
rusing the code of a certain modern representative democracy.
e former commonwealth, which from the time of Theseus
ed a peculiar spirit of freedom, the comitia or ordinary assem-
f the people were not summoned as at Rome by a consul, nor
y analogous magistrate, as in many neighbouring Greek states.
thens the political machine moved, as it were, spontaneously,
he revolution of the seasons. The astronomer Meton, who
ed the calendar ten years before the Peloponnesian war, regu-
the commencement of the Athenian year by the first new moon
he summer solstice. The year was divided into twelve months,

consisting of twenty-nine, and of thirty days, alternately; and each month was divided into three decades. On the days immediately preceding the first decade of the first month, called Hecatombaion, in allusion to the numerous sacrifices by which it was distinguished, the Athenians from the wards in the city, and the districts in the country, amounting collectively to one hundred and seventy-four in number, assembled in the public market-place of the capital, in order to elect the senate, the archons, and other annual magistrates. For the purpose of conducting these elections, as well as other public matters, with the greater regularity and expedition, the people voted by divisions, called tribes; which were four in the time of Solon, but raised to ten by Clisthenes, who restored the republic after the expulsion of Hippias. From persons properly qualified in point of age, character, and fortune, each of the ten tribes chose by lot fifty senators, who formed collectively the senate of the five hundred for the succeeding year. To the senate thus constituted, another body was aggregated, to supply the place of those senators who might be removed by death, or dismissed for malversation in office. The whole senators, actual and supplemental, were divided into ten classes, representing the ten tribes; each of which enjoyed presidency in rotation. The order of this pre-eminence was also determined by lot. The fifty presiding senators were entitled the Prytanes; the hall in which they assembled and dined, the Prytaneum; and the period of thirty-five days, during which they held their dignity, was called a Prytany. This period was divided into five weeks; and the fifty Prytanes into five companies, each consisting of ten persons, and each presiding in the senate during its respective week. From these presidents of presidents, a single person was chosen by lot to preside in the senate for a single day, during which he was entrusted with the command of the citadel, the key of the treasury, and the custody of the public seal of the commonwealth. The nine other tribes attained the honour of the Prytany, each in the order which had been established by lot; and their presiding companies, as well as the president himself, were appointed precisely in the manner above described. With this representative body, Solon lodged the most important branches of sovereignty. The senate convened daily: it prepared all matters of deliberation for the popular assembly; no measure could be lawfully enforced by the people which had not been previously approved by the senate; and the senate, independently of the people, made laws which had force for a year, that is, during the period of its own existence. The presidents of the senate also presided in the popular assembly; summoned its extraordinary meetings by their authority; put the question to a vote; collected the suffrages; and having declared the will of the majority, dissolved the assembly. The senate, therefore, enjoyed the principal share in the *legislative and executive* powers of government; but the judicature was merely a temporary commission, exercised by juries chosen by lot from the people at large. These juries were directed in their proceedings by the nine archons, who were annually appointed at the same time with the senate, and from persons of the same description with those qualified to sit in that council. In the stated assemblies held at the end of every year, and commonly during the last four days of it, the people also appointed the military commanders, the surveyors of roads and buildings, the commissaries and controllers of accounts, and a variety of other officers; each department of office commonly containing ten citizens, that the ten tribes might be respectively represented, each by one of its own members.

'Solon could not foresee the events which destroyed this political arrangement. He foresaw, however, that it was extremely liable to destruction. He was fully apprized of the danger of tyranny, by which the republic was first assailed, and of the danger of democracy, by which it was finally ruined. The regulations which he established were admirably calculated to prevent both those evils. I shall not here dwell on the judicious plan of public education which he prescribed and enforced, or on the admired authority of the Areopagus, which he extended or confirmed; institutions respectively adapted to maintain the equality of freedom on the one hand, and to uphold a fair and moderate aristocracy on the other. This aristocracy was still farther strengthened by the laws regulating the mode of proceeding in the popular assembly, which subjected to a rigorous perquisition the lives and characters and qualifications of the orators entitled to address the people, and which gave a legal precedency in every debate to those speakers who had past their fiftieth year. But these wise regulations, all breathing the same spirit, were unable to resist the storms by which a republic enriched by commerce and elated by conquest must ever necessarily be assailed. They could not prevent the multitude assembled in a large luxurious city from yielding to the perfidious voice of demagogues, while they encouraged the people at large to become managers of their own affairs; to act on every occasion as their own ministers; and thereby to destroy that line of distinction between the sovereign and the subject, on the unalterable continuance of which the stability of good government will ever most firmly rest, under every fluctuation of external circumstances, of prosperity or adversity, simplicity or refinement.'

In an appendix to the second book, Dr. Gillies inserts an interesting account of the little republic of St. Marino. A picture of this commonwealth, as delineated by him twenty years ago, from ocular observation, was first made public in that agreeable work, as he justly terms it, "Anecdotes of some distinguished Persons, chiefly of the present and two preceding Centuries*." We are glad to find, in the appendix before us, an enlarged reprint of the same account, enriched and confirmed by original documents, extracted, through the interest of Sir John Cox Hippesley, from the archives of the republic, and communicated to the Doctor by Sir John Macpherson. Every one who reads it will lament the "*domiciliary visit*," which this seat of simplicity and liberty has lately received from "*the Great Nation*."

---

* See Review, vol. xvii. N. S. p. 442.

In the 6th book of the politics, we find the ground-work of Montesquieu's Spirit of Laws: Aristotle discusses in it the relation between laws and forms of government. The seventh treats, more fully than any work antient or modern, on the subject of political revolutions. In the introduction to that book, the translator applies Aristotle's principles to the affairs of the present day, and particularly to the suppression of the revolutionary spirit now so prevalent. He observes:

> 'Aristotle continually inculcates and repeats, that the propriety of practical things lies not in an indivisible point, but in a broad middle; that in them nice accuracy is not to be aimed at; but that we must be contented in politics with such a degree of perfection as suits the coarseness of the subject; nor preposterously forego, by over-refinement in one point of advantage, other advantages still more solid; relinquish certainty for hope; or incur the danger of real evil for the sake of imaginary improvement.
>
> 'Of all political errors (an error long prevalent in the practice as well as in the theory of the Greek republics) the greatest is that of thinking that the institutions of one people may be safely communicated to another, differently endowed and differently circumstanced. Men are no where to be found unwritten tablets. Their minds are deeply impressed by education and habit, as well as by the events of time and chance, which giving to each nation its distinctive character, peculiarly adapt it to that form of political arrangement into which it has been gradually moulded. The establishing of governments is the work of time; and to new-model them successfully and happily, requires still more time than originally to establish them; because laws operate as practical principles of moral conduct, and old principles must be obliterated by time and custom, before the new can by the same means be communicated and impressed. Men destitute of principles are the most odious and most abominable of savages; and practical principles are to be acquired by practice only; they are the result of repeated acts, fortified by time and familiarised by custom. Yet in direct opposition to these maxims of reason, confirmed by universal experience, we have seen the revolutionary doctrines which prevailed in the worst times of Greece, revived in the present age; and a single nation proposing in a tone of authority the institutions, which she herself has thought fit to adopt, to all the countries around her; and, in her eagerness not only to diffuse her political principles as extensively as the world, but to reduce them every where to practice, striving, with the cruel tyranny of Procrustes, to fit the body of each captive traveller to her murderous and torturing bed.'

In closing our review of this work, we may be permitted to make a reflection which the perusal of it has suggested to us.—It has been frequently remarked that a modern education does not form young men for action; and that the more, in the course of their studies, they have been devoted to literary pursuits, and the greater their attainments in them are, the less are the students qualified for the conduct of public or private affairs. This has uently occasioned a wish that, when their studies draw to se, such books were put into their hands as would prepare for the scenes of contention and business, in which they t engage as soon as they take their final leave of the col- , and enter on active life. Horace's Epistles, and other ks of a similar nature, with which their classical education erally ends, are not of this description. They are more per for leading a man to that train of thought, which, ac- ding to the beautiful expression of the French, the return age brings upon him, than to dispose him to act his part l in the period of exertion and vigour;

> " When youth, elate and gay,
> Steps into life, and follows unrestrain'd,
> Where passion leads or prudence points the way." LOWTH.

the period of which we speak, we do not know a more per publication than that now before us.—Aristotle's morals l politics certainly rank among the most useful treatises t have been written on these important and interesting sub- ts; at the same time that his doctrines, being founded on antient philosophy, must be pleasing to every ear which is ustomed to classical sounds; and his illustrations, being ays taken from the laws and manners of antient republics, st have particular charms for those to whom the old republics, l their poets and historians, have been so long familiar.

This work may therefore, with singular propriety, be put o the hand of every student whose academical course draws a conclusion: it will open to him the great scene of active which is so new to him, and which it is so much his in- est to begin well; it will point out to him the manner in ich his classical attainments may be most usefully applied him in his pursuits of business or pleasure; and, in the erval of his ceasing to be a student and commencing the n of the world, it will be an excellent manual;—*delectabit ni, non impediet foris.* With these views, Dr. Gillies seems have successfully striven that Aristotle should appear the English reader with every advantage: that the treatises th which he has presented us should be thought as perspicu- s as they are profound: that his author's moral and political isdom should be generally known and understood; that the anslation should reflect the chaste and nervous elegance of e original; and that, by the copious observations with which e introductory parts of the work and the notes are replete, he student should see the connection between the antient and odern theories of government, and be enabled to apply to the ccurrences of the present day, (in which he himself may, perhaps, be called to perform a part,) the political lucubrations of the most celebrated writer of antiquity on morals and politics.

ART. VIII. *Letters and Papers on Agriculture, Planting, &c.* selected from the Correspondence of the Bath and West of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. VIII. 8vo. pp. 446. 6s. Boards, Crutwell, Bath; Dilly, London.

THE miscellaneous contents of this volume are prefaced with a sensible and well-written introduction by the Secretary, Mr. Matthews; in which he states the leading objects that have engaged the attention of the Bath Society since its last publication. These appear to be, A General Inclosure Bill,—the Erection of decent Cottages for the domestic Comfort of the Poor,—Benefit Clubs,—Culture of Potatoes,—Corn-Mills,—Sale of Flour to the Poor,—Breed of Sheep and Neat Cattle, and—an Alteration in the State of Tythes.

Whether the observations exhibited under these respective heads are to be considered as the sentiments of the Society, or only those of the Secretary, we cannot say: but, on the whole, we may pronounce them to be extremely judicious, and such as do equal credit to the head and the heart by which they were dictated. This introduction is so valuable, both on account of the importance of the subjects and of the manner in which they are discussed, that we could wish that it were printed in a separate pamphlet, and circulated through the kingdom. In saying this, we would not be understood as approving *every thing* which it contains, but as wishing to invite discussion; though for the most part we could cordially subscribe to what the writer has advanced.

On the first topic which Mr. M. discusses, and in the recommendation of which he is very strenuous, we do not altogether agree with him. A general inclosure bill may be so constituted as to operate to the benefit of the nation: but, if the clauses and provisions of such a bill be not framed on the most liberal and patriotic principles, the passing it into a law would rather serve to perpetuate than to remedy evil. The amelioration of the condition of the poor is often the pretext for inclosure bills, but we have our doubts, with regard to the principles on which they are generally formed, of their beneficial operation in this respect. It is not therefore *any* inclosure bill that we would recommend.

Could we be consulted in the formation of a *general inclosure bill*, we should be for constructing it entirely on national principles.

ciples. The lord of the manor and the rector should not be forgotten: but we should be for assigning to them a smaller slice than hitherto they have been in the habit of receiving. Of every common or unappropriated tract of land, we would in the first place allot a certain proportion to be planted for the nation, as a future supply for the navy. In the next place, every inclosure of waste land should be made with a view to beauty as well as utility; and, for the sake of the eye, we should avoid making the inclosed space to resemble a draft-board, with nothing but lines crossing each other at right angles. We would also have a *very* wide border preserved on each side of the public roads. Next, we would not only have an ample portion reserved for the poor, in proportion to the population of the parish, but would make the first act of the inclosure to be the parting off and fencing, at the general expence, certain small quantities of land, not less than half an acre each, digging a well, and erecting a cottage on each. The use of these cottages to be given, or let at a low rent, to the most deserving poor who shall be members of the benefit club to be established. Lastly, we would have all new inclosures exempted from tythes.

It is justly remarked by Mr. M. that internal poverty and wretchedness among the inferior classes are too little alleviated, till by accident they become subjects of hospitals and infirmaries; and he fears that there is some colour of reason for lamenting that 'a calm, deliberate, and provident benevolence of mind is less characteristic of English feeling, than the occasional and extraordinary.' Still, as a noble disposition is universally acknowleged to prevail among the English people, he does not despair of the best and most comprehensive improvements.

On the principle that cleanliness tends to virtue, and dirt and filth to vice, he inculcates an attention to the domestic neatness of the poor, by the erection of cottages of which they will not be ashamed, and to which they will be glad to return after the hours of labour. In our rambles into the distant counties, we have often been hurt by seeing more money expended on the stables and dog-kennel of the 'squire, than would rebuild the whole village: we have seen *within* the park-paling a most stately and magnificent palace for the residence of one man and his family;—*without*, nothing but mud-walls or hurdles plaistered with clay, for the dwellings of all the rest.—Reproachful contrast! The 'squire, we are told, perhaps, subscribes to an hospital: we reply,—let charity begin at home;—let him improve his village. He complains, perhaps, of the want of morals among the poor: we ask, What has he done to excite in them the pride and decorum of virtue?

Superb architectural buildings, such as decorate large cities and constitute the rural retreats of the noble and opulent, captivate the eye, but they are not the objects on which the mind of the philanthropist reposes with the most pleasure. He will wish to prevent the necessity of the infirmary and poor-house, by improving the cottage; and, so far from thinking that a number of over-grown edifices thickly reared are a theme of national exultation, he will condemn, with Mr. M. the emulation of magnificence as unfavourable to morals; and he will delight rather in viewing the well-proportioned, snug, and simple mansion,—the plain, neat, and convenient farm-house and homested,—and the humble, but well contrived cottage.

We cannot refrain from extracting what is advanced by Mr. M. on the importance of attending to the domestic accommodation of the poor.

'A little reflection may convince an ingenuous mind that, though to a certain degree, poverty of circumstances be necessary in the laborious classes, and is no moral or political evil, yet decency at least is desirable in all our fellow-creatures—and that in proportion to the general decency of servants and dependents, is their general usefulness in their several stations. No reasoning man expects in an equal degree those useful qualities, and that comfort, from taking as inmates into his house, servants who have been in the habits of dirty living, or who have not attained practical notions of cleanliness and decorum; as from servants of different habits and acquirements. This idea, extended to out-door labourers, will hold equally true; and in order to have them the most actively useful in their stations—to acquit themselves with judgment and dexterity—and indeed with that useful *taste*, which every field employment requires or admits, they must have acquired strong habits of decency and of order. This gives men of every station a bias to exactness and propriety, in every part of their labour;—and the more they have been so practically accustomed at home, the more habitually will they aspire to excellence abroad. Whether the business to be done be the cleansing of a stable; a pen or fold for cattle; of a farm-yard, a pond in the field; the making or mending of a ditch, the planting or plashing of a hedge, the grubbing up of weeds or brambles, the mending of a road, or whatever else in these common offices of the labourer; any or all of them will be done the better, by how much the labourer has been accustomed to value conveniencies, and the appearances of neatness in and about his own dwelling. If he be accompanied in his labour by one or more of his own children, they will naturally emulate the taste of their father—and they will in general not fail to carry those ideas of useful exactness, alternately, from their cottage to the field and from the field to their cottage. But if the cottage be so small, or ill-contrived, so shattered and miserable in its lights and covering, and ill accommodated with garden ground, that it cannot be made healthful, pleasant, or profitable, they have not a reasonable motive to delight in it, or to exercise ingenuity and industry about it, in their morning and evening hours. Indeed, generally speaking, such miserable cribs have seldom any quantity of ground to exercise ingenuity and industry upon. A piece of potatoe ground is, perhaps, got at a distance :—this is inconvenient, by occasioning a waste of time—it detaches too much the eye of the father from his family—if he delights in his garden, it is in the wrong place—order and harmony at his home are the less preserved—his hut is the least object of his liking—it receives no regular share of his short attentions—he returns to it in the dark, merely as to a den, in which he may lie down—and from which he may depart again as soon as he can open his eyes.

'But, give a young man, about to settle in a life of useful country labour, the requisites for domestic fixture and enjoyment; give him at a reasonable rent, a cottage, simply but neatly and conveniently built, with two or three sleeping-rooms, in one of which his wife may lie-in with detached decency—give him a well of water—or place him by the side of a running stream—give him at least half an acre of adjoining ground—and give him an assurance of continuance, and of constant employ, on condition of his industry and general good conduct; and you will most likely lay the foundation of much happiness, and much respectability—fix for life a faithful and grateful servant—and add to the strength of the country by the most healthy population.'

There is so much truth,—so much *important* truth,—in these remarks, that we are happy in doing all in our power to submit them to general consideration; persuaded that they are founded not only in philanthropy but in the soundest policy. Poverty there must be, but there is no necessity for its being squalid and disgusting. Did our gentry consider the *moral evils* arising from the filth of the poor, they would be emulous in remedying it, and would have as great a pride in the neatness of their villages as in the splendour of their own mansions. Large bridewells and county gaols shew that we are prepared to *punish* irregularity; and down-falling huts and hovels for the poor evince that we do not think of *preventing* it, by inviting the great mass of the people to habits of regularity and order.

The present system of poor-laws may, probably, as Mr. M. suggests, operate on the mind of many country gentlemen as a check to this kind of improvement. They may be afraid of attracting the poor on their manors, lest they should become chargeable. It is not probable, however, that this would be the consequence of training the poor to habits of decency: but all fear on this head may be removed by the institution of *benefit clubs* or *friendly societies*; which Mr. M. terms the best of all provisions for the casualties of life, the best of all means for exciting and continuing the ideas of œconomy, sobriety, and happiness. Certain it is that the provision made for the poor, by the poor's rate, does not produce for them the good intended; and that they often as much dread being sent to the poor-house as to a gaol. Besides, the virtue of the poor is seldom promoted by their being congregated. We should have more pleasure in seeing a number of neat, (but low-rented) detached cottages (we do not approve of their being built in rows,) scattered over a village, than in beholding the finest poor-house, or house of industry, in the kingdom.

Mr. Matthews recommends it to the poor to buy their flour instead of corn *, as this will be a great saving of time and trouble to them; and, in order that they may be exempted from the risk of imposition in the purchase of this necessary article, he wishes that a few respectable individuals in every district would undertake the office of purchasing corn, of having it ground, and of appointing a place where the poor may buy flour in small quantites, at *cost price*. Such attentions would indicate real benevolence, and are incomparably preferable to that indolent kind of charity which begins and ends with dropping a little money into a plate.

The remarks here offered on the different breeds of sheep, and neat cattle, evince the attention that has been paid to these subjects by the Society and their Secretary; and they deserve the consideration of such as are solicitous of the improvement of cattle and sheep for general stock.

On the topic of *tythes*, Mr. M. justly observes that the present mode of collecting them is a cause of general dissatisfaction; and he is solicitous that some alteration should take place. Amid a great variety of opinions, he does not undertake to decide which would be best, but contents himself with referring the reader to the *extracts* which the Society has thought proper to insert in this volume, from the numerous county surveys that have been made under the direction of the Board of Agriculture. It is unquestionably a very difficult matter to make an alteration in the state of tythes, to the satisfaction of all parties: but, as it is a species of property attended with so many objections, care should be taken that tythes do not extend themselves over new districts; and, though we should be unwilling to see the clergy robbed, we think that their present provision may be exchanged for a property equally productive to themselves, and less irritating to the agriculturist.

---

* Mr. M. says; 'I am of opinion, (which I fear not to submit to the candour of the public) that the selling of small quantities of wheat to poor persons, is only putting them into a situation of suspicion and complaint, without rendering them the means of advantage.'

The valuable matter of which this introduction is composed must be our apology for suffering it to engage so much of our time.—in our next number, we propose to notice the several articles included in the volume to which it is prefixed.

[*To be continued.*]

Art. IX. *Commentaries on the Law of Scotland.* By David Hume, Esq. &c. &c.

[*Article concluded from p.* 179.]

We will now proceed, according to the promise given in our last Review, to point out some of the differences, and some of the coincidencies, subsisting in the criminal codes of the united kingdoms of England and Scotland; in the course of which inquiry, it will appear, to adopt Lord Kames's sentiment on this subject, that "they have such resemblance as to bear a comparison in almost every branch; and they so far differ as to illustrate each other by their opposition."

As it is of the very essence of a crime that there be an intention in the actor to commit it, Mr. Hume sets out with considering the nature of *Dole*, or that malicious and wilful purpose of the mind, which, in conformity with the dictates of nature and of reason, and agreeably to the uniform current of authorities, is necessary to the guilt of every transgression. An action, in which the will of an agent has no part, is not a proper object either of reward or of punishment, as it possesses no claim to merit, nor can induce any portion of guilt; hence arises the axiom *crimen dolo contrahitur*. Simple negligence alone does not therefore constitute a crime, though it may be of that extremely gross nature which calls for punishment *extra ordinem*. On this subject, the author's remarks are distinguished by good sense and moderation; and at the close of the following paragraph, he gives an ingenious explanation of a maxim of the Roman law, which has been supported and denied by the respective disputants concerning it:

> 'As little is it included in the notion of dole, that the offender have been in the knowledge of the punishment which law annexes to his crime. Nay, though he even thought that it was a lawful act, and liable to no punishment, as in the case of plundering a wrecked vessel, or rescuing his own goods seized by the revenue-officers, still he shall not have a defence in this belief; for he may, and is bound to know, as much of the law as relates to the regulation of his own conduct, and shall be judged on the presumption that he does so. And thus it is, that certain cases of homicide and other offences are

explained, and reduced under the common principle of dole, in which it may seem, at first sight, that the person is punished for pure error, without a criminal intention. The judge, for instance, who pronounces a sentence of death, which is obviously unlawful, is not adjudged guilty of murder because he has erred, but on the footing of his having wilfully done wrong. The law, which cannot know the truth of his excuse, and which perceives the plain advantage that might be taken of such gross pretences, for the indulgence of malice, presumes his knowledge of that which he is not excusable for being ignorant of, and will judge him accordingly. As applied to this matter, this seems to be the true meaning of that maxim, so often mentioned in the Roman law, *culpa lata equiparatur dolo.*'

As *Dole* does not appear to be incident to those who are in a state of infancy, or on the confines of it, a question naturally arises whether minors can be guilty of a crime? On this point, Mr. Hume acknowleges that the Scotch law has not arrived at the same degree of maturity and precision that has been attained in England.

> " By our law," says *Blackstone*, " as it now stands, and has stood at least ever since the time of Edward the Third, the capacity of doing ill, or contracting guilt, is not so much measured by years and days, as by the strength of the delinquent's understanding and judgment. For one lad of eleven years old may have as much cunning as another of fourteen; and in these cases our maxim is, that " *malitia supplet ætatem.*" Under seven years of age indeed an infant cannot be guilty of felony, for then a felonious discretion is almost an impossibility in nature; but at eight years old he may be guilty of felony. Also, under fourteen, though an infant shall be *primâ facie* adjudged to be *doli incapax*; yet if it appear to the court and jury, that he was *doli capax*, and could discern between good and evil, he may be convicted and suffer death."

Some instances of such convictions and such executions, though for the honour of human nature they are not numerous, have occurred. In this particular, our practice is more severe than that of the civil law, by which infants *pubertati proximi*, (that is, from the age of ten years and a half to fourteen,) though punishable, if found capable of mischief, were indulged with many mitigations, and were in no instance punished capitally. Mr. Hume contends that, if they have reached the age of puberty, (fourteen years, both as to females and males, in the present question,) they are liable to the ordinary punishment, even if that punishment be death: but whether capitally liable before that age, he will not take on him to determine, the authorities being too limited and inconclusive to lead to any certainty of decision. *Mackenzie*, on the other hand, is of opinion that a minor (he does not ascertain the precise age, is not in any case liable to the ordinary pain, not even for th crime of murder; nay, he appears to think it reasonable, though he does not lay it down as law, that, for any crime committed in minority, the offender should not be obliged to answer till he be major. *Erskine*, in his Institutes, observes that the precise age at which a person becomes capable of dole, being fixed neither by nature nor by statute, is by their practice to be gathered by the judge, as he best can, from the understanding and manners of the person accused.—Where the guilt of a crime arises chiefly from statute, the actor, if he be under puberty, can hardly be found guilty: but, when nature itself points out the deformity of the offence, he may, if he be *proximus pubertati*, be more easily presumed capable of committing it; yet even in that case he will not be punished *pœnâ ordinariâ.* In these distinctions, we see much to approve; and we conceive that the indulgence of the Scotch practice, borrowed from the law of Rome, is preferable to the rigour of our decisions.

Mr. Hume proceeds to consider in what cases the constraint of a superior is allowed as an excuse for criminal misconduct, beginning with the relation of husband and wife; and it appears that not only in treason and in murder, but also in theft, reset of theft, forgery, and the like, the wife may be considered as equally guilty, and may be equally punishable with the husband. The old laws of William in these instances are observed, which lay it down "*Sed cum fuerunt ambo participes in crimine, sic erunt quoque in pœnâ. Et licet uxor obedire debeat viro suo, tamen in atrocibus obedire non debet. Et sic debet uterque puniri secundum demerita sua.*" The utmost lenity, which the Scotch practice might be inclined to exercise, would be to excuse the wife for venial trespasses or petty crimes, to which her obedience of the husband's orders may have constrained her; and to mitigate her sentence for the more weighty offences, if the circumstances of the case rendered it probable that she was less guilty of the two. If a woman in England commit theft, burglary, or other civil offences against the laws of society, by the coercion of her husband; or even in his company, which the law construes a coercion; she is not guilty of any crime, being considered as acting by compulsion, and not of her own will. Neither a son nor a servant is excused by our law for the commission of any crime, whether capital or otherwise, by the command or coercion of the parent or master; though each of those relations appears in Scotland to be a favourable circumstance, yet not amounting to an absolute exculpation.

In the chapter on *Theft* and *Stouthrief*, which latter term means theft accompanied with violence against the person of the possessor, equivalent to our crime of robbery, the author enumerates the articles of which theft may be committed; at the same time pointing out the difference existing in the English law on this subject:

'Next; of the things, whereof theft may be committed. In the law of England, theft is only of things personal, and not of things real, or things which appertain to, or savour of, the realty. Under this rule, there is no theft with them at common law, of nursery plants, nor of growing tress, nor of any of the growing fruits of the ground; nor of hedge-paling, nor of lead, iron, or other thing united to a house. As also the writings of any real estate, are not subject of this crime; neither are bonds, bills, or other choses in action; though for this a different reason is given. But to all these, (as we should esteem them) artificial distinctions, our practice has ever been a stranger, and recognises the theft of every inanimate thing, which can be severed from that, which either naturally, or by art, it is attached to, and be carried away. Thus, in the case of James Inglis, relevancy was found on the tearing of wool from sheep, and carrying it away*. And in that of James Miln, accused of the several facts of stealing shorn grain, shearing grass, and carrying it away, and pulling up growing pease, and carrying them away, all of which were charged under the name of theft only, the trial proceeded on that footing as to the whole articles; and the man was transported. It seems even to be the more probable opinion, according to the analogy of what is settled, that the separating and carrying away of part of the substance of the tenement itself, shall be judged by the same rule. It is true, that injuries of this sort are ordinarily done in that open manner, and are accompanied with those circumstances, which bear evidence of a trespass only or molestation; but it seems to be only there that the distinction lies. For if one come in the night-time and work coal in his neighbour's pit, or stone in his quarry, or feuel in his moss, and carry it away and hide it, this seems to be just such an act as the cutting off the leaden spouts, or tearing up the iron spikes of his house, which is certainly theft.

'With respect to writings, the law has been settled against the thief, by repeated judgments. As long ago as the 23d June 1599, Grizel Mathiew had sentence of death, for stealing a cóffer with writs and evidents. Also James and William Wood, and Alexander Dow, had sentence of death, for breaking into the house of Bonnington, and stealing the whole writs and evidents of that estate, contained in a coffer, together with certain articles of furniture, and another coffer, also containing writs. As had Patrick Eviot, convicted of common theft, and of stealing a leather wallet, whereof the principal contents were certain title-deeds, which the owner was carrying, to obtain a charter of confirmation. On the 6th Novemr 1635, Michael Scot is sent to an assize, on a charge of stealing rtain bonds of borrowed money from the owner's chest; but he acquitted. Relevancy is found to the same effect in these cases: gainst Alexander Steel, for stealing three dispositions and charters the estate of Towie*;—against James Graham *alias* Gramoch regorick, for invading the Duke of Montrose's factor†, when llecting rents at Chappell-aroch, and taking from him money or ooks, papers or accounts; and against John Johnston for stealing a ocket-book, containing banknotes, "with several other papers of less alue." In this case an objection was stated to the charge, and was erruled.'

---

* 'Long before this, sentence of death had passed upon James Gray, convicted of pulling wool from nine ewes, and stealing an ewe and carrying off the wool which he had pulled; 17th March 1581. MS. Abs. Record, Adv. Libr.'

It is to be observed that most of the offences specified above, s not being felony by the English law, have been made felony y various statutes; and it was only by the common law that larceny was determined not to be committed in such subjects. The punishment of this offence is with us precise, fixed, and scertained; in Scotland, it is discretionary in the judges, from he lowest to the highest measure of punishment, and is governed by the circumstances of each individual case: it must in ourse remain vague, uncertain, and differing according to the ispositions and judgments of the persons before whom the elinquency is tried. Reset of theft, which is receiving nd keeping stolen goods, knowing them to be such, and with he intention of concealing them from the owner, is, according o the more received opinion, liable to arbitrary pains short of eath.

The crime of *Arson*, or wilful fire raising, as it is more malignant in its nature and more pernicious in its consequences han most other transgressions, has been viewed with the eepest indignation, and in most countries punished with the reatest severity. In Scotland, this crime, by virtue of the ld statute 1528. cap. 8. was in certain cases raised to the ank of treason. "The auld lawes (says that act) shall be eeped with this addition, that quha cummis and burnis folkes n their houses, and all burninges of houses and cornes, and wilful fire-raisings, be treason, and crime of lese majestie."—By the statute 7 Anne c. 21. this offence was lowered to the ordinary condition of a capital offence, and was ordered punished as such. The statute 8 Hen. VI. cap. 6. ma son, under some special circumstances therein menti amount to treason : but it was reduced to felony by the ge acts of Edward VI. and Queen Mary.

---

* 'The Justices "fand the dittay relevant as to that part anent he money *and writs*, as it is lybelled, *viz.* By breaking up the pursuer's doors under cloud and silence of night, out of his dwelling-ouse of Achredie."

† 'The Lords "find that the said James Grahame, *&c.* pannell, id upon one or other of the days, and at the place lybelled, with his ccomplices in arms, seize and take away money or books, papers or ccompts, from John Graham of Killearn, or that the pannell was t and part of committing one or other of the said crimes, relevant infer the pain of death, and confiscation of moveables."

To the crime of *Forgery* this peculiarity belongs, that it competent to the Court of Session as to the Court of Justi to try for this offence ; and Mr. Hume mentions the follo reasons, which he calls *obvious*, for the practice :

> ' The crime often comes to light in the course of process de ing in that court ; whence arises a contingent jurisdiction ove offender, who is chastised summarily and without delay, in the tribunal where he has transgressed, for his scandalous attempt t pose upon their wisdom, and to pervert the course of justice. other, and an equally substantial reason, lies in the very difficul tedious nature, generally speaking, of the proof of forgery, w is often impossible to be absolved, as must be the case with trial by assize and in the criminal court, in the course of a s sitting.'

We presume, from this circumstance, that the interven of a jury is necessary in one court, and inadmissible in other ; which is a material objection to this concurrenc jurisdiction. We are aware that a person found guilty by Court of Session may by them be remitted to the Court of J ciary : in which case an indictment is there exhibited aga him, and a jury is sworn, before whom the decree of Sessio produced instead of all other evidence of the crime in res of which the jury find the pannel guilty ; so that *that* deci being pronounced by a competent court, is holden as full pr or, in the style of the bar, as *probatio probata*.—Can a jury t restricted in its powers assist a prisoner, or be considered in other light than that of a nullity ?—On him who commits offence, so difficult to be prevented, so destructive to the inter of society, the judges may inflict a capital punishment : they not, however, constrained to do so, but possess a discretion power, as in the case of theft, to accommodate the pain to whole circumstances of the offender and of the transgressio

The First Volume of this useful performance is terminated an inquiry into the nature of homicide, and of the different p nishments applicable to the different species of the crime. the whole of this very long and important discussion, whi occupies above two hundred pages, we discover little to disti guish it from the law of England in the same particulars ;—a that little consists more in form than in substance.

The chapter on *Hamesucken* (Vol. ii.) is throughout curio and entertaining ; the word is derived from *haim*, home, a *secken*, to seek or pursue ; and the crime consists in the felo ous seeking and invasion of a person in his dwelling-place or house; or in the words of *Skene*, "Haymsucken is when ane man searches and seeks ane other man at his house or assailzies his house to slay him, *or to do him any injury*, whilk crime is punished be death and confiscation of his moveable gudes."

With the following law, created by the statute 1661. cap. 20, we were much pleased:—we are acquainted with nothing in our law at all similar to it.—The act ordains "That whosoever, son or daughter, above the age of sixteen years, not being distracted, shall beat or curse either their father or mother, shall be put to death without mercy; and such as are within the age of sixteen years, and past the age of pupillarity, to be punished at the arbitriment of the judge, according to their deservings, that others may hear and fear, and not do the like."—The object of this enactment was, as our author judiciously observes, not only to guard the parent against the violence of persons who have so many opportunities of indulging their hatred, if once, unhappily, they shall be possessed with it: but also, and perhaps chiefly, for the interest of morality and order, which are so deeply wounded by the unnatural spectacle of the hand of the child lifted against the parent, or his tongue directing curses against those whom most he ought to cherish and revere.—In some measure, we must consider the crimes of incest, adultery, fornication, and blasphemy, (being connected with the preservation of religion and morality,) and their respective punishments, as allied to the last-mentioned transgression. In all of these delinquencies, the law of Scotland is much more severe than with us:—incest is punishable with death; adultery and fornication are still viewed in the light of crimes, and as such are cognisable and punishable in the temporal courts, though the severity of that punishment is of late years much mitigated. On this subject, Blackstone observes that open and notorious *lewdness*, either by frequenting houses of ill fame, or by some grossly scandalous and public indecency, is an indictable offence, for which the punishment is by fine and imprisonment.

> "In the year 1650, (he proceeds to state,) when the ruling powers found it for their interest to put on the semblance of a very extraordinary strictness and purity of morals, not only incest and wilful adultery were made capital crimes, but also the repeated act of keeping a brothel, or committing fornication, were (upon a second conviction) made felony without benefit of clergy. But at the Restoration, when men, from an abhorrence of the hypocrisy of the late times, fell into a contrary extreme of licentiousness, it was not thought proper to renew a law of such unfashionable rigour; and these offences have been ever since left to the feeble coercion of the

spiritual court, according to the rules of the canon law; a law which has treated the offence of incontinence, nay even adultery itself, with a great degree of tenderness and lenity; owing perhaps to the constrained celibacy of its first compilers. The temporal courts, therefore, take no cognizance of the crime of adultery, otherwise than as a private injury."

Blasphemy is in Scotland punishable capitally; in England, by fine and imprisonment, or other infamous corporal punishment.

Of Perjury and Subornation of Perjury the punishment is discretional in the judges, who have it in their power to sentence capitally for the commission of these crimes.

In the tenth chapter, treating of verbal injuries, the author considers fully and minutely the crimes of leasing-making, and of sedition; and, as he has pointed out the distinctions subsisting between them in an able and accurate manner, we will transcribe this part, for the purpose of enabling our readers to form an opinion of the manner in which the work is executed:

'Upon the whole of these illustrations, the peculiar and distinctive character of leasing-making appears to lie in this, that it is a verbal injury directed against the King; proceeding, or in the construction of law understood to proceed, from evil disposition with respect to him, and intended to do him prejudice as a person.

'It is true, that in their consequences, such misdemeanours may often lead to the farther mischief of commotion or disturbance in the State; and certainly of all these practices it may with justice be said, that by injuring the respect of Majesty, and lessening the Sovereign in the esteem of his subjects, they tend, less or more, to loosen the bonds of allegiance, and to place the minds of men in that position, where they may be susceptible of new impressions. Nor is it to be doubted, (indeed in some of the statutes it is expressed,) that this was one reason, among others, why a verbal injury levelled against that high personage was accounted of a more heinous nature, and was more severely punished, than in the case of an ordinary man. But, although leasing-making may occasion such evil consequences, the legal notion of that offence does not include any malicious purpose to produce them. Its characteristic, or peculiar quality, and that which distinguishes it from sedition, with which it has sometimes been confounded, is, that the falsehood is not vented *eo intuitu*,—with the purpose of unsettling the State,—nor originates in any high or formed project of that sort, but in the malice only of the inventor towards the King as a person, and has for its object to gratify the spleen and ill humour with which the defamer is possessed in regard to him, or, (if that may be,) to molest and disquiet the King, and do him an injury in his fame. When committed against his Majesty, it is still a crime of the same class and character, as when committed (which according to the act 1540 it may equally be), against any o his Counsellors or great Barons. And certainly it will not be sai of every slander or malicious tale carried to the King of any of tho person persons, that it necessarily implies a purpose to corrupt the loyalty of the people, and breed disturbance in the State. This, therefore, is one circumstance, (though apt to be overlooked, owing to the long disuse of such prosecutions on the part of subjects), which marks the just and peculiar character of leasing-making, as a high and aggravated sort of *slander*.

'It is also in this respect distinguished from sedition; that it always has relation to the King, or, (if that is not abolished by long disuse), to some eminent individual connected with the Court, and can only be committed by means of false speeches, or reproachful and contemptuous words thrown out against him*. But sedition is a crime of a far wider and more various description, as well as of a deeper character, which may equally be committed in relation to any of the other powers, orders, or parts of the public constitution of the land, or to any class or division of the society of its inhabitants, and without the use of special calumnies or slanders against the King, or any other individual; as by the forming of combinations, the taking of resolutions, the circulation of doctrines and opinions, or, in general, the pursuit of any *course of measures and actions*, such as directly tends to resistance of the Legislature or established Government, or to the new modelling of the State without the authority of law. No invective, therefore, how violent soever, against monarchy in general, no abuse, the most outrageous, of the British constitution, no proceedings, though ever so plainly tending to abolish that venerable system, and set up a new form of government in its room, would justify a charge of leasing-making. Because, though all involving the state and office of the King, as part of the constitution, such projects are levelled against the whole system, and are not moved out of special grudge to the Prince upon the throne, but spring from a deeper and more malignant principle, as well as employ more direct and more extensive means, than that of mere slander of the person and conduct of the King. Thus sedition is a proper crime against the State, and holds the next place after treason, to which it is nearly allied, and which it may often, but by a short interval, precede. The other is a personal offence or verbal injury offered to the King, and which the law considers in so much a more serious light than other injuries of that class, partly by reason of the just regard it has to the peace and tranquillity of the Head of the State, the most eminent person in the land; and partly by reason of the possible evil influence of such an example on the affections and dispositions of his subjects.

'In some instances it may indeed be difficult to draw the line between the two transgressions; but this no more hinders them to be distinct, than in the case of forgery and falsehood, or of theft, fraud, and breach of trust; charges which are still more difficult to be distinguished by certain and palpable rules. For instance, to curse the King and his race, and to pour out slanders or reproaches and evil wishes against him,—if it be done at the instant, by one who finds himself dismissed from a lucrative office about the King's person, and if it is accompanied with the ordinary symptoms of vexation and disappointment; this effusion of ill temper, though far from salutary to such as witness it, and certainly cognisable in a criminal court, is not, however, an act of proper sedition. It is not a *measure*, taken to debauch the people and disturb the State, but a pure injury to the King; a contempt and reproach, (*convicium*), directed against him, and uttered out of dislike of his Majesty as a person, or to satisfy the spleen and rancour of the speaker. But if, (as in the case of Craig, Morton, and others,) the like practice is detected at a period which teems with projects of change, and in persons who are found to have entered one of the King's garrisons, and there, in presence of the King's soldiers, to have drunk perdition to the King and his race, *and to all crowned heads*, and to have accompanied this impious wish with promises and insinuations of advantage to the soldiers, if they will betray the King, or with such discourses as are plainly calculated to shake their fidelity; then this same fundamental act, thus qualified and expounded, is no longer a bare contumely or indecency, (as in the case of Fleming, or of Oliphant), but an act of palpable and real sedition,—an attempt and measure to corrupt the forces of the State, and deprive it of its means of defence against tumult and insurrection.

---

* 'Skene, in his Treatise of Crimes, tit. 2. c. 12. No. 4. classes leasing-making as a species of the general crime of *Falset*.'

'Again; let us imagine a time, so profligate as to produce a satire on the Royal Family, full of personal reproach and obloquy to the King, his progenitors and race. Let us suppose it to describe them as destitute of all the virtues of their station, and addicted to the vices and the pleasures of the lowest of the people; and that in support of this invective, the libel proceeds with a false narrative of sundry incidents in the King's household, or family-concerns. Wicked and abominable as such a composition is; yet if it be entirely of this slanderous description, and neither is mingled with observations and inferences of a political nature, nor can from circumstances be shewn to have been calculated for any purpose of public commotion, and especially if it can be traced to any cauſe of personal quarrel with any of the Royal Family; it still does not amount to the State crime of sedition, but only to leasing-making or defamation of the King, and may be prosecuted on the statutes in that behalf.

'But we must needs think otherwise of that author, who, having no such cause of quarrel with his Majesty, shall compose a work of reasoning and argument, wherein, beside indulging in the like reproach of the Royal Person, he shall attempt to shew that all kingly government is an abuse, and that our own monarchy is a system of fraud and injustice; and as a remedy for these evils, shall propose a plan of association, to new model the state after another and more popular fashion. An address of this kind is not merely out of pique or spleen, or for indulgence of humour against a person, but hath a more serious character, and a deeper seat. It is *a measure and proceeding*, which tends *directly* to occasion a breach between Prince and people, *and is taken by the author for no other purpose*.

'In these instances the distinction is easy to be perceived. Yet it is not and cannot be denied, that in other instances there is a near affinity of the two crimes: in so much that cases may be imagined (and perhaps this is true of some which have been already cited), of such a character, as shall be in one both leasing-making and sedition, or of which it shall be hard to say whether they more properly belong to the one or other denomination, or which might with propriety be libelled alternatively, as the one or the other, according to the circumstances of the fact, as they shall appear in evidence upon the trial. In the case, accordingly, of James Sands and others, which was in some measure of this description, there was not only a charge of leasing-making upon the slander as referrible to the Queen, but a charge of undue and scandalous reflections cast upon the government of the country.

'Put the case, that a disgraced favourite assembles his friends, and acquaints them that the King is a Papist, and has a purpose against the Protestant religion; under which pretence he exhorts them to resistance, and concerts with them the means of strengthening their interest with the people, so as they may make head against him. This seems to be both leasing-making and sedition. It is the telling of a lie against the King, and upon that lie grounding a measure of hostility and disaffection, to disturb the State.

'But although the two offences may thus in some instances coincide, yet leasing-making and sedition are not convertible terms. There is leasing-making which is not sedition; and there is sedition which is not leasing-making, and could not with any propriety be charged as such. This, in particular, was the judgment of the Court upon the indictments of Muir, Palmer, Gerald, and their associates, tried for seditious practices, in 1793 and 1794. And certainly this distiuction applied to those cases in its fullest force. For in none of them was there any charge of slander circulated, or of reproach or contempt thrown out, against his present Majesty, but of writings distributed, combinations formed, meetings held, and resolutions taken, such as were calculated to withdraw the affections of the people from the established government of the land, and dispose them to work its downfall at all hazards, and without regard or distinction of means.

'With respect to the punishment of leasing-making. It is limited by the act of Anne, to fine, imprisonment, or banishment; under which last term, in the cases of Gerald and Sinclair, in February and March 1794, the Lords of Justiciary had occasion incidentally, but very deliberately, to give their opinion, that banishment by transportation to the foreign colonies is included.'

We cannot forbear, on this occasion, to express some doubt whether our author, in the remainder of this chapter, has supported, by the authorities which he has adduced, his position that transportation to the colonies is included in the power which the judges possess of sentencing to banishment. At the time when that power was given to them by statute, we had no colonies; and the power in question appears to have consisted in banishment *from Scotland*, and not in removal to any particular place: but on this point the opinions are discordant.

The chapter on Egyptians, (*Gypsies,*) sorners *, exactors of black-mail, vagabonds, and harbourers of vagabonds, is curious and entertaining in a high degree; as such we had marked it for insertion: but the recollection of our limits obliges us to refer our readers to the volume itself. We must, however, observe that the statute 5 Eliz. c. 20. which made it felony without benefit of clergy to be seen for one month in the company of persons who call themselves, or are called, Egyptians, is repealed by the statute 23 Geo. 3. cap. 51.

The Riot act 1 Geo. 1. cap. 5., and the statute 12 Ann. c. 16. as relating to Usurious Stipulations, both extend to Scotland; and the law of High Treason is by the act of Union similar in both countries.—Barratry in Scotland is a crime of a different nature from that which exists under the same name in England.

'By the law of England (says Mr. Hume) it is the offence of stirring up frequent suits and quarrels among his Majesty's subjects. The term is, however, of foreign origin, and in Italy and other countries seems ordinarily to have been applied to the traffic of ecclesiastical benefices; but was afterwards used in a more general sense, as applicable to all corrupt buying and selling of justice. With us (in Scotland) it signified the corrupt purchasing of benefices, or offices of collection, from the see of Rome, by persons who left the realm for that purpose; a practice which had become frequent, and was, in more views than one, injurious to the realm: as a means of carrying money out of it, without any return of value, as prejudicial to the right of patronage in the King or others, and to the free election of the Monks in the monasteries, both which the Pope by prevention pretended to exclude; and as contributing to raise the rate of taxation upon benefices, by the false accounts which those suitors for the office of collector carried to the Pope.'

---

* It was ordained by a statute of James VI. parl. 1567. cap. 21. that no man should accept the *assurance* or protection of thieves, or pay them *black-mail*, under the pain of death and the escheat of moveables. By the stat. 43 Eliz. c. 13. it is made felony without benefit of clergy to imprison or carry away any subject, in order to ransom him, or to make prey or spoil of his person or goods upon deadly feud or otherwise, in the four northern counties of Northumberland, Westmoreland, Cumberland, or Durham; or being accessory before the fact to such carrying away or imprisonment; or to give or take any money or contribution, there called *black-mail*, to secure such goods from rapine.

It is supposed by Dr. Gilbert Stuart, that the present mentioned in the statute of James was called *Black-mail*, because it was a payment in cattle; it was afterward a payment in corn, and then in money: When payments, according to Blackstone, were reserved in silver or white money, they were antiently called *white*-rents, or *blanch-farms*, *reditus albi;* in contradistinction to rents reserved in work, grain, or baser money, which were called *reditus nigri* or *black-mail.*

Spelman, in his Glossary, under this word, describes *Black-mail* to be "*Tributum quod pauperes quidam Angli limitanei, potenti alicui Scoto limitaneo, ideo aliquando pendebant, ut a latrunculis et prædonibus Scoticis (prædam ex Angliâ ducentibus) tutarentur; et e contra. Dictum quod juxta pendentium tenuitatem, ære vel opsoniis plerumque pendebatur, non argento.*" Spelmanni Glossar. p. 83.

We have now examined the contents of these volumes, and have given our readers such a view of them that they may easily determine what is the chief difference between the two codes; whether it consists more in terms of art, or in substance. Lord Kames on this subject says, "Our law will admit of many improvements from that of England; and if the author be not in a mistake through partiality to his native country, we are rich enough to repay with interest all we have occasion to borrow." The sentiment is in our opinion both liberal and just.

We must not dismiss this article without declaring that we have read the whole performance with pleasure and instruction; nor without recommending it to the attention of the public, for the distinctness and accuracy of its information, the moderation and candour of its sentiments, and the clearness and frequent eloquence of its diction.

The volumes are enriched by a copious table of contents in the form of an analysis, and by a good index.

ART. X. *The Works of Horatio Walpole, Earl of Orford.* 4to. 5 Vols. 10l. 10s. Boards. Robinsons, &c. 1798.

THE amusement which we may find in a new publication, by an author of whose abilities we have had no specimen, is so precarious, that such a voluminous work as that before us would have excited terror and dismay if it had appeared under those circumstances: but, coming from a writer who has so frequently entertained us, and whose reputation for wit, taste, and knowlege, is so well established, the mere external glance at the volumes, though uncommonly bulky, was of good promise, and even exhilarating.

So far from having been able, as yet, to enter on a critical discussion of the merit of the several articles contained in this very interesting publication, we have scarcely had leisure enough to cut open the leaves of the first volume *. For the present month, therefore, we must content ourselves, and (we hope) our readers, with announcing our intention of being somewhat circumstantial in our account of such pieces in this collection as have not been previously published, or were not known to have come from the lively pen of Mr. HORACE WALPOLE, late EARL OF ORFORD. We shall not be able, at this time, to give our readers much more than the list of contents in the first of these volumes: but, even in doing this, the editor's modest preface must not be passed unnoticed; much less his paternal and affectionate effusions respecting one of his two amiable and accomplished daughters; which he could not suppress without ingratitude to Providence, and censure from that part of the most polished public which has the pleasure of knowing the person, conversation, and talents, of his fair assistant. It is happy for the memory of the noble author, that his *Reminiscences* were consigned to such judicious editors.—It seemed to have been the wish of all Lord Orford's acquaintance, who had the good fortune of conversing with him, or hearing him narrate, that there had been a machine, like that attempted by Merlin for taking down voluntaries, or extemporaneous pieces of music, which, after the fit of enthusiasm and genius that produced them is over, evaporate and are irrecoverable; or are so injured by cold reflection and imperfect remembrance, in giving them a notation, as not to be recognizable by those who enjoyed them warm from the brain. The office of such a machine seems to have been performed in securing these remains, in the true taste and expression given to them by their original author at their birth.

---

* Our readers will recollect that Lord Orford's works are but just published.

Indeed, as far as we are yet able to judge, the work of the editor, as performed by Mr. Berry and his fair associate, does honour to the memory of their deceased friend, and to the English press. The type, paper, and embellishments, are equally excellent; and the notes are unobtrusive, necessary, short, and judicious.

A head of his Lordship is prefixed to the first volume, which was extremely like him many years ago, and which will convey to posterity a more favourable idea of the countenance intended to be represented, than the heads which the friends of Gray and Gibbon have placed as frontispieces to their works. The portrait of a deceased friend or illustrious character, which had a strong resemblance at any one period of his life, is valuable: but infinitely more so when taken at the best period of his health and comeliness:

> "One would not sure be frightful, when one's dead."

To behold a sick, infirm, and emaciated friend or favourite, is always painful, whether alive or dead, when the resemblance reminds us of his sufferings and decay. Lord Orford being asked, by a friend who was anxious for his recovery during his last illness, how he did, and hoping that he found himself better than when he saw him last: his Lordship, with his usual pleasantry, answered—"Oh yes—I am as well as I can be—I am at my best—I can never be better."

The first volume of this publication contains the noble author's Juvenile poetry: consisting of *Verses in Memory of King Henry the* VI.—*Epistle from Florence to T. Ashton, Esq.*—*Inscription for the neglected Column in the Place of St. Mark.*—*The St. James's Beauties**. We were very glad to meet with this last gallant and agreeable old acquaintance, which is elegant and characteristic, and was much admired when it first was handed about. The Duchess Dowager of Leinster, who was the author's Venus, and Lady Ailesbury, (we fear,) are the only two of these beauties now in existence! We are old enough, however, to answer for the strong resemblance of these portraits in the year 1746. After these verses, we have an *Epilogue to Tamerlane—The Entail, a Fable—Epigram on Admiral Vernon—Portrait of John Earl Granville—Verses prefixed to the Poems of the Countess Temple—The Magpie and her Brood, a Fable—The Mysterious Mother, a Tragedy—Epitaph on the Cenotaph of Lady Walpole.* The rest of the volume is prose: *Scheme for raising a large Sum of Money by Message Cards and Notes—Advertisement to the History of Good-breeding.* Eleven papers in the periodical work intitled *The World*, by Adam Fitz-Adam—*Letter from Xo Ho to his Friend Lien Chi—Inquiry into the Person and Age of the long-lived Countess of Desmond—Inscription on a Picture of Pope Benedict XIV.—Advertisement to Paul Hentzner's Account of England—To Lord Whitworth's Account of Russia—To the Mistake, a Comedy—To the Life of Lord Herbert of Cherbury—To a Catalogue and Description of Charles the First's Collection—To that of K. James II.—To that of George Villiers D. of Buckingham—Catalogue of the Royal and Noble Authors—Supplement to ditto—Peeresses—Scots Authors—Irish Peers—Pieces omitted in the foregoing Catalogue—Noble Authors omitted in former Editions—Index.*

In all these pieces, fancy and humour of a peculiar cast are observable. Indeed the thoughts that frequently sparkle in the poetry are better than the expression, many of the lines being harsh and aukward. The polished verses of his friends Gray and Mason did not, at this early period of his literary life, lie before him as models. We shall have something perhaps, hereafter, to say to many of these juvenile poems, particularly the Fables; which are ingenious and pleasing; and as we do

---

* This is inserted in Dodsley's Collection.

not recollect to have seen that intitled *the Entail* in any printed book, we shall here present it to our readers as a men of the ingenious and fanciful author's rhymes. W told, in a note, that ' this piece was occasioned by the au being asked (after he had finished the little castle at Straw Hill, and adorned it with the portraits and arms of his ance if he did not design to entail it on his family ?'

' The ENTAIL, a Fable.

' In a fair summer's radiant morn,
A BUTTERFLY, divinely born,
Whose lineage dated from the mud
Of Noah's or Deucalion's flood,
Long hov'ring round a perfum'd lawn,
By various gusts of odour drawn,
At last establish'd his repose
On the rich bosom of a rose.
The palace pleas'd the lordly guest;
What insect own'd a prouder nest?
The dewy leaves luxurious shed
Their balmy essence o'er his head,
And with their silken tap'stry fold
His limbs enthron'd on central gold,
He thinks the thorns embattled round
To guard his castle's lovely mound,
And all the bush's wide domain,
Subservient to his fancied reign.
' Such ample blessings swell'd the FLY!
Yet in his mind's capacious eye
He roll'd the change of mortal things,
The common fate of flies and kings.
With grief he saw how lands and honours
Are apt to slide to various owners;
Where Mowbrays dwelt how Grocers dwell,
And how cits buy what barons sell.
" Great Phœbus, patriarch of my line,
Avert such shame from sons of thine!
To them confirm these roofs," he said;
And then he swore an oath so dread,
The stoutest wasp that wears a sword,
Had trembled to have heard the word!
" If law can rivet down entails,
These manours ne'er shall pass to snails.
I swear"—and then he smote his ermine—
" These tow'rs were never built for vermin."
' A CATERPILLAR grovel'd near,
A subtle slow conveyancer,
Who, summon'd, waddles with his quill
To draw the haughty insect's will.
None but his heirs must own the spot,
Begotten, or to be begot:

E

Each leaf he binds, each bud he ties
To eggs of eggs of BUTTERFLIES.
‘ When lo! how fortune loves to teaze
Those who would dictate her decrees!
A wanton BOY was passing by;
The wanton child beheld the FLY,
And eager ran to seize the prey:
But, too impetuous in his play,
Crush'd the proud tenant of an hour,
And swept away the MANSION FLOW'R.’

Of the Tragedy of *The Mysterious Mother*, in this volume, author himself thought, when he undertook to write it, t ‘the scenes would not be proper to appear on the stage.’ e language of this Drama, however, is more Shaksperian n that of any of his professed imitators; and so are the timents,—except that Shakspeare was always a friend to reli- n, and treated its ministers with respect: but Mr. Walpole s a bitter foe to priests, without distinction, and seems to e had no great reverence for sacred mysteries, or the doc- al parts of the Christian system. The hero of the piece is amiable libertine, and a determined *philosophe*; and the oine, though a conscientious and repentant sinner, is ever war with the counsel and admonitions of the priesthood.—As lately gave an account of this drama*; we shall only here d that great force, and admirable writing, appear in some its scenes: but, in perusal, it excites more disgust and rror than pathos.—The noble author himself has given ritique on this Tragedy, under the title of a *Postscript*, which ll perhaps sufficiently apologize for some of the most objec- nable parts. For the rest, the intrinsic merit of the work elf seems not only to preclude cavil, but to extort applause. We shall return to this volume in order to give our opinion some of its fugitive pieces and other contents, before we oceed to the examination of the rest of this very splendid d entertaining publication.

[*To be continued.*]

RT. XI. *Emily de Varmont*; or Divorce dictated by Necessity; to which are added *the Amours of Father Sévin.* From the French of Louvet, late President of the National Convention of France, Author of Faublas, &c. 12mo. 3 Vols. 10. 6d. sewed. Kearsley. 1798.

MR. Hume's essay on Polygamy and Divorce has long ago settled, with English philosophers, the expediency of the extant system of matrimonial law. Perhaps a complete separation ought to be rendered less expensive, now that the corrupt manners of the higher orders are beginning to taint the inferior classes:—perhaps those cases of confirmed insanity, in which the lawgiver withdraws from the patient all dominion over his property, ought also to dissolve the marriage contract:—but, in general, the victims of an unhappy union must be taught to bear with their personal inconvenience, and to consider themselves as martyrs to an useful institution; the dissolubility of which would domesticate strife in almost every household, and expose the morals of the rising generation to all the evils of negligent culture and mischievous example. The tendency of the Novel before us is to render prominent the evils of ill-suited marriages, and to countenance the wish for facility of divorce. Its morality, therefore, is exceptionable; and its success would be a symptom of the declension of manners. In Paris, indeed, where the energy and licentiousness of barbaric times have superseded the polish and effeminacy of excessive refinement, this novel appears in its place, and may expect popularity: but in London, we trust, the author of the adventures of the Chevalier de Faublas is never to become a favourite instructor. Louvet's attachment to the Girondist party, his great industry as a political journalist, the vulgarity of his influence in times of commotion, and his literary boldness in attacking the elevated ranks, recommended him to a degree of notice from Madame Roland, which was not worthy of the purity of her taste. He survived the misfortunes of the party with which he co-operated, and produced for his last work *Emily de Varmont.*

---

* M. Rev. vol. xxiii. N. S. p. 248.

The story is grossly improbable. A mother forcing her dutiful daughters into a convent for the sake of a profligate son, the offspring of prostitution:—One of them marrying, at a day's notice, an unknown man, in order to escape the irrevocable vows:—A brother pursuing the life of his sister, and blowing up a ship in which she was embarked:—A husband, in supposed widowhood, marrying a second wife:—A brother to this wife, and an old priest, both loving to distraction the supposed widow:—Such are the incidents. Every body is made completely miserable by an enthusiastic passion for some individual, whose person is legally possessed by another;—and a law of divorce is thus made the only chance for restoring comfort to the mis-united personages. If these were probable and every-day events, some argument might be founded on their aukwardness: but they are so absurd as to defeat the author's main design.

Of the low moral taste of this writer, the following letter may serve as a specimen:—one brother acquaints another with the recent death of their sister's husband:—

'Oh beneficent apoplexy! why didst thou not carry off the old man some years sooner? or thou, rather, devouring ocean, why didst thou not swallow up the young man some years later?—What appears to me wholly unaccountable, is that Bovile should have so aukwardly taken his leave of Eleonora precisely at the very moment when her everlasting D'Etioles was on the point of fairly bidding us all an eternal adieu. True love is seldom guilty of similar blunders. But, at all events, my dear Dolerval, our charming sister is now doubly a widow. Ought we to lament her fate? Egad, I am not perfectly clear that we should. If on the one hand we have reason to weep, on the other we may fairly be allowed to smile. She has lost her lover, it is true: but at the same time she is released from her husband. In a word, I suspect, that, all circumstances considered, a due proportion will be found to prevail between the happy and the unfortunate events of life:—I plainly see that the world is governed by an over-ruling providence.

'Present therefore to my dear Eleonora—unless, however, you should think it improper—a double compliment in my name,—the one of condolence—the other of congratulation.

'You may very safely, my dear Dolerval, venture to compliment me in that manner: *I* shall not be affronted on the occasion: for in truth I know not whether my present condition claims your sympathy in joy or your sympathy in sorrow. That sensibility of which you so often boast to me—can it be a defect in our blood—an hereditary disease—a family failing, which I have only partially cured in my own constitution by the use of palliatives, but never been able wholly to eradicate? I vow I feel it springing up and expanding in my bosom! It is very troublesome: it impedes my respiration. When in company with the charming Terville, 'tis then that I feel my breath quite stopt; and in my deep amaze I hear myself sigh. On these occasions, my figure, formerly all gaiety and life, assumes such an air—the very air of a man deeply infected with your disease! And the cunning gipsy, who plainly perceives my embarrassment, strives to take advantage of it. She importunes me to set her at liberty: for—if I have not already told you of the circumstance, I must now inform you, that I keep her under lock and key.—I fancy I hear you exclaim against such a procedure—Well! tell me then, can you point out a more effectual mode of detaining "an angel" against her will?—But, to return—she demands, and I refuse.—Her voice next assuming a still softer tone, she begs, entreats, supplicates:—then chiefly it is that the family weakness prevails, and I feel my whole soul moved within me. Has a tear—one single tear—dropped from her eye?—Mine immediately—yes, mine is ready to shed tears too. I am uneasy, I am vexed, to find myself in such a condition—I am weary, I am ashamed, of it! And nevertheless I cannot help owning that it is not wholly unproductive of pleasing sensations.

'However, if the lady intends to persevere in tormenting me thus, I must, some of these days, take advantage of a sudden start of courage: and perhaps, by boldly risking the attack, I may bring the affair to a happy conclusion.'

Some indelicate passages of the original have been properly curtailed by the translator.

ART. XII. *Count Benyowsky*, or the Conspiracy of Kamtschatka. A Tragi-Comedy, in Five Acts, translated from the German, by the Rev. W. Render, Teacher of the German Language, in the University of Cambridge. 8vo. pp. 210. 4s. Deighton, Lunn, Oxford-Street, &c. 1798.

THIS attractive drama is ascribed by a somewhat uncertain rumour to the pen of Kotzebue, author of the Negroe-Slaves, the Indians in England, the Stranger, and other pieces which have been received with interest in this country. The plot is new; the characters are consistent, various, and distinct; curiosity is forcibly and progressively agitated; and the catastrophe is affecting and well-contrived. With the translation, also, the public has reason to be satisfied.

The scene is laid in Kamtschatka; where Russian exiles, dissatisfied with their hopeless condition, are plotting to seize the vessel of a merchant, and to fly from the military despotism of the Governor into some South Sea island, the supposed abode of liberty and plenty. Crustiew, a schoolmaster, has been the tutor of the conspirators. Benyowski (of whose real history something was said in our Review, vol. xvi. N. S. p. 380.) arrives; his natural ascendancy soon places him at the head of the enterprise: but his talents also attract the notice of the Governor, and he is employed to teach French to his daughter Athanasia. She conceives an ardent passion for her instructor, learns the secret of the conspiracy, and desires to fly with him. Benyowski acquaints Athanasia that he is already married: but she persists in choosing to share his fortunes. Stepanoff, another conspirator, is jealous of Benyowski, and betrays the design. Great embarrassments ensue. At length, the resources of Benyowski repel every obstacle: the Russian officers are secured; and the Governor finds himself a helpless spectator of Benyowski leading his daughter to the vessel which is to liberate the rejoicing colony. The old man addresses himself to her filial tenderness, and to the Count's generosity: but the scene is too fine to be told—it must be transcribed.

'*Benyowsky*. Bring the governour in chains upon the rampart,—shew him to the people,—his head answers for our safety, (*Conspirator exit.*)

'*Athanasia*. Mercy! mercy!

Benyowsky.

owsky. Be not alarmed, only a vague threat—the people
ur father.
nasia. Who does not love him?
owsky. They will tremble for his life, and let us go in peace.
nasia. Ah, Benyowsky, you have it still in your power to
lish all things. Once more give me up and restore me and
f to my father. Set him at liberty! Open the gates! You
ught as a hero, now act as a man; your enemies are subdued,
now yourself! exchange the laurel of victory for the myrtle of
he dangers of the sea for tranquillity in my arms! Come to
her, loose his fetters, receive in return together with his bless-
ardon for your followers, repose to your conscience, and you
nfer on me happiness inexpressible!
yowsky. Athanasia, whither roves your fancy? My wife—
nasia. Ah! I know not what I say!—
yowsky. The die is cast! The great wheel of destiny irresist-
lls on. What mortal might shall grasp the spoke?
nasia. Heavens protect me! or this confusion will overwhelm

yowsky. Sister, I will perform what I promised you.
pirator. *(Comes back.)* It has taken effect.
owsky. Is every thing quiet?
pirator. They tremble at our threat, and intreat for peace.
owsky. The governour—
pirator. Exhorted them from the rampart, not to spare his
.
owsky. Ha!
pirator. Storm! called he: I command it in the name of the
ss.
yowsky. Noble and great!
pirator. But in vain.
yowsky. It is well! nothing now detains us, let the drum
hat the dispersed may collect themselves. Take the governour
midst of you, in the harbour we will set him free. Load well
uns. Place cannon at the head of our forces, march by them
ighted matches. There shall be no more hostility. No tu-
o shouts of triumph; nothing to re-animate the rage of the
. Go, I follow you. *(Conspirator exit.)*
yowsky. Come, dear Athanasia.
nasia. *(Hesitating.)* Oh! my paternal roof!
yowsky. Look not on the past.
nasia. Here was I born! Here have I been fostered by a
's love, and a father's tender care.
yowsky. Do not embitter your departure.
nasia. For the last time!
owsky. Still you may choose.
nasia. No, never shall I see again this abode of my youthful
Never shall I hear again the mild voice of my father!
owsky. You torture yourself and me.
nasia. Forgive me! *(A drum is heard.)*
yowsky. The minutes are precious.

Athanasia. (Suppressing her anxiety.) I am ready.

Benyowsky. Beloved girl! separation from you would be terrible! though still, even now the choice is in your power. Remain or go.

Athanasia. Remain!—Ah, my father! Beat the drum! Beat the drum! that the noise may drown my voice!—Away, away! bear me away!

Benyowsky. Come to my brotherly arms.

Athanasia. (Once more looking sorrowfully around her.) Blessings on my old father! *(Exeunt.)*

(The scene changes. The back ground represents a part of the harbour. The frigate ready for sailing; the crew busily employed, the confederates run backwards and forwards. Confused noise heard on all hands: "heave the anchors!—Unfurl the sails!—The wind is north—East and by East: Pilot!—Hollo there! They are coming!—Yonder is the party winding down the hill—Good luck to us! All is ready!—Huzza! Huzza!")

(Benyowsky, Athanasia, Crustiew, and the other conspirators come forward. Governour in chains, under a strong guard, exhausted with rage. Mean time Crustiew and the confederates run to the ship, make arrangements, give orders, &c. Benyowsky approaching the governour. Athanasia remains fearfully standing at a distance.)

Benyowsky. I have now but a few moments. Do we part as friends!

(Governour throws a look of contempt upon him, turns away from him and gnashes his teeth.)

Benyowsky. That I was taken prisoner fighting against Russians, was that a crime?—That I have this day burst these hard fetters, is that a crime? *(Governour keeps a sullen silense.)*

Benyowsky. Honour and patriotism summoned me; to the fate of these my brothers an oath bound mine. *(Governour does not answer.)*

Benyowsky. I had left at home a pregnant wife—Old man! what wouldst thou have done in my place? *(Governour stubbornly silent.)*

Benyowsky. Am I not worthy of one word, of one look? It is well! What grief and rage do now condemn, your cooler blood to-morrow will excuse—Farewell!

(Governour grasps his chains in fury, and attempts to rush upon him. He is restrained. He sees Athanasia, beats his forehead, with redoubled fury, and laments aloud.)

Athanasia. (Throws herself at his feet.) Pardon, my father.

Governour. (Turning from her.) Who speaks to me?

Athanasia. Your blessing.

Governour. My curse pursue thee across the sea! mayst thou hear it in the storm! hear it in the arms of thy paramour! Tremble at it when the lightning flashes! and when the sun shines forth, think on thy father's grave. When the thunder roars, may it sound my curse into thine ear, and if a soft breeze murmur, mayst thou fancy it thy father's dying groan. May all abandon thee at thy last hour, as thou abandonest me; let nought but the image of thy wrathful father float before thy fevered brain! Shouldst thou bear children, a grandsire's curse be their inheritance! May their ingratitude revenge me on their mother! *(Athanasia sinks speechless and half dead into Benyowsky's arms.)*

Governour. (*Moved by the sight of Athanasia.*) Stay with me, my child! my dear deluded child! remain with me! I am old and infirm. When thy mother died, she said to me, weep not, I leave you Athanasia. Wilt thou make a liar of thy dying mother? a few weeks, perhaps only a few days, how soon they are gone! Then will I lay myself down and die, and thou mayst say—I have fulfilled the commands of my mother, I have closed my father's eyes.

Benyowsky. (*Agitated.*) Spare her!

Governour. Thou art my only joy! my only consolation! I love thee with a father's fondness;—so will no vile seducer love thee;—satiated in thine arms he will repay thee with disgust;—whilst thy old father, in return for his blessing, asks but the gentle pressure of thy hand upon his eyelids, when they would close themselves in death. Oh! that these locks were not already grey, in this sad moment would they whiten, and the sight perchance might move thee. (*Athanasia attempts to raise herself and falls fainting back.*)

Benyowsky. (*Very much moved.*) God of heaven! help!—Seize her and bear her away!

Governour. (*Beside himself with anxiety and grief.*) Count Benyowsky, if thou believest in God, hear me! I have never offended thee! I have shewn thee all the kindness in my power! Thou hast robbed me of my all. Thou hast robbed me of my rank and honour! Leave me my daughter and I still am rich! Count Benyowsky, if thou believest in God, hear me!—For thine own wife's sake, who prays for thee at home! How can God grant her prayer, if thou robbest me, a poor old man, of this my only jewel. For thy child's sake, which thou knewest not when thou wentest from home, if thou wouldst not that it make thee a wretched father! What wouldst thou do with her? see already she is a corpse—restore to me the corpse of my daughter! (*He falls upon his knees, and stretches out his hands towards heaven.*) Count Benyowsky, I have no words—I have no tears, but God has thunder!

Benyowsky. (*Very much agitated, lays the fainting Athanasia in the arms of the kneeling old man.*) There you have her, old father! (*He draws out the picture of his wife.*) Emilia! my wife!—Away on board! (*Confused tumult. All hasten on board.*)

Governour. (*Pressing his daughter to his bosom in extacy, while he stretches out his other hand towards the ship.*) God bless thee, stranger! God Almighty bless thee! (*The curtain falls.*)'

We will not deaden the impression of this scene by any farther remarks.

MONTHLY CATALOGUE,

For JULY, 1798.

NAVAL AFFAIRS.

Art. 13. *An Essay on Naval Tactics, Systematical and Historical.* With Explantory Plates. In Four Parts. By John Clerk, Esq. of Elden. Parts II. III. and IV. 4to. 10s. 6d. Boards. Cadell jun. and Davies. 1798.

The First Part of this work was reviewed in our Number for February 1791. The present publication contains Parts II. III. and IV. The IId explains the mode of attack from the leeward. The IIId, which with more propriety would have preceded the other two, or have served as introductory matter, contains the author's division of the history of naval tactics, from the earliest to the present times, into different periods; with a few desultory observations on the nature of sails, cannon shot, signals, the British Channel, and naval instructions. The IVth Part is occupied by descriptions (principally the public letters of the commanding officers) of sea-engagements which took place in the year 1782; with the author's remarks on each.

In our account of the former part of this Essay, we expressed our doubts on the policy of publishing improvements in naval tactics, from a belief that to preserve a superiority is of more importance to this country, than the advancement of general knowlege in naval matters:—nevertheless, with so complete a superiority as we possess in the number and equipment of our ships, and in the qualities of our sailors, there seems not much cause at present for jealousy of general improvement. The author has bestowed more attention on the different modes of attack than on the means of defence. He commences many of his assaults with great gallantry, and some with judgment, but he gives no credit to the opposite fleet for any exertion in repelling the attack: he supposes them to be helpless, and claims the victory.

This *half-reasoning*, among many other instances that occur, is strongly exemplified in the supposed case of twelve ships in line of battle, attacking and cutting off five of the weathermost of a fleet of twenty-four ships: an enterprise which is not to be hazarded without other advantages than that of situation. Five ships, if they defended themselves properly, would sustain the attack of twelve, long enough to disable them so far as to make them inevitably the prey of the nineteen fresh ships, if, as must be supposed, these latter made any exertions so assist their friends. Supposing also that any of the five ships were captured, the probability is that they would be too much disabled to be carried off, when chaced by the remainder of the still superior fleet. Though an attempt nearly similar has been made, with success, by a British fleet against a Spanish fleet superior in number almost in the proportion mentioned, yet this affords no argument as a general demonstration: for it certainly would be neither a very pleasant nor very profitable undertaking for twelve ships of Spain, or of any other nation, to attempt to intercept five ships of a British fleet in an open sea, while nineteen others, however unconnected their situation might be, were in sight.

Though, on the whole, we cannot think that the author has here added much to the stock of knowlege in naval tactics, his work may afford considerable help to those who wish to obtain a general idea of the nature of sea-engagements.

EDUCATION, &c.

Art. 14. *A short Grammar of the English Language*, in Two Parts: simplified to the Capacities of Children. With Notes, and a great

Variety

ety of entertaining and useful Exercises, on a Plan entirely
By John Hornsey, School-master, Scarborough. Second
ion. 12mo. 1s. 6d. bound. Bent. 1798.

eriment is supposed to be the best test of compositions of this
The present author informs us that 'the former edition, con-
of 1500 copies, was sold off in little more than three years;
m this success, it may be inferred that the work proves accept-
d useful both to masters and their scholars. It will be unne-
for us to add many remarks. We are told that it is princi-
ompiled from our best grammarians.

n it is observed, under the letters *Ch*, that Chorister is pro-
d *kwerristur*, we observe an evident mistake or impropriety, or
s a *provincialism* is quoted: the same may be said of *chauk* for
chaudron for chaldron, *wauk* for walk, &c. &c. which, how-
mmon, should certainly be pointed out as *corrupt* pronuncia-

note concerning the neuter demonstrative or pronoun *it*, we
s remark, '*it* has in the *possessive* case *it's*, which is sometimes
ry improperly for *'tis: It's* good, instead of *'tis* good.'—
ver propriety there may be in this, it would certainly have been
have added that *it is* is preferable, especially in writing, to
of the abbreviations.

cerning *tautology*, we observe that it is here confined to the re-
of *words*: but young people should be reminded that there
tiresome tautology where the recurrence of the same words is
ly avoided: the instances, which the author produces on this
do not always appear to us fully pertinent: 'There are in
se, a man, a woman, and a child;' does not seem to imply
riety of expression. 'He is a wise man, a learned man, and
man:' one word is here thrice repeated, but this might be
regarded as emphatical than inaccurate; which absolute tauto-
ust surely be.

5. *Instructive Rambles in London and the adjacent Villages*, de-
d to amuse and improve the Understanding of Youth. By
beth Helme. Small 8vo. 2 Vols. 5s. Longman. 1798.

e small volumes give a view of the propriety and good sense
hich Mr. Richardson, a merchant in London, almost discon-
or the loſs of an affectionate and prudent wife, proceeds to
the son and daughter whom she had left him. Their em-
nts are rational and beneficial,—their amusements innocent,
g, and instructive. Such is the design of this lady; or, to
own language, 'to blend instruction with amusements, to
f virtue its own features, vice its own image, to shew the
ty that evil propensities should be crushed in infancy, and that
n of good natural abilities and dispositions may be led to
he paths of truth and rectitude, as easily as they may be suf-
to imbibe erroneous opinions.'—One method, which the well-
g father pursued for the recreation and pleasure of his children,
lead them at times to places noted for recording memorable
particularly in the English annals.—'In my choice of the

historical sketches,' says Mrs. Helme, 'I have selected such a thought might interest young minds sufficiently to make them more readily peruse the annals of their country; as I have gene observed that children, when possessed of what they consider as amus information, read history the more willingly; and thus in seeking t shadow, *amusement*, frequently find the reality, *knowlege*.'

Within so small a compass, it may be concluded that these n tions must be very brief; they are, however, sufficient to excite tention, to yield improvement, and may be supposed to furnish f ther conversation.

The episodes, if we may so call them, or incidental narrati form a pleasing part of the volumes; they are naturally introdu are interesting, particularly that of *Frank* and *Patty*, and conv very useful and seasonable sentiments to the juvenile reader. T language may, in some instances, appear rather stiff and formal, superior to what we expect from children: yet we can have no he tation in recommending the performance as well calculated to promo the valuable purpose of its publication.

Art. 16. *The First Principles of English Grammar*, methodically e hibited and explained, upon a Plan entirely new, tending to re der the Knowlege of them useful in the Study of other Language By Nicholas Salmon, Author of an Etymological Dictionary e titled *Stemmata Latinitatis*, &c. 12mo. 2s. Dilly. 1798.

The *Stemmata Latinitatis*, and several minor works in philolog have already introduced Mr. Salmon to the notice of the publi The approbation with which those productions were received, he tel us, was the incentive which led him to engage in that now before us of which the object is 'to establish, on a plan *entirely new*, a rationa method of teaching the first principles of English Grammar.' W are always inclined to doubt whether plans *entirely new* are *entirely jus* or entirely *useful*; yet we think that, on the whole, Mr. Salmon' plan is not injudiciously conceived. It begins with giving the defini tions of the parts of speech, followed by a few observations, an then proceeds to the illustration of them in a grammatical commen on the celebrated little poem of *Edwin and Emma*. He next goe on to consider the *Cases*, or, as he calls them, the *Modes* o Nouns; explains their nature and use; and then, as in the foregoing instance, illustrates his rules by an application of them to the same composition by which he had exemplified his theory of the parts of speech.—So far as this plan connects practice with theory, and explains abstract rules by examples, we approve it: but we cannot say that our approbation goes much farther. We think that the importance of the verb and its inflexions should have induced the grammarian to give to it a more ample discussion, and a more honourable place, than it occupies in this treatise. A single page in the preface was rather too little for explaining the conjugation of the English verb; nor was it very safe to take for granted, in a grammar designed for youth, that the reader was already fully informed on that subject.

There are some other points on which we are not quite of Mr. Salmon's opinion. In treating of the cases of nouns, he declares against the *possessive* case; and he denies that it has any right to the honour of being a distinct *mode* of the noun. The substantive which is generally alleged to be in that case is, according to Mr. S., merely an adjective with *'s* as a corruption of the German adjective ES or AS signifying *the* annexed. Thus in the instance "Palmer's House"—*Palmer* is, in the first place, used as an adjective, in the same manner in which *gold* is used adjectively in *gold-mine*. Then is added the termination *as* or *es* signifying *the*. The phrase stands now *Palmer es house*, and by corruption *Palmer's house*, that is *Palmer the house*.—Now, until Mr. S. can prove to us that *Palmer* THE *house*, into which he resolves *Palmer's house*, is English; or until he shews why *Palmer*, if used adjectively, does not stand like *gold* in *gold-mine* without any adjection, we cannot assent to his explication. In fact, we believe that, when substantives are used, like the word *gold* in *gold-mines*, as adjectives, they generally form only part of a *compound* word. If this be so, the analogy on which Mr. Salmon rests fails him.—It is not our intention to become sticklers for a *possessive* case: but, when Mr. S. was willing to load English nouns with an elliptical case, an interjective case, and a redundant case, (we conceive all the three, indeed, to be *redundant*,) it seemed scarcely worth his while to contend so strenuously for the annihilation of one so apparently useful as the possessive, in illustrating to learners the theory of our language.

In Mr. Salmon's method of explaining the 'parenthetical phrases' introduced with "*than whom*," *&c.* considerable ingenuity is manifested; though an hypercritic might, perhaps, find in it some exercise for his talents. It is our wish rather to recommend this little tract; which, we think, may be useful when aided by the instructions of an able tutor.

Art. 17. *The Plan of Education pursued in Mrs. Landen's Academy*, No. 48, Hans-place, Sloan-street. 12mo. pp. 36. 1s. Ridgway. 1798.

The object of this institution is to combine private or domestic with school-education, 'to provide that the pupils be so few, that sufficient attention can be paid to each,' and yet so numerous that activity and emulation may be excited, and that they may contribute to improve each other. To the more usual articles of education are here added, astronomy, the use of the globes, geography, history, natural history, natural philosophy, &c. all proper and useful for Ladies whose fortune and leisure admit of researches into these branches of science. The books here enumerated are in general well chosen: but whether *Pantheons* are altogether suitable for female attention may admit of some doubt.—We presume that the employment of the needle, productive of so much entertainment and utility, though not particularly mentioned, is not disregarded in Mrs. Landen's seminary.

MEDICAL.

Art. 18. *Oratio ex Harveii instituto habita in Theatro Collegii Regalis Medicorum Londinensis*, Octob. 19, 1796. *A Gulielmo Saunders, M. D. Coll. Regal. Med. Lond. et Reg. Societ. Soc.* 4to. 3s. Phillips. 1797.

We observed, on a late occasion, that much novelty is not to be expected in an Harveian Oration. In that which is before us, Dr.

Saunders has warmly expressed all due veneration for the great names of his predecessors in physic; and he has likewise paid a just tribute to contemporary, and indeed in one instance to living, merit, in the persons of Dr. William Hunter and Sir George Baker: the former of whom was his instructor, and the latter his friend.

As a specimen of the language of this oration, we give the following short passage:

'*Atque hìc liceat obtemperare grati animi affectui in virum quo me magistro usum fuisse, nunquam non lætus recordabor. Fas sit paucis laudare* Gulielmum Hunterum, *quem, etsi civitati vestræ, non tamen ordini alienum,* Harveius *ipse sibi adjunctum cuperet, quòd et ille magni inventi, ad rem Medicam utilissimi, repertor extiterit.* Huntero *docente, didicimus, vasa lymphatica eadem esse, quæ absorbentia; eadem, quæ lactea, per totam corporis animalis machinam distributa; eaque, simul cum Thoracico ductu, efficere unum ingens absorptionis instrumentum, cujus ope, sive ex cute, sive ex intestinis, sive ex aliis internis aut externis corporis partibus, colligitur quidquid in sanguinem elaborandum est aut cum illo miscendum. Hanc autem doctrinam, quam in libris suis copiosè illustravit nitidissimus ille Scriptor, quam multis etiamnùm superstitibus ore tradidit Professor disertissimus, non opinionis commentum, non subtiliùs excogitatæ hypothesis figmentum, sed naturæ judicium esse, et doctorum suffragia, et experimentorum fides confirmârunt.*'

Art. 19. *Cases of the successful Practice of Vesicæ Lotura in the Cure of diseased Bladders.* By Jessé Foot, Surgeon. 8vo. pp. 42. 2s. Becket. 1798.

Mr. Foot here relates four cases of diseased bladders, successfully treated by injections introduced into the bladder by means of the elastic catheter. A case of this cure by injection was related by M. Le Dran; and his success encouraged Mr. Foot to follow his practice. Three of the diseases here described are similar to that recorded by Le Dran; namely, an incapacity in the bladder to distend itself so as to retain the common quantity of urine. Le Dran's mode of treatment is thus related by himself; and his plan seems to have been steadily followed by Mr. Foot:

" I injected a strong decoction of marsh-mallow roots, morning and evening. This root leaves a mucilage in the urine, which, fixing to the sides of the bladder, defends it from the acrimony of fresh urine, and relaxes the fibres in the nature of an emollient cataplasm. A patient cannot be sounded morning and evening, without running the hazard of inflaming the urethra and neck of the bladder; therefore to avoid this inconveniency, I introduced the Catheter in the morning, and drew it out at night. In using the injection, I desisted as soon as the pain felt by the Patient convinced me, that the fibres of the bladder were sufficiently distended; and left that quantity of it in, for a quarter of an hour, more or less, according to the Patient's necessity of making water.

" In the space of a fortnight, the bladder, which at first could contain only two spoonfuls of injection, resumed by degrees it's natural capacity, which I knew, by the quantity of injection admitted without causing pain. To the decoction of marsh-mallows I added barley-water and honey of roses, and lastly, barley-water with the vulnerary-water. The Patient left the hospital in a month's time perfectly recovered."

In the other case, the disease varied, as it arose from gravel in the bladder, while the capacity of that organ was not in any material degree lessened. Here the fluid injected was lime-water. The gravel was discharged from the bladder; and a cure was obtained.

Mr. Foot deserves thanks for calling our attention to this practice; and we are of opinion that a continuance of its use will be attended with farther proofs of its success.

Art. 20. *The Soldier's Friend;* or, the Means of preserving the Health of Military Men; addressed to the Officers of the British Army. By William Blair, A. M. Surgeon of the Lock Hospital and Asylum, and of the Old Finsbury Dispensary. 12mo. pp. 155. 2s. 6d. or Four Guineas for 50 Copies on common Paper. Longman. 1798.

Some useful advice is here presented to the officers of the army, though little is said that has not been before urged by others. We know not what experience the author may have had of the movements of armies on actual service; of the causes of their diseases; and of the probable means of avoiding them:—but certainly the present volume is indebted, for a great part of its contents, to the observations of those who have already by their publications benefited the service in which they were engaged.

LAW.

Art. 21. *Observations on the Statutes for registering Deeds:* with a Collection of Caſes upon the Operation and Intent of thoſe Statutes. To which are added Instructions for carrying them into Effect; and a great Variety of Memorial Precedents, suited to the Registers of Middlesex and York. By John Rigge, Deputy Register for Middlesex. 8vo. pp. 190. 5s. Boards. Butterworth. 1798.

From his experience as a register, Mr. Rigge ventures to combat the following opinion of Sir William Blackstone; "however plausible the provisions of these acts (the registering acts) may appear in theory, it hath been doubted by very competent judges whether more disputes have not arisen in those counties, by the inattentions and omissions of parties, than have been prevented by the use of registers." We feel more inclined to follow Mr. R.'s opinion on this subject than that of the learned Commentator; who does not appear, in this particular instance, to have possessed the best means of information.

The object of the present work is to furnish 'a fair and impartial representation of the arguments suggested, and decisions obtained upon several points relative to registry; but more particularly on that of *notice*; thereby affording those of his readers, who have not already investigated the cases upon which such arguments and decisions are founded, the power to calculate upon their efficacy or danger, with very little trouble.'

Mr. Rigge has brought forwards all the cases on this useful topic, and has illustrated them by pertinent and judicious remarks.—We recommend this treatise to our readers with confidence, because

it

it is well calculated to relieve them from doubt and difficulty in transactions of considerable importance.

Art. 22. *The Trial at large of Arthur O'Connor, Esq. John Binns, John Allen, Jeremiah Leary, and James Coigley*, for High Treason: before Judge Buller, &c. at Maidstone, Kent. Taken in Short-hand. 8vo. 2s. 6d. sewed. Ridgway. 1798.

Prefixed to this detail of the proceedings at the late trial of Mr. O'Connor, &c. at Maidstone, under a special commission, for high treason, is a brief account of the life and character of that gentleman; which, no doubt, will afford some gratification to the curiosity of many readers.

Art. 23. *The Trial of James O'Coigley*, otherwise called *James Quigley*, otherwise called *James John Fivey*, *Arthur O'Connor*, Esq. *John Binns*, &c. for High Treason, under a Special Commission, at Maidstone, May 21 and 22, 1798. Taken in Short-hand by Joseph Gurney. 8vo. 9s. Boards. Gurney.

Mr. Gurney's reputation, for care and correctness, will be sufficient to recommend his present publication. To the detail of the proceedings on this very important trial, he has added a circumstantial *Table of Contents;* which considerably enhances the value of the book. Mr. G. has also briefly noticed the particulars which attended the execution of Mr. O'Coigley; and the book is very handsomely printed, to correspond with Mr. Gurney's account of the former trials for high treason.

NOVEL.

Art. 24. *The Midnight Bell*, a German Story, founded on Incidents in real Life. 3 Vols. 12mo. 10s. 6d. sewed. Symonds. 1798.

This novel begins with mysterious abruptness. Anna, Countess of Cohenburg, is expecting the return of her husband: but he returns no more, for the hand of death had arrested him prematurely and unfairly. By slow degrees the crime unfolds; and it appears that the countess herself was inadvertently the murderess of her husband:—her death terminates the story.—The novel belongs to the school of terror; midnight bells, dismal dungeons, lonely tapers, banditti, murders, thunder-storms, all but supernatural horrors, conspire to agitate the reader. Much curiosity is excited; and, although its gratification be protracted by supernumerary episodes, it is eventually not disappointed.

POETRY *and* DRAMATIC.

Art. 25. *Natalia and Menzikoff; or the Conspiracy against Peter the Great.* A Tragedy, in Five Acts. From the German of Kratter. 8vo. pp. 200. 4s. sewed. Allen, &c. 1798.

In this age of conspiracies, it is natural that the theatre should seek to accommodate itself to the fashionable propensity, and endeavour to disperse our evening listlessness by such adventures as diversify the morning newspaper. The scene of the unsuccessful attempt at Revolution, depicted in the play now before us, is laid in Russia, under

Peter the Great. In the first act, the would-be tyrannicides concert plot to strangle the sovereign.—In the second, their ambitious projects are penetrated.—In the third, their midnight attempt is baffled y the court fool.—In the fourth, they are tried at full length for high treason, before a bench of very summary judges: when a counellor, incognito, after a set speech, procures the acquittal of Menikoff, one of the prisoners, by discovering himself to be the emperor, disguised.—In the fifth act, the executions take place: during the ceremony, proofs are produced of the innocence of one of the condemned, the princess Natalia. The emperor hastens to order a reprieve, and is met by the mob who have rescued her themselves: she is then married to Menzikoff, and the curtain drops.

Art. 26. *The Maid of Marienburg*, a Drama, in Five Acts. From the German of Kratter. 8vo. pp. 200. 4s. sewed. Allen, &c. 1798.

This play is superior to the Natalia and Menzikoff of the same author. Some Russian soldiers have captured Chatinka the daughter of a clergyman at Marienburg, during the sack of the town: the princess Natalia takes pity on her situation, and gives her an asylum against military licentiousness, as her companion. The emperor Peter the Great meets her, loves her, grants petitions to her intreaties, and relaxes his despotism to please her. The father and brother of Chatinka set out in search of her; they trace her to the house of the princess Natalia; and the old man, apprehensive for his daughter's chastity in a situation so perilous, insists on her return with him. The emperor vainly offers seductive rewards to the old man; Chatinka interferes, and resolutely withdraws with her father. The passions of Peter are now wound up to a high pitch, and he fetches them back by force. The virtuous firmness of Chatinka, notwithstanding her affection for the prince, at length brings him to the resolution of marrying her, and thus the piece concludes. The scenes between Chatinka, her father, and her brother, are often affecting: but a tasteless mixture of irrelevant matter occurs,—of which the following may serve as a specimen:

'*The* EMPEROR *and* JACOB MOERSCH.

'*Emperor.* Ha! Jacob Moersch!——thou art welcome to Russia!

Moersch. Welcome, my gracious Emperor!

Emperor. What bring you of good things from Amsterdam?

Moersch. A fine friendly salutation from the Burgomestres!

Emperor. I thank them, what are my old friends about!

Moersch. Ha, what are they doing?——they have ever some little matters to do——to make good cheer, to preserve good arrangement in their affairs, and to keep the rascals in good trim——

Emperor. That's the best business my comrades and I can have to do——

Moersch. (*Presenting him with a paper.*) Our Burgomestres have sent to his Majesty the Emperor a few dozens of artists and handicrafts men.

Emperor. That's brave, that's excellently done.

Moersch. And a little parcel of dutch cheese.

Emperor. The Burgomestres preserve a lively remembrance of their old friends in Russia.

Moersch. And my comrades and I well remember when the gracious Emperor said that he would do us the honour to come on board our vessel some evening, and take a piece of dutch cheese, and a glass of Holland gin.

Emperor. Agreed, I come; speak you to your comrades that when you return from Kronstadt, you come and take a dutch dinner with me.

Moersch. Agreed, my comrades and I will certainly come—that will rejoice the very souls of our Burgomestres, when we recount to them that their citizens of Amsterdam have been so honoured in Russia, as to have dined with his Majesty the Emperor.

Emperor. In this particular the Burgomestres and I am of one opinion, that brave honest persons are the best table-companions. Well, are you better pleased here than at Archangel?

Moersch. We are much more so, may it please your Majesty! but our mariners a vast deal less; they curse—— pardon me for speaking it out plain——and wish themselves at the devil!

Emperor. Why so?

Moersch. Because that in Archangel they always get treated with pancakes.

Emperor. Tell your mariners, that they shall have as many pancakes here too, as they can be able to eat!

Moersch. How the dogs will huzza at that!

Emperor. Now, God preserve you!

Moersch. May God preserve your Majesty!——and not let you forget the evening!' [*Exit.*

AFFAIRS OF FRANCE.

Art. 27. *An Explanation of the Conduct of the French Government in their late Negociation with the American Commissioners.* 8vo. 6d. Ridgway. 1798.

To disclaim, on the part of the French government, the agency of W, X, Y, Z, who have made so conspicuous and mysterious a figure in the account of the late negociation at Paris, published by the American Envoys, is the object of this pamphlet. The French Minister, however, does not openly and explicitly deny that these agents were employed by him, or at least acted under the sanction of his name. At the most, he only *insinuates* that they did not act by authority; and he wonders how men employed as Commissioners from the United States to the French Republic could, for a moment, permit themselves to be deceived by manœuvres barefacedly false.

Some correspondence between the Minister of Foreign Affairs and Mr. Gerry is subjoined; the object of which was to obtain from Mr. Gerry the names of these four intriguers, as the Minister calls them. Mr. Gerry acknowleges that these persons did not produce to the Envoys, as far as he knew, any authority or document of any kind whatever; and after some coyness respecting the disclosure of the names, he at length sends to the Minister those of *two* of the parties, viz. X and Y: Z avows himself; and as to *W*, he having never said a word respecting *X*, and having had no share in the communication,

Mr.

r. Gerry refuses to disclose his name. Z is M. *Hauteval*, author f this pamphlet, who, at the wish of the Minister of Foreign Af-airs, brought Mr. Gerry to the Minister's house, when the official tercourse was interrupted by some difficulties of form: he appears have acted only as interpreter.

To many English readers this publication will seem to be very nimportant: but the writer gives it as 'a deplorable monument of redulity and contradiction on the part of the Envoys; and, as far it regards the American *government*, a still more deplorable proof f wanton provocation.'

rt. 28. *Strictures on the American State Papers, delivered by the President of the United States to Congress on April* 5, 1798; including the Official Correspondence with the American Envoys at Paris relative to some Charges against the French Ministry, &c. By M. Talleyrand, Minister of Foreign Affairs in France. 8vo. 6d. Jordan. 1798.

M. Talleyrand was bound to exculpate himself from the heavy charge *implied* against him in the American account of the negociation: but in this pamphlet he certainly has not fully cleared his character. Indeed, he seems rather to charge the Envoys with folly in supposing themselves to be deceived, than explicitly denies that he knew that such propositions as the Envoys mention were made. The Envoys state that, by means of certain persons employed in conveying informal communications between them and the French Minister, a proposition was made to them to pay 12,000 livres to be distributed for purposes of corruption. M. Talleyrand, in reply, says that the Envoys acted absurdly in holding communication with persons not authorised by the Government; and he attributes to the impropriety of which they had been guilty in not communicating personally with him, the attempt which was made by the intriguers W, X, Y, Z to impose on them. As to his own connexion with these intriguers, he only says that 'men in his situation are obliged to receive and to listen to a number of persons who are far from enjoying any share in their confidence, without having any means of preventing the abuse they may make of these unmeaning and insignificant visits to promote their own interested views.'

So far it remains doubtful to what extent the intriguers had been countenanced by M. Talleyrand: but then comes the letter of Z, annexed to this defence of the Minister. He avows himself to be HAUTEVAL, and to have been directed by the Minister to convey to the Envoys an intimation that he would be glad to see them personally. Mr. Pinckney and Mr. Marshall refused: but Mr. Gerry went on the next day with M. Hauteval to the Minister; who mentioned to them how acceptable it would be to France if they purchased at par 15 or 16 millions of Batavian inscriptions. At the close of this conversation, Talleyrand again commissioned Hauteval to repeat to the other Envoys the substance of what had passed. Here, then, it appears that one of those whom the Minister calls intriguers was commissioned by him to treat with the Envoys. Another of the intriguers, Y, also has declared himself to be Mr. Bellamy, of Hamburgh. He says that he had been invited by a friend to speak with the Minister on the subject of facilitating peace. He did so, and the Minister employed *him* also to treat with Gerry and the rest. It appears that he had three interviews with the Envoys, in which he communicated to them several propositions to serve as a basis of a treaty: but that in none of these was there any mention of the 12,000 livres; and he speaks of the proposal of purchasing the Batavian inscriptions as his own. He even states that, finding these intermediate negociations ineffectual, he entreated Mr. Gerry to ask for a personal interview with the Minister, and actually accompanied him to the house of the latter, where Mr. Gerry repeated to the Minister ALL the propositions which had been made to the Envoys. To this the Minister replied that 'the instructions given by Mr. Bellamy were exact, and that Mr. Gerry might always rely upon them.' Thus it appears that the Minister employed *two* of the negociators, and actually accredited Mr. Bellamy in the presence of Mr. Gerry; and yet Mr. Gerry himself says, in his letter annexed to this pamphlet, that "to his knowlege the intriguers did not produce any authority, any document of any kind whatever."

We observe many other contradictions in these accounts. M. M. Hauteval and Bellamy both mention themselves as being each the person who introduced Mr. Gerry to the Minister. Mr. Bellamy too contradicts himself, for he says at one time that "his proposals to the Envoys came only from himself," and yet he boasts that the Minister allowed "he had given his instructions exactly."

On the whole, it must be allowed that the American Envoys have conducted themselves very incautiously and aukwardly in the negociation. The shuffling of M. Talleyrand, however, and the contradictory stories of his agents, make it highly probable that there was foul play at the bottom.

RELIGIOUS *and* POLEMICAL.

Art. 29. *The Layman's Address to the Clergy of England*; humbly submitted to the Perusal of every Gentleman in the Kingdom. By a Friend to the Church Establishment. 8vo. 1s. Dilly.

The important subjects of this short treatise are discussed with great candour, sobriety, and soundness of argument. The writer considers, as detrimental to the interests of the religion of this country, pluralities, non-residence, the small stipends paid to curates, and the circumstance of many villages being deprived of the residence even of the curate. He censures very justly the preposterous instances of a bishop presiding at the head of a college, as occupying two important trusts incompatible with each other; and he condemns the translation of bishops.—Unwilling to lose the benefit which might arise from these observations being submitted to the clergy at large in mere declamation, the author has produced some extraordinary facts, in one diocese, of the small salaries paid to the curates from their respective non-resident pastors:

'Since these pages were written, a statement of grievances has been put into my hands. I am at liberty to transcribe it; but wishing to avoid any thing personal, shall mention neither the names of the livings, nor that of the western diocese in which they are situated.

I will only observe, that since the passing of the Curates'-Bill, a visitation has been held, but not a single syllable transpired on the subject.

Parish.	*Value.*	*Stipend.*			*Surp. Fees.*		
1st.	£.300	£.30	0	0	£.4	10	0
2d.	280	26	0	0	1	10	0
3d.	340	50	0	0	1	15	0
4th.	800*	40	0	0	4	10	0
5th.	450	30	0	0	2	0	0
6th.	500	40	0	0	4	15	0
7th.	300	35	0	0	6	10	0
8th.	320	30	0	0	1	10	0
9th.	200	30	0	0	0	2	6
10th.	300	30	0	0	1	5	0
11th.	340	24	7	6	2	10	0

Here we have eleven livings, of the annual value of 4130l. The whole duty is performed for 407l. 17s. 6d. Now it will be asked by the man of independency, Does the payment of the overplus, 3722l. 2s. 6d. for ease, (and I had almost said for indolence,) assist the cause of Religion? Consider this well.'

Art. 30. *An Attempt to recover the Original Reading of* 1 *Sam.* xiii. 1. To which is added, An Inquiry into the Duration of Solomon's Reign. Interspersed with Notes on various Passages of Scripture. By John Moore, LL.B. Minor Canon of St. Paul's. 8vo. pp. 81. 2s. Rivingtons. 1797.

Coinciding in opinion with many of the most judicious commentators on the Old Testament, Mr. Moore imagines that some injury has happened to the passage of Scripture concerning which he here writes; which, he says, when literally rendered, informs us that "Saul was one year old when he began to reign, and reigned two years over Israel:" that some corruption has crept into it seems evident to him from this circumstance; that, if understood according to its plain grammatical construction, it expresses what cannot possibly be true; and that no satisfaction is to be had from the various attempts that have been made to interpret and explain it. Mr. M. conceives, from analogy, that the passage was intended by the writer to inform us of Saul's age when he began his reign, and the number of years during which he continued to sway the sceptre: but that, through some accident, the numeral which expressed Saul's age has been dropped, and that some mistake has been made in that which pointed out the duration of his reign. 'Now it happens fortunately for us, (adds Mr. M.) that, with respect to the numeral which was intended to express the length of Saul's reign, we have the best authority for altering שתי, *two*, into ארבעים, *forty*; for St. Paul, in the discourse which he delivered in the synagogue at Antioch, and in which he gives a short sketch of the history of the Israelites, from their origin to the time of David, says expressly that Saul reigned *forty years*. Acts, xiii. 21.'

We are convinced, with our author, that the biblical historian meant to use the same form of phraseology with that which he em-

---

'* Double Duty.'

ploys on similar occasions; namely, to mark the age of Saul at the commencement of his reign, and the number of years during which he reigned over Israel. It has been suggested that the words of the first comma, בן שנה שאיל במלכי, conformably to the genius of the Hebrew language, which calls, for example, an arrow, *the son of a bow;* a very fruitful hill, *the horn of the son of oil*; might signify, when spoken of a king, that his reign was *the son of a year:* that is, that he had reigned one year complete. Then the words בֶּן־שָׁנָה שָׁאוּל בְּמָלְכוֹ וּשְׁתֵּי שָׁנִים מָלַךְ עַל־יִשְׂרָאֵל might be translated: "Saul had now been king one year complete: and when he had reigned two years over Israel, he chose him three thousand men, &c.:"—but, besides that this could scarcely be justified by any analogical construction, what connection is there between the two members of the sentence? "Saul had been a king one year; and when he had been a king two years, he chose, &c." We should naturally expect that either the first comma ought to be excluded altogether, or that the *when* should be placed immediately after it, and the second comma omitted.

It must be confessed that the foregoing solution of the difficulty in question is ingenious, though we cannot pronounce it to be new. Among others, Schultzé thinks that the text, as it now stands, may be defended, and explained thus: "*Annum fermè in regno egerat Saulus (cum iterum rex ungeretur); cum vero (iterum unctus) duos annos regnasset, elegit,*" &c. The second member of the sentence might, insulated, bear this translation, especially if the word *Saul* were not repeated before the word *chose:* but, considered together with the context as they are here arranged, the words cannot, in our opinion, admit such a meaning; although Houbigant, Dathé, and others, have so rendered them; since every one must be convinced that the historian here intended to employ the same mode of speech which he uses uniformly on the like occasions.

The Vulgate seems rather to favour the interpretation suggested above, by saying: "*Filius unius anni erat Saul cum regnare cœpisset, duobus autem annis regnavit super Israel. Et elegit sibi Saul,*" &c. Junius and Tremellius perhaps have it better: "*Agens primum annum Schaul in regno suo (duobus autem annis regnavit super Iisraelem) elegit sibi Schaul tria millia ex Iisraelitis,*" &c.: but, then, what shall we make of the parenthiacal words?

On the whole, we are clearly of opinion, with Castalio, Michaelis, Dœderlein, Geddes, &c. that some words have been dropped out of the text in both members (except in one Greek reading, which has *thirty* years for the former number); and, with Mr. Moore, we see no word more likely to have met with this accident in the *second,* than the word *forty:* which has for it the authority of Josephus as well as that of Paul. Perhaps *forty-two* may be the precise number: for it is well known that odd years after decades are sometimes omitted by Hebrew chronologists.

In conclusion, we shall only observe that Mr. Moore has made the most of this small portion of Scripture, for a prodigious display of book-learning about antient MSS., versions Syriac, Arabic, and

Spanish; with tables subjoined of the Hebrew words that are critically considered in these dissertations, and a string of texts exegetically mentioned in them, with the usual alarm about negligent copyists and ignorant scribes; interspersed throughout with erudite quotations from Kagbag, Shagbag, and all the rabble rout of rabbies, of the Mishna and Gemara, of both the Targums, Onkelos and Jonathan, the Chaldee paraphrast Abulpharagius, (or, as some of our literati chuse to write his name Aboul 'l Pharag,) and the hosts of Polyglotts and Mikrobresbutikons;—and the whole of the stupendous labour is, with great solemnity and propriety, dedicated to the right reverend and reverend the dean and chapter of St. Paul's cathedral, London.

MISCELLANEOUS.

Art. 31. *Selections from the most celebrated Foreign Literary Journals and other periodical Publications.* 8vo. 2 Vols. 16s. Boards. Debrett. 1798.

In our account of the Varieties of Literature, (vol. xix. p. 472.) we apologized for allotting so short an article to so interesting a publication; and we intimated the intention, when we should be less encumbered with a pressure of materials, to borrow for our own pages some of its amusing contents. We regret that this time of leisure and room is not yet arrived.

Of these two new volumes, (for the alteration of title has in nothing affected the plan,) the more valuable parts consist in the papers by Professor Meiners, (concerning whom see Rev. vol. xxii. p. 526.) which are various, instructive, learned, and condensed; in the account by Jagemann of the state of commerce, art, and science, in Tuscany, which is well digested; and in the historic dissertations concerning Russia by Schloetzer, whose erudition and good sense are alike prominent.

These Selections are made with judgment, and translated with fidelity.

Art. 32. *A Letter addressed to the Right Hon. Lord Chief Justice Kenyon,* complaining of Injustice, and pointing out the Danger to Society from Perjury, and the Facility with which the loose and equivocal Testimony of Servants may destroy the Peace of private Families. By A. Hook, Esq. 4to. pp. 20. 1s. Murray and Highley. 1798.

In our xiith and xxiid vols. N. S. may be found an account of those transactions which have occasioned the present publication. In February 1793, Captain Campbell brought an action against Major Hook for criminal conversation with the plaintiff's wife, who was niece to the defendant, and the jury found a verdict for the plaintiff with 3000l. damages. In consequence of this verdict, Captain Campbell instituted proceedings in Doctors' Commons, and obtained a divorce *à mensâ et thoro.* Major Hook, in a defence which he published soon after the trial, denied the whole charge brought against him, and imputed perjury to all those witnesses by whose testimony the charge was supported. The present letter, addressed to Lord Kenyon, before whom the cause was tried at Guildhall, contains many solemn assertions of the Major's innocence. The occurrence is very extraordinary, and presents us with a choice of difficulties. We must believe either that four witnesses have perjured themselves, without any evident reason, or direct interest to influence their conduct; or that Major Hook has been guilty of an incestuous commerce with his near relation, and of repeated instances of deliberate falsehood in asserting the contrary. Each supposition is disgraceful to human nature; and we must rejoice that, in so difficult a situation, it is not necessary for us *to pass judgment.*

Art 33. *Historical Account of the most celebrated Voyages, Travels, and Discoveries,* from the Time of Columbus to the present Period. By William Mavor, LL.D. 20 Vols. Small 12mo. 2l. 10s. sewed. Newbery.

Dr. Mavor remarks that, ' of the grand works on this subject, in our language, which can be named in a collective and respectable light, the last, viz. " *Astley's Voyages and Travels,*" was published upwards of half a century ago.' Since that period, ' single voyages and travels have been multiplied to an amazing degree; and as the last enquirer has always the best chance of obtaining excellence, whatever relates to manners, to soil, to climate, to produce, to natural or artificial curiosities, is most advantageously viewed through the medium of recent publications.' He truly adds that the expence attending the purchase of all, the time requisite to read them all, and the little interest which general readers can take in particular parts, render such a selection desirable ' as might satisfy without fatiguing, and convey the most requisite information at a price too limited to be burdensome.'

Such considerations, it appears, have induced Dr. Mavor to give an historical account of the most celebrated and interesting voyages, travels, discoveries, &c. divested, as far as possible, of technical phrases and cumbrous *minutiæ.* ' Our plan,' he observes, ' is to concentrate the wide range of publications on this subject into a narrow compass, and to deliver them in uniform diction and connected narrative; to preserve every circumstance that can amuse or instruct; to entertain the fancy, and to humanize the heart. Character and incident are the principal traits we wish to seize; and by apt reflections to make man the friend of man, is our leading aim; and, though we do not despair of success, we are animated by more honourable motives than those which can arise from a wish to gratify vicious taste, or conciliate worthless favour. We confess we have written with an eye to youthful innocence and female delicacy. Our pages, therefore, we trust, will not offend, should they fail to please.'

The first ten volumes of this collection are devoted to *naval* adventures; the last of this number is styled *miscellaneous,* as containing accounts of shipwrecks, and other particulars which could not with propriety be introduced among the preceding narratives.—*Travels* occupy the remainder of the work; of which the twentieth volume, corresponding with the tenth, records a few affecting incidents and striking enterprizes, which could not so conveniently be inserted elsewhere. Among the editor's remarks which here occur, on a retrospective view of the work, we select the following paragraph:

'For what we have done, and for what we have not done, we are ware that we are liable to animadversion, and that different opinions will arise. Our selection embraces as wide a field as our limits would ermit; and works of established reputation have generally been preerred; but in our wish to collect some rays of information from very quarter of the globe, we have sometimes been obliged to have ecourse to what was less excellent. Our uniform object was to increase the fund of general knowledge; yet we are sensible it is imossible to please every taste in the materials we have chosen; or, within the compass prescribed, to include every work deserving atention. On this subject no two persons will perhaps think alike; nd therefore we only crave the indulgence which we are ready to llow.'

It has appeared to us that the best method of presenting a view of his work to our readers was that of making a few extracts from Dr. Mavor's own advertisements; which we have accordingly done. It will scarcely be expected that we should have so attentively perused these twenty volumes, as to appreciate exactly their merits: but, in general, we think that they accord with Dr. M.'s own remarks. Some defects will no doubt occasionally offer themselves to the eye of the attentive reader: but, on the whole, we esteem it a seasonable, acceptable, and useful performance, particularly adapted for the assistance and information of youth;—though by no means confined to the juvenile class; since persons of every age may consult and peruse it to great advantage and entertainment. The compilement is embellished with a variety of engravings.

POLITICAL, &c.

Art. 34. *An Address to the Proprietors of the Bank of England.* 3d Edit. With Additions. By A. Allardyce, Esq. M.P. one of the Proprietors of the Bank of England. 4to. 9s. Boards. Richardson. 1798.

At a general court of the proprietors of the Bank of England, held 14th Dec. 1797, the author of this Address moved: "that there be laid before this court an account of the charge of managing the business of the governor and company of the Bank of England: an account of the expence of building; and an account of all other expences incurred by the governor and company from the 10th Oct. 1787 to the 10th Oct. 1797, distinguishing the different years and the particulars under their respective heads." No arguments were used to prove the impropriety of the motion, but it was stifled by moving the previous question, which was carried.

Mr. Allardyce now announces his intention of bringing forwards, at a future general court, another motion.

"That there be laid before the court an account of the general state and condition of the corporation, with an account of the income and expenditure for the half-year immediately preceding; and that a dividend of *all* the profits, benefits, and advantages, arising out of the management of the said corporation for the said half-year, (the charges of managing the business of the said governor and company *only* excepted,) shall be made to and for the use of all the members of the said corporation for the time being, rateably and in proportion to each member's share and interest in the common and principal stock of the governor and company of the Bank of England, as required by the statute of the 7th year of Queen Anne, chapter vii. section 63."

This, he insists, cannot decently be put to the vote, as the cited act of parliament commands compliance.

The Appendix contains very curious, important, and not elsewhere accessible papers relative to the stoppage of the Bank—Conversations and Correspondence with the Minister, Examinations of the Directors before the Privy Council, Report of the Lords' Committee of Secrecy, Accounts of Exports and Imports, Produce of Taxes, Money coined, Monies advanced by the Bank, Amount of Treasury Bills, Amount of Bank-notes in circulation, Charter of the Bank, Extracts from Acts of Parliament relative thereto, and from the Bye-laws of the Company, &c.

A short Postscript follows this valuable compilation of instructive documents, in which the author thus gives his opinion :

'I believe it will not be very difficult to prove, that the connection between Government and the Bank is disadvantageous to both parties, very prejudicial to the public in general, and to the mercantile and manufacturing interests in particular, and that the funds of the Bank ought to have been left unfettered and unincumbered, to give facility to commercial operations, thereby giving an additional active capital to the country, which, by producing materials for exportation, would have turned the balance of trade into our favour, and with it the tide of exchange, which would have brought an influx of gold and silver; all of which, except what was absorbed by the circulation of the country, would have glided into the coffers of the Bank.

'For every million, which the Bank advanced to Government, it thought proper to withdraw so much from mercantile discounts, or from other operations which would have been equally advantageous to the state and to itself.'

Independence of spirit, and the industrious pursuit of sound information, characterize this work, and entitle the author to the thanks of the public.

Art. 35. *The Crimes of Democracy.* 8vo. 1s. 6d. Faulder. 1798.

It would not be easy rightly to guess the object of this pamphlet from its title. It is a plausible but superficial composition, designed to prove that the war with France originally was, and continues to be, necessary ; that the increase of the national debt has been more than compensated by the increased commerce and wealth of the country ; and that, notwithstanding the present power of our enemies,—should they escape our watchful fleets,—they will 'fall a certain, if not an easy prey to our brave soldiers, fighting in defence of every thing they hold dear—their Religion and Liberty.' The title of this pamphlet, compared with the contents of it, reminds us of the French Preacher who delivered a discourse on "the love of God," from the text "Peter's wife's mother lay ill of a fever."

Art. 36. *The State of the Nation* with respect to its Public Funded Debt, Revenue, and Disbursements, comprized in the Reports of the Select Committee of Finance, appointed by the House of Commons, to examine and state the total Amount of the Public Debts, and of Interest and Charges attending the same as they stood the 5th of January 1797; particularizing the Receipts and Disbursements of the several undermentioned Offices, viz. Treasury, Exchequer, Secretary of State, Custom-house, Excise-office, Stamp-office, Post-office, Tax-office, War-office, Ordnance-office, Barrack-office, Transport-office, Admiralty-board, Salt-office, Hackney-Coach Office, Hawkers and Pedlars Office, Pensions, Salaries, and Fees Office, First Fruits and Tenths Office, Bank of England and South Sea Company; the Names of the superior Officers and Clerks in each Department, their Salaries and Fees, together with the Amount of whatever additional Salaries or Pensions they receive from other Situations paid by the Public. 8vo. 2 Vols. 12s. sewed. Symonds, &c. 1798.

Of these volumes, the first contains seven reports on the several subjects of Public Funds, Unfunded Debt, Collection of Customs, Collection of Excise, Stamp-office, and Post-office.—Annexed to each report is an Appendix containing the official documents and the evidence on which the report is founded.

The second volume contains reports on the Tax-office, Salt-office, Hawkers' and Pedlars' Office, Hackney-Coach Office, Duties on Pensions, Salaries, and Fees, First Fruits, Expenditure of the Public Revenue, Treasury, Secretaries of State, Admiralty and Navy Boards, and Navy and Marine Pay Office, Transport Office, the Secretary at War, Comptrollers of Army Accounts and Pay-Master General; with an Appendix, as in the first vol. to each report.

The three remaining reports on the Exchequer-office, the Ordnance-office, and the Barrack Department, with the concluding remarks of the Committee, are reserved for a subsequent publication.

Though it does not strike us that the perusal of these reports can be either very useful or very gratifying to the generality of readers, yet to those who are fond of statistical inquiries it will certainly prove very acceptable. The great variety of matter which they contain is well arranged; and in some of the reports a considerable portion of financial sagacity is displayed.

Those who have much to do with the public offices may find in these reports a variety of useful information respecting the constitution of them, and the fees payable to the officers.—If the public creditor could be conceived to derive either pleasure or advantage, from seeing 'how many fluctuations his funded property has undergone in so short a time,' we would recommend to *him* also a perusal of these reports.

Art. 37. *The Reports of the Select Committee of the House of Commons on Finance*, as presented to that House; containing an Account of the Public Funded Debt, Taxes, Unfunded Debt, &c.; including the present State of the following Public Offices, with the Measures that may be adopted for reducing the Public Expenditure, &c.—Customs, Excise, Stamp-office, Post-office, Tax-office, Salt-office, Hawkers and Pedlars Office, Duties on Pensions, &c. First Fruits and Tenths, Expenditure of the Public Revenue, Treasury, Secretaries of State, Admiralty, Navy Board, Navy Pay-office, Transport-office, Secretary at War, Comptrollers of Army Accounts, Pay-Master General, Barrack-office, Ordnance-office, Auditing Accounts of the Public Receipt and Expenditure, Exchequer, &c.—Ordered to be printed 31st March 1797. 8vo. pp. 300. 5s. sewed. Debrett. 1798.

The length of the above title supersedes the necessity of a preface, explanatory of the nature and object of this work. The report, as here published, is incapable of abridgment, being itself merely a *precis*, and that not altogether satisfactory; because innumerable papers are mentioned as presented by the Committee, but are not inserted in the present abstract. Such as the performance is, however, it cannot fail of being esteemed as a work of political curiosity, and of importance to all who have not an opportunity of inspecting more copious documents. If it exhibits the vast magnitude of our incumbrances and expences, it also shews the proportional greatness of our industry and resources.

These reports are drawn up with precision and perspicuity. Many useful hints are offered for diminishing the public expenditure; but, in general, it may be remarked that those who batten on the emoluments of office have not much to dread from the parsimony of the Committee. They report that the profits of comptrollers of army accounts, &c. cannot be diminished without hurting the public service. That men who exceed in useful talents, the acquisition of which requires long and studious application, should meet with a liberal recompence, will readily be allowed: but that those, whose employments require little other accomplishment than a competent skill in common arithmetic, should enjoy incomes of 1000l. or 1500l. *per ann.* is what we cannot understand. It is equally incomprehensible to us that a first clerk or under-secretary should be at any time deemed fairly entitled to nearly 20,000l. *per ann.*; or that such a person, should his *modesty and conscious merit* incline him to accept of such enormous emoluments, should be allowed to receive them. We are happy to find that several very material abuses are to be corrected in future.

Art. 38. *The Theory of the National Debt*, with Observations on the Land Tax, and the present Situation of Stockholders. 8vo. 6d. Jordan.

A very ample discussion of this difficult subject could not be comprised within the limits of so small a pamphlet:—nothing more than a few obvious thoughts could be expected, and nothing more is given. The writer applies himself to shew that the public debt impoverishes the nation, by turning the wealth of the monied interest from the support of productive industry to that of the unproductive labour of soldiers and sailors. Supposing the capital of the kingdom to be 700,000,000l. of which 300,000,000l. only are in the hands of the productive labourers, and 100,000,000l. in possession of the monied men, he estimates at 11,000,000l. the annual loss of wealth to the

nation,

tion, by diverting this capital of the monied men from the productive labourers, to whom it would naturally be lent, and throwing into the hands of Government, who occupy it in the support of productive labour. This loss, he contends, is now actually in- urred every year. To save that part of it which is occasioned by e expence of tax-gatherers, the medium by which the interest of e debt is transferred from the productive labourers to the stock- lders, he proposes that those productive labourers should pay in by stalments their proportion of the principal debt, through the me- um of Government; the consequence of which would be that they uld borrow it again of the stockholders on their own private ac- unt, and thus the monied interest would receive the interest of eir property without putting the nation to the expence of collecting by taxes. The present measure of selling the land tax to the ckholders, he considers as a partial execution of this plan.—We ree with the author, when he allows that there are some strong jections to this scheme.

rt. 39. *A Letter to the Author of the Considerations upon the State of Public Affairs at the Commencement of the Year* 1798. Translated from the French of M. de Calonne, &c. &c. &c. 8vo. 1s. Hatchard.

Several very interesting observations on the necessity and the means carrying on the war against France occur in this pamphlet. On e publication to the author of which this letter is addressed, M. lonne pronounces a very flattering eulogium: but he thinks that, merely proving the continuance of the war with France to be ential to the interest of England, that work has only *half* accom- shed what its author had, or *ought* to have had in view; namely, o shew *in what* manner the war may be continued *so* as to pro- ce advantages proportioned to the evils it inflicts, and how to ma- ge that this *necessary calamity* may not become an *insupportable cala- y*.' Carried on as the war at present is, however Great Britain y swell her naval triumphs or increase her distant possessions, *she* st ultimately be exhausted by the continuance of her extraordi- y efforts. France will not, he thinks, be induced to make peace the loss of her colonial possessions; for she knows that these are en but to be restored. She is much more solicitous about those sitions which, by rounding her frontiers, confirm her most real wer, and enable her to execute a plan of *universal innovation*. To tinue, then, merely a naval war, and to depend on time for a dis- ution of the power of France, is, in the opinion of M. de Ca- ne, the most destructive policy. The maxim that "nothing nt is lasting," applied to France, has already deceived us for years; during which, the progression of our affairs has been m bad to worse; and, if we depend on it, they will be brought to ievable ruin. Time, he contends, is the enemy of England, the ally of France; and he gives two reasons why the continu- ce of the war by England alone must be much more injurious to than to her enemy: the one, that a long interruption of the mercial relations of two countries is more detrimental to that ntry which has the greater commerce, than to that which has the less; the other, that at present the expence of the war to England annually is 20 millions; the expence to France, in what concerns her hostilities or her threats against England, is not more than two millions beyond the ordinary charges of her marine. Such a war, carried on singly by England against an agricultural and warlike nation, —at this time amounting to 33 millions of inhabitants, whose young men have no other profession, inclination, or resource, than that of arms,—must be fatal.

To hinder a continental peace, then, and to revive a new coalition, M. de Calonne thinks, should be now the great object; and he does not deem this impossible. To accomplish it, he recommends a strict attention to the exterior relations of France, and equal vigilance in watching whatever passes in the interior of that country: he suggests the propriety of procuring, at any expence, a knowlege of the real disposition which begins to manifest itself in the armies of that ‘ ill-ordered empire, soon to be given up to military power;’ and he hopes that Ministers have not failed to employ invisible agents, who are able to find out and seize every favourable appearance which can present itself. He rests much on the animosities and dissensions which are fomenting in France; and he urges us to apply the match to this inflammable matter.

With respect to the coalition of other powers against France, he treats as the chimera of a speculator all hope of a *general* war: but he does not despair that at least Austria, Prussia, and England, may once again form a triple alliance against the common enemy.

In this picture of the probable issue of the war, carried on as it now is by Great Britain alone, there is little, very little indeed, to cherish hope. M. de Calonne himself seems to rest every thing on a new confederacy:—but of *that*, what is the prospect?

SINGLE SERMONS.

Art. 40. Preached in the West Church, Aberdeen. April 17, 1796. On Occasion of the Death of the very Rev. Dr. George Campbell, late Principal and Professor of Divinity in Marischal College. By William Laurence Brown, D. D. &c. 8vo. 1s. Robinsons.

Dr. Campbell's merits as an able defender of Christianity are well known; and this tribute of respect to his memory, by a man so capable of appreciating learning and piety, will be read with pleasure. The loss of friends, estimable for their talents and worth, is an affliction which requires every consolation that religion can afford; and though much has been written on the subject, it is not yet exhausted: at least we may say that, if the arguments in the discourse before us be not new, they are placed in such a striking light, and adorned by an eloquence so persuasive, that they cannot but reconcile serious and reflecting minds to the dispensations of Providence; however contrary they may be to the fond indulgence of their hopes, and to the pursuit of those objects in which they feel the deepest interest.

The opening of this discourse contains truths which cannot be too frequently inculcated, and which we have seldom seen so happily expressed:

'*The thoughts of God*, my brethren, *are not our thoughts, nor his ways, our ways* *. *The Lord seeth not as man seeth. Man looketh on the outward appearance, but the Lord looketh on the heart* †. Man is either captivated by the gaudy ornaments and the delusive pleasures, or devoted to the idle business, of the world. But, these are, in the sight of God, *vanity and vexation of spirit*. In his estimation, nothing is valuable, but that which he hath constituted immortal, or which contributes to the happiness of immortal existence. In those pleasures which we so intemperately desire, in that distinction which we so fondly court, those possessions which we so eagerly pursue, and those occupations in which we so assiduously engage, in order to obtain them, infinite wisdom beholds the depravation of our taste, the degradation of our nature, the perversion of our affections, the abuse of our faculties, the bane of our happiness. When we acquire juster notions of the objects of our desires, and learn to seek happiness, where only it can be found, in the improvement of our immortal part, in the acquirements of understanding, or in the amendment and purification of the soul, we soon perceive and acknowledge the comparative insignificance of every thing external, and the inherent excellence and dignity of piety and virtue. Then, the noblest and most pleasing object of contemplation is that which is exhibited in the life of a good man; and the most precious of all possessions is the capacity of exhibiting it. When we further consider the extensive utility of a great and virtuous character; the beneficent influence which it sheds by its active exertions for the good of mankind, by the wise and salutary precepts which it inculcates, and by the amiable example which it affords, we naturally wish it to continue for ever on the earth, and deplore its removal, as a singular calamity. When we feel, in ourselves, the inclination, and the capacity of doing good, and are conscious that we have successfully exerted our abilities for this purpose, we are unwilling to think of leaving the theatre of our beneficence, and would gladly possess the power of prolonging our earthly existence for the benefit of our brethren. Thus, the desire of life may be suggested, not only by that natural aversion from dissolution, which is implanted in the breast of man, but also by the noblest principles of our souls.'

What the learned preacher has here said, with respect to the character of his excellent PREDECESSOR, is honorable both to the deceased and to the encomiast.

Art. 41. *The proper Method of defending Religious Truth, in Times of prevailing Infidelity.* Preached before the Synod of Aberdeen Oct. 11, 1796. By William Laurence Brown, D. D. Principal of Marischal College. 8vo. 1s. Robinsons.

The subject of this sermon is highly important, and the ingenious author has treated it in a manner deserving of our warmest commendation.—The following animated description of the daring attempts of the enemies of Christianity cannot but be interesting to every mind which is impressed with a sense of religion and virtue:

'Long were these pernicious efforts confined to the closets of the studious; and if they produced any sensible effects, these principally

---

'* Isa. lv. 8.' '† 1 Sam. xvii. 7.'

consisted in unhinging the faith of those who were destitute either of ingenuity to detect, or of patience to examine the fallacious grounds of sophistical argument. The profligate, who wished to remove all restraint from their conduct—the opulent, who desired to enjoy their wealth without fear of a future account—the arrogant and presumptuous, who aimed at the empty distinction of singularity—all these readily embraced the sophistical conclusions of infidelity, and took, on the trust of illustrious names, what flattered their passions, and saved them the trouble of all further enquiry about religion.

'Of late, the destructive spirit of infidelity has taken a wider range.—It aims at more extensive conquests, and, adapting its arms to the new warfare in which it is engaged, lays aside the pomp and parade of learning, assumes a popular garb, and endeavours to lead captive those understandings which it before despised, and to alienate, from Christ, those affections which it pretended to leave under his servile and superstitious yoke. Animated with the tyranny, as with the ambition, of conquest, it has employed its usurped power, wherever it has been established, in the most cruel acts of oppression, persecuted under the guise of religious freedom, and sanctioned, by the name of philosophy, the violation of every principle of natural justice. As the strongest evidence has been exhibited of a deep-rooted aversion to the religion of Christ, we cannot doubt that its enemies ardently wish to extirpate its profession, wherever their power may extend. An awful and alarming crisis this!—which seems to call for unremitting vigilance, and the most active exertions, to preserve and maintain that precious gift of heaven, which is our present comfort, and our future salvation. The *Church of Christ is, indeed, built on a rock, and the gates of hell shall never prevail against it.* But, while we repose, with implicit confidence, in the over-ruling providence of God, this very confidence itself will stimulate our most assiduous endeavours in the discharge of our duty, and the fulfilment of our sacred trust.'

As the best means of opposing these adversaries of our faith, we are recommended first to satisfy ourselves of the truth of the religion which we profess, by a careful and impartial examination of its doctrines:—when we have obtained this conviction, it is our duty to enforce its dictates by exhortation and reproof, and yet more by example. Vice should never escape animadversion; and, in our endeavours to correct mistaken opinions, even if of a dangerous nature, mildness and gentleness are rightly judged by our author to be more efficacious than harshness and severity. Above all, he advises, in preaching and exhortation, that earnestness and that warmth which seem to be the effect of sincerity, and to which Enthusiasts are so much indebted for their success.

The conclusion of the discourse has something in it so pious, just, and rational, and at the same time holds up such encouragement to those who exert themselves in the cause of Christianity, that we cannot deny ourselves the pleasure of quoting it.

'Ye, then, who know, and value, and maintain, pure and undefiled religion; who perceive and acknowledge the miserable condition of man, deprived of the pardon, the succour, and the animating

prospects

rospects, which the gospel affords; who rejoice in the renovation, he present comfort, and the eternal felicity, which it produces; who sincerely and ardently wish to diffuse, more and more, among your fellow men, its blessed and divine influences——be not disouraged, undertake the glorious work, and exult in the prospect hat opens before you!

'The divine wisdom, goodness, and power are pledged for your uccess. The cause, in which you are engaged, is that of your eavenly father, and, as the Saviour, whose religion you endeavour o confirm and extend, has already overcome all the powers of darkess; so, your efforts, or those of your followers, will ultimately revail. If your own career must be closed before the palm of ictory is obtained, the holy flame, which you have kindled, will ot be extinguished, but will burn, with new warmth, and light, in he hearts to which you shall have communicated it; and your meory shall be blessed by remote generations.—God's day shall, at st, shine in full splendor! *The knowledge of the Lord shall cover the rth*; and Christ shall reign for ever and ever! AMEN.'

rt. 42. Addressed to the Armed Association of the Parish of St. Luke, Chelsea, and to the Inhabitants at large, July 8, 1798. By the Rev. Weeden Butler, Morning Preacher of Charlotte-Street Chapel, and Chaplain to the Right Hon. Dowager Lady Onslow. 8vo. No Price, nor Printer's Name.

A declamation prettily written, accompanied by a prayer suited to he occasion. It is an incontrovertible truth, according with the tle of this discourse, that philanthropy, religion, and attachment to he interests and welfare of his country, are the best characteristics f the Christian soldier.

rt. 43. *On Suicide*, preached at St. Botolph's, Bishopsgate, at the Anniversary of the Royal Humane Society, March 26, 1797. By G. Gregory, D.D. Author of *Essays Historical and Moral*; &c. 8vo. 1s. Dilly.

We certainly know not what particular provocation this ingenious uthor may have received, but we observe that, in the advertisement, e says with an appearance of warmth, 'I know that in attacking s I have, atheism and infidelity, I have stirred a nest of hornets.' The sermon, however, manifests much good sense, and forcibly, hough briefly, presents sufficient arguments to guard the reader gainst the crime which it condemns.—While we readily pay this triute of approbation, we at the same time wish that there had been greater manifestation of that candour, that humanity, and that kindness, which draw the attention and operate on the heart. We bserve, on the contrary, more of a commanding and imperious air than suits the subject or the occasion; and surely some lines in the notes have an ungenerous or angry cast, and betray resentment, where that philanthropy and compassion should rather be exercised which so well comport with the Christian spirit, and which detract nothing from its dignity. In other respects, the discourse has great propriety, and will, we hope, be productive of that utility for which it is calculated.—Dr. Gregory mentions it as a striking fact, of which he has been well assured, 'that no person intending to commit suicide, and indebted for recovery to the exertions of the society, has ever attempted it a second time.'

The sermon employs twenty-five pages of the pamphlet; the remainder is devoted to an account of several instances of *suicide* which have fallen under the cognizance of the society.—The whole is concluded by two *odes*, the first, *to Sympathy*, by John Gretton Esq., the second, *to Science*, by Mr. John Palmer, Drury-lane theatre.

*** The foregoing article has been mislaid, for some time, by accident.

Art. 44. Against self-Murder, preached at the Cathedral Church of Wells, September 17, 1797. By George Beaver, B. D. Rector of Trent, in the County of Somerset, and West Stafford *cum* Frome Billet, Dorsetshire. 4to. 1s. Seely, &c.

Suicide, though condemned by the dictates of sound philosophy, and yet more by the doctrines of Christianity, has met with advocates among those persons who, in the wantonness of disputation, have scrupled not to call in question opinions sanctioned by general consent, venerable for their high antiquity, and important from their beneficial influence on human conduct.

Though it might not be incumbent on the author of the discourse before us to enter into a formal confutation of all the arguments of Hume and Rousseau on this subject, we are of opinion that he might have noticed some of their leading positions: at least we may venture to affirm that it would have been as edifying to the congregation, as a defence of an obscure passage in Cicero, in which we feel ourselves little interested. The text (2d Sam. chap. i. ver. 9.) is very happily chosen: but we cannot think that Mr. B. has derived so many advantages from the example of Saul, in elucidating the subject of self-murder, as might have been expected. The situation of that unfortunate prince was very peculiar: though his last rash act was highly reprehensible, yet some extenuating circumstances might render him an object of just compassion; and the history of his reign, with the various events of his life, not less pathetic than instructive, might give rise to many fine moral and religious reflections.

Mr. Beaver observes that 'The founder of a sect, (Epicurus,) whose leading tenet was, that of all evils pain is the greatest, did yet patiently endure, to the last, the tortures of a most excruciating disease, without having recourse to the dagger, or the bowl, for relief:' but this only proves the individual virtue of Epicurus. That his followers did not universally possess the same strength of mind is well known; and the stoics, who affirmed that pain was no evil, and affected on all occasions to rise superior to every weakness or infirmity of our nature, were extremely addicted to suicide.

Self-murder can never be contemplated without horror, and we have always considered it as a crime of a very heinous nature: but our author, in the following passage, ascribes to it a degree of aggravated guilt to which we cannot assent:

'Instead of a thousand arguments against the horrid crime, which we are now considering—Our blessed Lord hath declared—that all nner of sins shall be forgiven to the sons of men, but the blasphemy ainst the HOLY GHOST;—which particular sin (whatever it may nsist in—and what approaches soever may be made towards it) nnot, as is universally allowed, be now *fully* committed in the sense herein it is there understood—so that we may confidently affirm that there is not a single offence, for which a name can be found, at *utterly* incapacitates a man, *on this side the grave*, for repentance No transgression so flagrant, and highly aggravated—no impiety overgrown, as, if truly and sincerely repented of, not to be comehended within the extent of God's mercy.—Even the murther of only begotten Son was not too great a crime for him to pardon. St. Peter, in the very same breath in which he arraigns the Jews having crucified "The Lord of Life and Glory," points out to m the means of obtaining forgiveness—"Repent and be baptized" s the grand *specific*—the infallible cure for their unparalleled and st inveterate malady.—But—what *Physician of the Soul* can come *his* aid, who has industriously eluded his reach, by having rashly l into the regions of darkness, with his carcase mangled by himf, and all his *spiritual corruption* about him?—"There is no work or nce"—no amendment "in the grave."—Those bodies which have pended thither, whilst the blood had scarcely ceased to gush out m the wounds impiously inflicted on them by their own members, l, one day, *bleed afresh*, and be consigned to everlasting torments, their becoming again the miserable receptacles of the unhappy rits by which they had been actuated here on earth.'

Surely, in the black catalogue of human crimes, there are some re malignant and mischievous in their consequences than suicide; d, we should suppose, more offensive to God. We know not why a tal deprivation of reason, which is allowed to be an excuse for the lation of every other moral or religious law, should not in this se be considered at least as a palliation of guilt.

The conclusion of the sermon is in a different strain, and breathes ch a spirit of good sense, piety, and resignation, that we are condent our readers will thank us for inserting it.

'May it be the inspensable duty of "every one that nameth the name of Christ," t to frustrate the great end, for which our lives were given to us. et us not, either in thought, word, or deed, depreciate an existence, hich is, in itself, of so great a value, as to enable us, by a due improvement of it, to purchase an eternity of happiness.—However *earisome* it may prove, the good Christian will sustain the weight th patience; considering it as imposed upon him by his Heavenly ather, for a trial of his virtue—and, as for those who are conscious f an ill spent life—when the hand of God shall lie heavy upon them, t them kiss the rod wherewith they are chastised, and bless their merciful Creator, for not having cut them off in their full career of iquity, but leaving it still in their power to implore, and, by a ncere and hearty repentance, through the merits of CHRIST JESUS, ho died for the sins of the whole world, obtain his forgiveness.'

CORRESPONDENCE.

‘ *To the* MONTHLY REVIEWERS.

‘ GENTLEMEN,

‘ IN the Review for September 1797, p. 113, in the critique t
lication, intitled *The Quiz*, is given a French poem, w
writers of the *Quiz* have ventured to tell the public is take
an old and scarce French novel;” and which, they have the eff
add, is the original of Goldsmith’s charming Ballad. The tit
they give to the work is “ *Les deux Habitants de Lozanne*.”

‘ For the honour of Goldsmith, and from the love of trut
leave to inform you that the poem, literally as those writers ha
it, is to be found in so *modern* a book as “ *Lettres de deux
Habitans de Lyon*,” by M. Leonard, 1792. Their cacusation
smith being probably the only part of this work which has been
worth notice, and much inquiry having been ineffectually ma
book under the title which they have given to it, this notice ma
unnecessary.

‘ M. Leonard is the author of some pastorals, and a young
and probably, had he seen our English Journals, would have c
the ignorance or the malignity of the anonymous writer
mentioned.

The anonymous author of *Daphne*, a poem, [see Rev
p. 94.] is dissatisfied with our mention of his ludicrous perfo
This is no uncommon case. He thinks us wrong in our d
bation of the design of his work:—we adhere to *our* opini
author abides by *his dissent:* let his readers decide between us.

A Correspondent remonstrates, in favor of the sect called
against a remark made in our Rev. for May, p. 105, that “
of Christians have persecuted in their turn, *when they have
the power*.” The tenets of the Quakers are certainly less
encourage persecution than those of other sects of Christia
we did not allude to them in the above observation, because
not recollect “ *when they have possessed the power*,”—except
settlement in Pennsylvania; where, indeed, they set an
which the whole world ought to follow.

Verax informs us that, in the frontispiece to the “ Lives” of
Isaac Walton,” (Rev. for October last,) that portrait should ha
said to be “ from an original in the possession of Mrs. Hawe
Howes; and that ‘ it is much to be lamented that the engra
mistaken the character of the face, and the general style
painting.’—*Verax* also observes that ‘ among the editions of
books still wanted, is that of Douglas’s Criterion of Miracles.
price is wonderfully enhanced since the first publication, and i
copy can with difficulty be obtained.’

S. O. will find one of the pamphlets, which he mentions,
in our last vol. p. 237. The other escaped us.

☞ P. 192. l. 9. for ‘ Prussians,’ read *Persians*.—P. 196.
from bottom, take the comma from ‘*society*,’ and put it after
ship.’

❧

THE

MONTHLY REVIEW,

For AUGUST, 1798.

RT. I. *The Life of Edmund Burke*, comprehending an impartial Account of his Literary and Political Efforts, and a Sketch of the Conduct and Character of his most eminent Associates, Coadjutors, and Opponents. By Robert Bisset, LL. D. 8vo. pp. 592. 8s. Boards. Cawthorne, &c. 1798.

N our Review for June, we noticed a life of Mr. Burke written by Mr. M'Cormick; of which we complained that too little tention was given to the private life of that remarkable man, hile too copious a detail of his works, his speeches, and his ablic conduct, was spred through a quarto volume. In the ork now before us, there is *less* reason for that complaint, ecause we have rather more of what rational curiosity may eek to know concerning its subject; yet we have still to lament that this information is buried beneath a heap of matter, vhich the author seems to have accumulated around it with he moſt superabundant industry. We agree with Dr. Bisset hat general biography is among the most useful and most greeable of our studies; and we believe that the majority of his eaders, as well as ourselves, would have acknowleged the articular importance of a well written life of Edmund Burke, hough the Doctor had not devoted his first twelve pages to the lemonstration of that importance. It is because we are fully sensible that no species of composition contributes more to the ntertainment and the improvement of the human mind, than ccounts of men, the variety of whose fortunes or the extent of whose powers have raised them to the notice of the world, that ve lament that so few have successfully cultivated this field f literature. It is because we looked with much anxiety or well-written and well-judged memoirs of a man whose very xtraordinary mental powers, whose private history, and whose ublic conduct, all tend to excite a strong interest in whatever oncerns him, that we are sorry that Dr. B. has introduced nto this volume so much matter which does *not* in any way concern him, so much regarding others, so much respecting general topics, so much disquisition, so much criticism, and so much metaphysics, (or, as he would call it, 'pneumatology,') all of which may be good in their kind, but much less of which (we conceive) was necessary in the biography of Mr. Burke.

Dr. Bisset observes that Bacon's division of history into '*narrative* and *inductive* holds with respect to biography; the 'first kind merely recording facts; the latter, from recorded 'facts, establishing general principles. Above narrative bio'graphy the Doctor *professes* not to soar; nor does he arro'gate to himself any qualities beyond those which it requires,—knowlege of important facts, and veracity and impartiality in recording them. In our opinion, however, the Doctor goes far indeed beyond this narrow limit. Scarcely any fact is stated without a display of his 'ratiocinative' strength. Every page affords a specimen of his critical talent, and of his love for the 'eviction' of truth. His 'philosophy of mind' shines through his work; and his 'variegated powers,' constantly exerted, have given a very *variegated* appearance to his performance. We think even that the Doctor ascends continually to the *inductive* biography; for, whatever he communi'cates to us respecting Mr. Burke, his great object seems to be 'to establish this one position, 'that Mr. Burke's political con'duct has always been consistent.' Dr. Bisset declares himself to be neither the friend nor the enemy of him whose life he writes: but that reader must be dull indeed who does not perceive, throughout the whole of the work, a strong bent to vindicate its hero from the charge of inconsistency so powerfully urged by his enemies. We infer, therefore, that the Doctor had at least *a desire* of defending him;—for, to use his own language, 'wherever tendency is obvious in the habitual conduct of men having the use of their reason, design may be fairly inferred.'

For the present, however, we shall decline the task of farther discussing this point, and shall apply ourselves to the business of extracting, from the materials which the work affords, (but which lie much encumbered with 'pneumatology' and 'ratiocination,') a succinct and connected account of the life of Mr. Burke. When we shall have gratified our readers, and done justice to the Doctor, in this instance, it will be then time to glance at the arguments by which he endeavours to prove Mr. Burke's consistency. We shall conclude our criticisms by some observations on the execution of the work, and by offering our opinion of its general merit.

Edmund Burke was born in Dublin, Jan. 1st, 1730 *. His father, we are told, was a Protestant and an attorney, and is supposed to have descended from the same root as Bourke the present Earl of Mayo. The early part of his education Edmund received under Abraham Shackleton, a quaker, at Balytore, near Carlow; and it is said that he applied with ardor and industry to his studies, and here laid the foundation of 'a classical erudition,' which alone would have entitled ordinary men to the character of great scholars, though it was but a small portion of *his* multifarious knowlege. Like all other great men, we are told, Burke manifested, even in his boyish days, a distinguished superiority over his contemporaries. His master foreboded every thing that was great, from his genius; and though Edmund's brother, Richard, who was educated at the same school, was esteemed by many the foremoſt of the two in point of ability, yet their master, and their father, entertained a different opinion:—they allowed that Richard was *bright*, but maintained that Edmund would be wise.

Taking leave of his good old schoolmaster,—for whom he appears to have retained, through life, a great degree of gratitude and affection, and whom for forty years, during which he went annually to Ireland, he travelled many miles to visit,—Edmund was entered a student at Dublin College, and was contemporary with Goldsmith †. At College, he did not render himself eminent in the performance of his academical exercises: for which, two reasons are alleged; one, that he was employed in studies different from those which were prescribed by college usage; the other, that he was disgusted with the scholastic logic which at that time constituted a great part of the college course. Whatever may have been the cause of his not having attained academic honours, his biographer observes that men of the first rank in letters have been thus equally undistinguished:—Johnson did not devote himself to college exercises with a zeal proportionate to his genius; Dryden obtained no honorary degree; and Milton was not peculiarly ambitious of academic distinction. Even in mathematics, which at Dublin College were much the object of attention, and against which the same objection did not lie as against the Aristotelian learning, Burke made no great progress; he 'applied himself so much to that branch of study as to give him a competent knowlege of those parts that were most subservient to the purposes of life, but there is no evidence that he devoted himself to the more abstruse and profound parts of that science.' From this account, a mathematician will be apt to infer that Mr. Burke was ignorant of mathematics: but it is curious to observe with what zeal a biographer will sometimes endeavour to turn to advantage facts the most unfavourable to his subject. It might have been supposed that it was enough to account for the backwardness of Burke at college, by the direction of his taste lying another way, or by the levity of youth, wasting itself in amusement or in indolence: but here we find it a proof of superior intellect, of a mind too strong and too high to be influenced by common causes. 'His genius (says the biographer) was too powerful to be stimulated by the common motive of emulation. Emulation can only operate where there is an approach to equality. Among many men of great ability, how few are there to be found in a century who approach to an equality to Edmund Burke? He gained no prizes, for he sought none.' If the mind of Burke was so much more powerful than that of his competitors, he must have gained prizes with so much the less exertion; and that he did not gain them proves only that he was engaged in other pursuits, or had a dislike to the prescribed studies: it argues no superiority; it proves no extraordinary powers. Logic, we are told, he studied after the manner of Bacon, and 'Pneumatology' occupied a considerable portion of his attention. Rhetoric and composition, as well as logic, physics, history, and moral philosophy, also occupied his time at college; and he is said to have paid a very minute attention to the systems of Berkley and Hume.

---

* Our readers will here excuse the repetition of a few biographical particulars that have before been related.

† For whom Mr. Burke always manifested great friendship. *Rev.*

In 1749, Mr. Lucas, a zealous advocate of the chartered rights of the city of Dublin, whom Dr. Bisset calls a demagogue apothecary, and who acquired as great popularity in that city as Wilkes afterward did in London, published some papers against the government *; Burke, perceiving the noxious tendency of levelling doctrines, wrote several essays in the style of Lucas, imitating it so completely as to deceive the public; pursuing Lucas's principles to consequences obviously resulting from them, and at the same time shewing their dangerous tendency.

That Burke was bred a Catholic, or studied at St. Omers, as some have asserted, Dr. Bisset positively denies; assuring us that he was bred, and always continued, a member of the Protestant episcopal church, though he entertained a very high opinion of the Dissenters, and a particular esteem for the Ca-

---

* He might, indeed, be styled the Wilkes of Ireland; but he was a much more steady character. He afterward became M.D. and represented the city of Dublin in Parliament. *Rev.*

tholics. Mr. M'Cormick, on the contrary, asserts that Burke, when at school, manifested the most illiberal dislike of the Irish Catholics, and considered their very existence as inconsistent with the safety of the Protestant establishment in Ireland. *Utrum horum mavis accipe.*

While Burke was accumulating knowlege, he did not neglect the means of rendering himself agreeable in the varied intercourse of life. His company was sought among the gay and fashionable, for the sake of his pleasing conversation and deportment; as well as among the learned, for the force and brilliancy of his genius, and the extent and depth of his knowlege. He abounded in anecdote, and had an inexhaustible fund of discourse. With all these advantages, however, not seeing much chance of acquiring in Ireland an independent situation, he made an attempt to obtain permanent employment in another country. Soon after he had finished his academical studies, a vacancy took place in the professorship of Logic at Glasgow. A considerable intercourse had long subsisted between the Universities of Glasgow and Dublin, owing in a great degree to the fame of the eminent Hutcheson, who had been educated at Dublin College.—Burke applied for the professorship, but was too late.—Disappointed in Glasgow he repaired to London, and, on his arrival in the metropolis, entered himself a member of the Temple.

Various accounts are given of his finances at the outset of life: but it is probable that they were in no very flourishing state; because, when he had entered at the Temple, he submitted to the drudgery of writing for the periodical papers; to which he contributed essays on subjects of general literature and politics: but which, however replete with information and genius, did not immediately enable their author to emerge from obscurity Of his leisure time, it is said that much was passed in the company of Mrs. Woffington, a celebrated actress, whose conversation was not less sought by men of wit and genius than by men of pleasure. The biographer, however, does not undertake to shew that Mr. B. was always so Platonic as to resist the personal charms of that engaging woman; and we applaud his caution: it would certainly be difficult to collect *proofs* on this subject. In the mean time, Mr. B, giving himself up with the most rigorous industry to writing essays and increasing his knowlege, particularly in history, ethics, politics, '*pneumatology*,' poetry, and criticism, his health became gradually impaired, and he applied to Dr. Nugent, a skilful and benevolent physician. Dr. Nugent, considering the unfitness of Temple chambers for an invalid, invited Mr. Burke to occupy a room in his house.—He accepted the invitation, and experienced, during his illness, such 'particular tenderness' from Miss Nugent, as well as kindness from the rest of the family, that a passion was soon excited in his heart, and he offered her his hand, which was accepted. Shortly afterward, he sent into the world his first acknowleged production, "A Vindication of Natural Society*;" an ironical work, in which, imitating the style of Bolingbroke, he attacks the false philosophy of that writer, which he thought had a tendency to overturn virtue and every established mode of religion and government.—This pamphlet did not meet the success which Dr. Bisset thinks it deserved.—Burke was still at the Temple: but it does not appear that he had been studying law with very great zeal, as a profession. Homer and Longinus occupied his mind more than Littleton or Montesquieu. Soon after his "Vindication," just mentioned, he published his "Essay on the Sublime and Beautiful:" a work which speedily became generally known, and was so much admired that it were superfluous to describe or to praise it. To the author it produced the most beneficial consequences. Mr. (Sir Joshua) Reynolds and Samuel Johnson were among the first who now sought his acquaintance. The house of Reynolds was at that time the favourite resort of men of talents; several of whom afterward constituted the famous literary club at the Turk's Head, Gerrard-street, Soho. The original members were Johnson, Burke, Goldsmith, Reynolds, Topham Beauclerk, Dr. Nugent, Sir John Hawkins, Mr. Chamier, and Mr. Bennet Langton. Johnson, it is said, soon discovered Burke's great superiority over common men; and in the club, as well as in other situations, he justified the sagacity of Johnson. He frequently indulged in punning: but, says the biographer, his efforts in that way generally produced some resemblance of thought, imagery, or sentiment, not merely a play of words.—The parody of a line of Horace, related by Boswell, "*Fertur* HUMERIS *lege solutis*," applied by Burke to the mob who chaired Wilkes, is mentioned by Dr. Bisset as a pun by which, though a friend to liberty, Burke satirizes the licentiousness of the populace!

The idea of confuting the visionary theories of Berkley and Hume, concerning the existence of matter, was now seriously entertained by Burke; who was a rational Christian, and than whom no man better understood the foundation of his faith. Dr. Bisset thinks that, had Burke employed himself on that subject, he must have produced an answer which even Hume could not have had the hardihood to disregard.

Mr. Burke having made himself completely master of our history, particularly from the revolution, he, in 1758, proposed to Mr. Dodsley the plan of an "*Annual Register*," which his historical and general learning so well qualified him to form and to conduct *. Dodsley approved the proposal, and the work was carried on during several years either by Mr. Burke or under his immediate inspection.

---

* See M. Rev. vol. xv. p. 18.

Not long after this period, Mr. Burke accompanied Mr. Hamilton (with whom he had early become acquainted) to Ireland, whither Mr. H. went as secretary to Lord Halifax, Lord Lieutenant of that country. This gentleman was called "*Single-speech Hamilton*," from the circumstance of his having made *once* an uncommonly excellent speech in the English House of Commons. In the Irish House of Commons, also, he made *one* speech only.—From the paucity of these exertions in eloquence, and from his intimacy with Mr. Burke, Mr. Hamilton was supposed to have borrowed the talents of the latter for the composition of both these speeches:—but the supposition is at least *unnecessary*, for Mr. Hamilton is known to have possessed talents and literary attainments fully adequate to the production of the speeches in question.

By the friendship of Mr. Hamilton, Burke obtained a pension of 300l. *per annum* on the Irish establishment; by which, on his return to England, he felt himself raised above the necessity of 'frittering his genius in ephemerous productions.' He still however *occasionally* wrote political essays in periodical publications. The Public Advertiser was then the paper to which men of literature most frequently contributed; and Burke's writings, in that paper, attracted the notice of the Marquis of Rockingham, who remarked their uncommon excellence, and soon sought the acquaintance of the author. In 1765, he was introduced to the Marquis by Mr. Fitzherbert, father of the present Lord St. Helen's; and from this epoch in the life of Burke, commenced what may be termed his political career.

About this time, the public mind in England was greatly agitated by the measures which government had taken respecting Mr. Wilkes. Discontent was also growing in America at the attempt of Great Britain to tax the colonies. Two parties had been lately in opposition to government, that of Mr. Pitt, and that of the Duke of Newcastle; and of the latter, the Marquis of Rockingham was considered as the leader, on account of the age and infirmities of the Duke.—Their efforts were directed against the growing system of court-favouritism: but the parties were not heartily united. Overtures were made by the court to Mr.

---

* We must again request the reader's indulgence for the repetition of particulars, which occurred in our account of Mr. M'Cormick's Memoirs. We wish to preserve an uniform whole.

Pitt: but he boldly rejected them, and insisted that all secret advisers should be excluded from any share in the direction of affairs. The court not fully acceding to these terms, proposals were made to the Marquis and the Duke; both of whom, with their party, closed with the offer. In consequence, the Marquis of Rockingham was appointed Prime Minister, and the Duke of Newcastle president of the Council.—It was at this time that Mr. Burke was introduced to the Marquis, who appointed him his private secretary. Shortly afterward, Burke seceded from his old friend, Mr. Hamilton; principally, it is said, in consequence of the indolent disposition of the latter. We fear that Mr. Burke was too prone to give up old friendships. It is said, however, that he resigned, on his breach with Hamilton, the pension which that gentleman obtained for him.—From this moment, Mr. Burke became a professed partyman. His biographer says, 'he ought not to have stooped to patronage, but like his great cotemporaries, Johnson and Hume, have depended upon himself. Johnson in his garret, the abode of independence, was superior to Burke in his villa, the fee of a party.' During the Rockingham administration, Burke was returned member in parliament for Wendover in Buckinghamshire, a borough under the *patronage* of Lord Verney, between whom and Burke a close intimacy had been formed. On his entrance into parliament, Mr. B. employed his time most industriously in qualifying himself for a splendid and useful discharge of his new duty. He applied to every source of knowlege which might by possibility be useful to him; he did not neglect even the writings of the fathers, and the subtlety of the school divines; for which Dr. Bisset endeavours to account by the powerful influence which those writings and that subtlety had on the happiness of society, during the reign of superstition and ignorance. From this fountain, probably, did Mr. Burke draw the deep veneration which he afterward felt for the very errors of antiquity; and that zeal for old establishments by which his latter years were so strongly marked. His industry even descended to the perusal of precedents and records, and he condescended to improve himself in eloquence at the Robin-Hood Society, where he is said to have derived very important advantages from his contests with a baker *! Of the language of his speeches he was remarkably careful; he always attentively revised and frequently re-wrote them. He was not less studious of excellence in the management of his voice and his action. He procured his seat in Parliament in 1765; and his first speech was at the opening of the ensuing session, on the usual motion for an address. The principal subject was the stamp act, and the consequent disturbances in America; and it had the honour of attracting the notice and obtaining the praise of Mr. Pitt. On the affairs of America, which now occupied the Rockingham administration, Mr. Burke was consulted by the Marquis. His advice was "to choose a middle course between the opposite extremes of coërcion and relinquishment of the right of taxation; neither to precipitate affairs with the colonists by rash counsels, nor to sacrifice the dignity of the crown and nation by irresolution and weakness." Consonant to this opinion, a plan was formed. The stamp act was repealed: but a law was passed, declaring a right in Great Britain to legislate for and to tax America. The event has shewn how feeble and short-sighted was this policy.

---

* That baker was a man of a very remarkable capacity; "Nature intended him," said Goldsmith, "to preside in the High Court of Chancery: but fortune made him a Bread-baker." In his later days, he was in the Commission of the Peace. *Rev.*

An administration so weak as that of the Marquis of Rockingham could not long continue. Its dissolution was accelerated by a sketch of a constitution for Canada, which was drawn up by Burke, and which Lord Chancellor Northington, when it was shewn to him, condemned in the most unqualified terms:—so enraged was he at it, that he went to the king, and represented the ministers as totally inexperienced and unfit for office. His Majesty authorised the Chancellor to consult Mr. Pitt on the formation of another ministry; in consequence of which, Mr. Pitt made his own terms, and a new administration was formed. The Defence of the Rockingham Administration was written by Burke, which was admired for its art, and which, while it appears simply to narrate their measures, gives to each of them a high colouring. In a letter from Cateaton-street, signed Whittington, printed in the Public Advertiser, he still farther vindicates the defunct administration by ironically answering his former defence. In the succeeding session, Burke attacked the new cabinet for their measures in America, and charged the ministry with being the tools of secret influence.—Mr. Pitt, then made Earl of Chatham, seemed himself indeed to feel that there was a secret influence in operation, and therefore shortly afterward reſigned;—and his resignation was accompanied by a dissolution of the Parliament.

In 1768, Burke was re-elected for Wendover. The famous expulsion of Wilkes, and the consequent proceedings, now occupied much of the public attention. Burke was generally adverse to the severe measures which had been adopted with regard to that gentleman, though he by no means approved his general and moral character. The Grafton ministry, which was now in power, was opposed by the Rockingham party, of which Burke was the principal orator, and by that party of which Mr. Grenville was the principal mover. Two pamphlets appeared at this time, which were attributed to these gentlemen:—"The present State of the Nation," by Mr. Grenville; and "Observations on the present State of the Nation," by Mr. Burke. The first went to prove that erroneous politics had brought the nation to the verge of ruin; the second shewed that the alarm was unfounded, and defended the Rockingham politics, particularly their opposition to raising a revenue from America. During this session, Mr. Burke made an able speech to prove the eligibility of Wilkes, notwithstanding his prior expulsion. About this time, also, the celebrated letters of Junius began to appear; and Dr. Bisset enters into a very elaborate disquisition, to prove that of these letters Mr. Burke was not the author. We are perfectly of his opinion. An attack made on that celebrated writer by Dr. Johnson, in his pamphlet on Falklands Islands, has been said by many to have silenced the popular champion.—Dr. Bisset thinks, with more reason, that he ceased to write only because 'the object of his attack had retired from office.'

Mr. Burke was now in possession of his pleasant villa at Beaconsfield, which he purchased for 23,000l.; 10,000l. of which had been advanced by the Marquis of Rockingham, and 5000l. lent on mortgage by Dr. Saunders of Spring-gardens; how the remaining 8000l. were procured, the Doctor could not learn. Mr. M'Cormick thinks that the *whole* sum was advanced by the Marquis on Mr. B.'s simple bond, never intended to be reclaimed.

A very animated and strong petition was at this time drawn up by Mr. Burke for the electors of Buckinghamshire, concerning the Middlesex election. His political opinions and principles were soon afterward published at considerable length, in a pamphlet intitled "Thoughts on the Causes of the present Discontents:"—which was levelled principally against the "inner cabinet," the "secret influence" which was supposed to be the cause of all the false and oppressive measures that had been adopted; and it contains a bold and faithful picture of what a House of Commons ought to be—"a control over the other branches of the legislature, *issuing immediately from the people*, and SPEEDILY to be resolved into the mass."—"The *virtue*, *spirit*, and ESSENCE OF THE HOUSE OF COMMONS" it describes to consist in its being "the EXPRESS IMAGE OF THE FEELINGS OF THE NATION:"—but, even in this pamphlet, the remedies proposed by Mr. Burke for existing evils savour nothing of democracy; he only recommends an aristocracy supported by the people to manage the affairs of the state, instead of the court favourites who, without the support and against the will of the people, were then in power. This publication was attacked both by the friends of the Court and the Whigs, particularly by Mrs. Macaulay *.

Lord North, who was now Minister, meaning to tranquillize America, proposed the repeal of the obnoxious laws: but he wished to reserve the duty on tea, as a mark of the authority of Parliament over the colonies. This plan was as short-sighted as that which had been proposed by Mr. B. himself; and Burke, whose mind, Dr. Bisset observes, was becoming more and more matured by experience, and less and less attentive to questions of abstraction, opposed and ridiculed it, in a speech of the most sarcastic humour. He now considered only the question of expediency, not the abstract right. America had been found useful under the *old system*, and his advice therefore was to recur and adhere to *that.*—In the debates relating to the Freedom of the Press, he took a very distinguished part. When Almon was prosecuted for republishing Junius's Letter to the King, it was contended that the Attorney General's official power of filing informations was too extensive to be compatible with freedom; and a bill was proposed by opposition to modify and limit that officer's power. The other side dwelt principally on the antiquity of the power, which they contended was an integral and original part of the British Constitution. Mr. Burke, whose fondness for antient establishments, if adverse to freedom, was not then so strong as it afterward became, placed this argument in a variety of ridiculous lights; comparing this absurd veneration on account of antiquity, to the respect of Scriblerus for the rust and canker of the brazen pot-lid.

From this period, till the end of the American war, we find Mr. B. among the most zealous, able, and eloquent opponents of the Minister; and one of the warmest and most energetic defenders of the rights of the people. For a full account of his exertions in these respects, we must refer the reader to the parliamentary history of the times; or to Dr. Bisset's book, in which they are very diffusely mentioned.

Burke still continued his habits of industry. Unaccustomed to dissipation of every kind, and, above all, to gaming, he directed to reading and conversation those hours which were not employed in parliamentary duty, in exercise, or in the discharge of necessary business. We are informed that he generally read with a pen in his hand, though he had a memory wonderfully tenacious. Among the Latin poets, he preferred Virgil and Lucretius: the first for his philosophy, we are told by Dr. Bisset; the latter for his just and forcible descriptions of superstition. Of Horace, he esteemed the Satires and the Critical and Ethical Epistles more than the Odes. Neither the Latin historians nor even the Latin orators were his favourites. In Homer, he was delighted with the pictures of characters and manners; and he read the Odyssey more frequently than the Iliad, on account of its more minute delineation of antient manners. Of the Greek orators, the biographer tells us that Demosthenes was his favourite, and that among the dramatic writers he preferred Euripides to Sophocles. Human nature was the favourite study of Burke; he accordingly read with pleasure Bacon and Shakspeare, Fielding, Le Sage, and Addison. Differing from Johnson, he preferred Fielding to Richardson. Swift he did not relish, because that author gave only one side of the picture. Of Gay's "Beggar's Opera," we are told that he entertained a poor opinion: its intellectual excellence he deemed small, and totally overbalanced by the great moral defect of arraying vice in agreeable colours. There was perhaps more novelty as well as more justness in Gibbon's remark on that performance, when he said, "it has had a beneficial effect in refining highwaymen, and making them less ferocious, more polite; in short, more like gentlemen."

---

* This lady was by no means the least considerable of the political writers of that time, of the Whig party. *Rev.*

Much of Mr. Burke's leisure was spent at the house of his friend Reynolds, who deemed him the best judge of pictures that he ever knew. The *amusement* in which he most delighted was the *Theatre*; for he did not, like Johnson, contemn scenical performances. Part of the recess he spent at Beaconsfield, where his taste displayed itself in various improvements of its natural beauties; and he bestowed much attention on farming. The whole of his estate would let at about 600l. a year: three fourths of it he cultivated himself; and as a farmer he was the most successful of the neighbourhood, without any unusual expence. When in town, he had his mutton, poultry, and other meats, except beef, as well as the various productions of the dairy and gardens, from his own estate, brought by his own horses and carts; and the same horses which served for his carriage were employed on his farms. Dr. Bisset says that he was remarkable for hospitality—the hospitality of real benevolence, which gives what is plain and substantial with kind looks, kind manners, and a hearty welcome. He liked a cheerful glass, but never drank to excess. During dinner, his beverage was water, and afterward generally claret or some

light

ht wine, of which he seldom exceeded a bottle. His con- rsation, indeed, was always so animated that wine could add othing to it. He was liberal even to the common mendicants; d used to attribute inattention to their requests rather to the ve of money than to the professed policy of discouraging ggars. He had always been an early riser, and often dis- atched business before some of his political friends had reco- ered from the effects of the last night's intemperance. Part the summer was frequently devoted to re-visiting his native untry, and sometimes he would make excursions in the age-coach to different parts of England. His general know- ge of the physical and moral history of the places through hich he passed on those occasions, as well as his fund of necdote, made him a most agreeable companion. In the sum- er of 1772 he visited the Continent, and there first saw the air Marie Antoinette, whose beauty and accomplishments truck his imagination so forcibly that, after the lapse of wenty-three years, the impression was yet deep, and produc- ive of the well-known exuberant eulogiums. It was during his visit that he made those observations on the tendency of he philosophy then cultivated in France, which he disclosed in is "Reflexions;" where he attributes to this philosophy the ubsequent fall of the religious and political establishments of hat kingdom. With some of the prime sages of that country, Mr. Burke was engaged in a discussion on the merit of Beattie's "Essay on Truth;" and we are informed by Dr. Bisset that e appears to have been as partial *to* Beattie as *against* Hume.

How much the religious scepticism and political theories of hese men impressed the mind of Burke, we learn from a peech delivered in the next session of parliament; of which, hough a regular report of it was not taken, yet a copy, the Doctor tells us, is still extant; the summary is thus given by he editors of his posthumous works: "He pointed out the conspiracy of atheism to the watchful jealousy of government. He professed he was not over fond of calling in the aid of the secular arm to suppress doctrines and opinions; but if ever it was to be raised, it should be against those enemies of their kind who would take from us the noblest prerogative of our nature, that of being a religious animal." "Already, (said he,) I see many of the props of good government beginning to fail. I see propagated principles which will not leave to religion even a toleration, and will leave virtue herself less than a name." In his support of Sir Harry Houghton's motion during this session, for the relief of Dissenters, Mr. Burke uttered sentiments most favourable to that body, and the most liberal in themselves. The toleration which they enjoyed by *connivance*, he said, was "but a temporary relaxation of slavery"—a sort of liberty "not calculated for the meridian of England." Sir Harry's motion passed the Commons, but was lost in the House of Lords.

While Mr. Burke was exerting in parliament his splendid and improving powers, in opposition to the war, and to procure a reformation of affairs in India, the friendship between him and Johnson continued. In the recess after the session of 1774, Johnson visited Beaconsfield for the first time. On viewing that beautiful villa, he exclaimed, in the words of Virgil,

"*Non equidem invideo, miror magis!*"

Though Johnson and Burke had differed in politics since the commencement of the war, yet here their differences were forgotten. Nothing remarkable, however, is recorded of this visit, except the rough compliment of the guest at his departure:—Burke being to set out for Bristol, to stand a candidate for that city, of which a great majority of the electors had invited him, Johnson, at parting, took him by the hand—"Farewell, my dear Sir!" said he; "and remember that I wish you all the success which *ought* to be wished you, which can possibly be wished you by an HONEST MAN!"*

Mr. B. had already been elected for Malton in Yorkshire, when the Bristol merchants invited him to stand for their city; and he acceded to the request with the consent of his new constituents. There were already three candidates, Lord Clare and Mr. Brickdale, the late members, and Mr. Cruger, an American merchant. Burke, when he first appeared on the hustings, made a very eloquent and impressive speech, in which he shewed himself intimately acquainted with commerce, and particularly with the commercial interests of Bristol. He and Mr. Cruger were elected; though the latter had so little of the orator to recommend him, that he could express his approbation and adoption of Mr. Burke's principles only by exclaiming, "I say *ditto* to Mr. Burke! I say *ditto* to Mr. Burke!"

---

* Dr. Bisset tells us that, notwithstanding the genius, wisdom, and learning of Burke, he yet entertained some opinions which were totally unfounded. The non-existence of an Irish massacre was one of these. When pressed by Hume, with whom he was at one time intimate, on the strength of the evidence by which that fact was established, he answered that the testimony proved nothing: for that the testimony of thousands of the Irish could be had to prove that the "ghosts of numbers of those who had been killed, and thrown into the Shannon, often made their appearance on the banks of the river." So would Burke *then* reason.—Has he never reasoned *since* in the same manner?

Charles James Fox, second son of Lord Holland, was now rising to the first rank of senators. He had hitherto been a supporter of Lord North: but his indolence, and his habit of associating with several members of opposition, procured his dismissal. He now became an opposition leader himself, and soon taught his lordship how much he had lost. American affairs growing still worse, petitions against the war came in from every quarter; and among the rest, one from the manufacturers of Birmingham, praying that the House would take their sufferings into consideration. This petition was ably though unsuccessfully supported by Mr. Burke, to whom, for his zeal, the petitioners presented a very flattering address of thanks on the 5th of February 1775. On the 22d of March, in the same year, Mr. B. brought forwards his resolution for reconcilement, which he prefaced by what is generally called his 'Speech on Conciliation:'—one of the greatest efforts of his great mind, and from which, combined with his speech on American taxation, the reader may derive more acquaintance with the history and impolicy of the American contest, than from any other work extant. Previously to the next session, hostilities with America were commenced: Parliament opened with a speech declaring the necessity of coercion: Burke opposed the address; demonstrating that the Minister had deceived the nation. He was seconded by Mr. Fox. On the 16th of November, Burke brought forwards a new conciliatory bill, the object of which was to *renounce* the *future exercise of taxation*, without discussing the abstract question of right; to repeal all the laws of which the colonies complained; and to pass an immediate amnesty. He supported this proposition in a speech as eloquent as any of those of the two last sessions, but unhappily attended with as little effect. The majorities of the Minister were more weighty than Mr. B.'s arguments.

Dean Tucker's publication on American affairs now called Mr. Burke's attention. The Doctor had formerly asserted that the opposition of the minority to the Stamp Bill here encouraged the Americans to resistance; and Burke, in his speech on American taxation, had denied the fact, in terms which charged Dr. Tucker with being the tool of a faction, and acting from sinister motives. The Dean replied, and did more than reply; he exerted himself, but without success, to prevent Burke's election for Bristol. Dr. T. now proposed a plan for American affairs, different both from that of Burke and that of the Minister; and this was not less than a total relinquishment of the colonies by the mother country. Both Burke and his friend Johnson treated this proposal with contempt: but the event has proved that it was founded in wisdom.

dom. At length, America declared her independence; an event to which Paine's pamphlet of COMMON SENSE is supposed to have greatly contributed.

The efforts of the Opposition continuing to be ineffectual, Mr. Burke and some other leading members of it withdrew from the House on the discussion of all questions relating to America. Secession being uncommon, though not unprecedented, Burke thought himself required to justify his conduct; and he therefore drew up an address to the King, which, though printed in some of the newspapers, has never been avowed as the production of Mr. Burke. He laid similar sentiments before the public in a letter to the electors of Bristol, his constituent city; and this latter was answered by the Earl of Abingdon and (Dr. Bisset observes with surprise) by Ed. Topham, Esq.!

This year brought out Robertson's History of America. Burke gave an admirable and philosophical account of that able work in the Annual Register.

In the session of 1777, he returned to parliamentary business with renewed vigour. General Burgoyne had been recently captured; and the affairs of Ireland, as well as the disasters of America, now occupied Parliament. Burke now grounded his opposition rather on the management and expence of the war than on its original impolicy. The capture of Burgoyne was attributed to the incapacity of the Minister. The employment of the Indians, too, excited the most severe animadversions of Mr. Burke; and its cruelty, he said, exceeded any thing recorded in antient or in modern history. Lord North himself, on the 17th of March, came forwards with a conciliatory plan, namely to renounce the exercise of the right of taxation, and to appoint commissioners to treat with America. Burke contended that it was now too late for these measures, as nothing less than independence would satisfy America, and that no terms coming from that administration would be received. The bills passed, but the event shewed the truth of Burke's reasoning.

In the course of the session, he was distinguished also by the steady support which he gave to the claim of a free trade by Ireland, against the express direction of his constituents; and by his support of the bill for the relief of Papists. He attacked Administration on the neglected state of the navy,—resisted the voluntary applications which were made to raise men to make up the loss at Saratoga,—urged the propriety of trying General Burgoyne by a court-martial or parliamentary inquiry,—and supported the bill for excluding contractors from sitting in Parliament. On the subject of parliamentary re-

form,

the Opposition was divided: Lords Chatham and Shel-
; Mr. Dunning, Lord Camden, Mr. Fox, and the Duke
chmond, were friends to that great measure; Burke and
ockingham party opposed it.

nce, agreeably to Burke's prediction, now declared for
ica; the conciliatory propositions were rejected; and
, in the true spirit of a party-man, imputed ALL to the
rs.

ut this period, Burke was defendant in a Chancery suit,
ted against him by his old friend Lord Verney. His
hip charged Burke, his brother, and cousin, with being
d with him in a stock-jobbing speculation, by which
es had been incurred; and his Lordship stated that he, who
as the ostensible person, had been obliged to make out
gagements, and that, on applying to Burke to defray his
of the debt, it was refused. Mr. Burke, on oath, dis-
d any connection with his Lordship in that transaction,
e bill was therefore dismissed.—In the attack of opposi-
n Lord Shelburne, on the inquiry into the conduct of the
, and on the declaration of war by Spain, Mr. B. suc-
sfly distinguished himself. In the debates on Irish af-
which were again resumed, he was still more conspicu-
The troubles of that country, Dr. Bisset says, he con-
l as much more dangerous than they really were; for his
says the Doctor, was so formed, that whatever subject
sidered made a very deep impression. His subsequent
r fully confirms this observation. At last, however, the
er agreed to remove the restraints on Irish commerce.
urke and the Opposition applauded, but not, it is said,
hat warmth which the merit of the measure deserved.
the 11th of February 1780, Mr. Burke communicated to
ouse of Commons his plan of reform in the constitution
several parts of the public œconomy. His speech on
ccasion Dr. Bisset highly praises, both for eloquence and
e: it deserves praise not less for its principle. Minis-
ined in approving the speech, and allowing the neces-
f retrenchment: but, when that principle came to be
l to particular cases, they resisted; and the four bills
Mr. Burke grounded on his plan were successively re-
—During the remainder of this Parliament, which was
ed in July 1780, Mr. Burke, though he continued to
himself with his party, seems to have added nothing to
lebrity. In consequence of the difference of opinion
n him and the electors of Bristol on Irish affairs, he re-
to decline standing again for that city, and, previously to
solution, delivered a very masterly speech, comprehending

an account of the proceedings in parliament, and the principles on which he himself had acted.

On the 19th of February 1781, he revived his plan of economy. This attempt was principally marked by the present William Pitt having made on that occasion his first speech in Parliament, who was then only twenty-two years of age, and who in some measure joined the party which was headed by Burke and Fox, but maintained the sentiments of his father respecting the independence of America. Mr. Sheridan appeared in the House of Commons about the same time.

We next find Mr. Burke opposing Lord North in certain regulations of the profits and territorial acquisitions of the India Company; which, he contended, was a violation of chartered rights;—and, in the end of the session, we find him making a motion concerning the extreme rigour that had been used towards the inhabitants of St. Eustatius after the capture of that island. Dr. Bisset talks of it as a party measure. Burke united his talents with those of Fox, Pitt, Sheridan, and Dunning, for an inquiry into the American war: but the motion was rejected, and the session ended.

[*To be continued.*]

ART. II. *An Essay on the Manufactures of Ireland:* in which is considered, to what Manufactures her natural Advantages are best suited; and what are the best Means of improving such Manufactures. By Thomas Wallace, of the King's Inns, Dublin, and M. R. I. A. 8vo. pp. 360. 6 s. Boards. Murray and Co. 1798.

ON the 3d December 1795, the Royal Irish Academy proposed, by public advertisement, to give, out of the fund bequeathed to them for such purposes by Thomas Cunningham, Esq., a premium of 50*l.* for the best dissertation on this question: "*To what manufactures are the natural advantages of Ireland best suited, and what are the best modes of improving such manufactures?*"

Several essays were, accordingly, sent to the Academy; two of which soon concentered the chief attention; and a committee of three persons was appointed to decide between the competitors. An award was given in favour of the Essay written by the academician William Preston Esq. *who had himself accepted a seat in this committee.* The Essay now before us was the unsuccessful one; and the author appeals from a verdict which is certainly liable to the suspicion of partiality, and offers to the public his uncrowned *Essay on the Manufactures of Ireland*;—it deserves attentive perusal.

The introductory chapter examines the comparative value of manufactures and agriculture, in a national view. There is certainly a radical error in the position of Dr. Adam Smith, (book II. c. 5.) that the capital employed in agriculture adds a greater value to the annual produce of the country, than an equal capital employed in manufactures; or, in other words, that agriculture is more profitable to the community than manufacture. Dr. S. altogether omits in his calculation to estimate the capital value of the farm to be cultivated, which is as much a part of the capital employed by the cultivator to put industry in motion, as the machinery or raw material of the manufacturer. Reckoning thus, it was natural to infer the superior productiveness of the business of the farmer. In like manner (book III. c. 1.) Dr. Smith considers the industry of the country as necessarily prior to that of the town; and supposes the progress of opulence naturally to begin with the surplus produce of the farmer, which he is afterward supposed to convert to purposes of manufacture. Yet the history of society does not support this imaginary progress. Towns are founded near convenient rivers in pastoral countries; and agriculture has everywhere been the consequence of a contiguous market resulting from commercial industry. Manufactures precede huſbandry: the oldest countries are the best cultivated. Mr. Wallace inclines much to restore to manufactures their primitive importance; and he does not seem to expect the improvement of the peat bogs of his country, until the rise of large towns shall furnish to the farmer such customers as may replace to him the expence necessary for rendering them productive.

The first section examines the arguments of M. Quesnoi, the founder of the physiocratic sect. The leading doctrines of this school were extracted by us on another occasion, (vol. xvi. p. 521 and 522.) and may be found more at large in Mercier's Natural and Essential Order of Political Societies. They are answered by our author in the language of Mr. Hamilton's excellent Report to Congress on the manufactures of the United States.

The second section asserts that the agriculture of Ireland has been promoted by judicious encouragement; and that the same effects would follow in manufactures: on both these heads, the author's evidence seems rather deficient.

The third and fourth sections recommend a preference of those manufactures, of which the *primum* (as the author calls the raw material) is not foreign. In the fifth, the very important topic of machinery occurs. Mr. W. observes that

'England, from her long experience, her more extensive capital, and the more attentive industry of her people, stands, with respect to skill, far before Ireland. The invention of machinery constitutes part of her skill, and the general adoption of it marks her wisdom. Our manufactures, being of younger growth, are yet strangers to many of her improvements. It is an encouraging reflection, however, that these are, with a little care and docility, attainable. It has been generally believed, that there is among the Irish workmen an unconquerable aversion to the adoption of machinery. That they are generally adverse to it, from the opinion which must always prevail among uninformed men, namely, that it tends to deprive them of employment by abridging labour, is true; but it is not true that Irishmen are *more* adverse to these improvements than the workmen of any other country, even of England itself. This is proved by the fact, that many of those modes of abridging labour have been already adopted by them. The cotton manufacture particularly has been benefited by their adoption; and it is remarkable, that in that very manufactory the introduction of machinery, in certain cases, has been followed in England by much tumult, and resisted, sometimes successfully, by the workmen. An instance of this is indeed visible at Manchester, in the ruins of a very extensive factory, which was built for the purpose of weaving cotton by machinery. It was no sooner completed than the weavers assembled and burned it to the ground, from the common fear that if it succeeded, the demand for their labour would be diminished. This inſtance of outrage in the Manchester weavers was much more flagrant, and much more unjustifiable, than any thing of the kind which has occurred in Ireland; for the Manchester people had already experienced the effects of Arkwright's machinery to be in the highest degree beneficial to them. It had already extended the cotton manufacture so widely, that though, by the aid of machinery, one person could perform what used to employ forty, yet the demand for hands encreased in such a proportion that the town could not furnish a supply. Many of the operations were committed to children; numbers of workmen came from Cheshire, and it was computed, that at that time, there were 10,000 Irishmen employed in Manchester.'

The sixth section discusses the relative advantages of a home and a foreign market, and decides, with Adam Smith, in favour of the nearest market. Is it a fact that the more contiguous the market is, the more frequent are the returns of the capital employed? According to our information, the richer the country, the quicker are the returns; because the motive of each purchaser to detain capital is there the least possible. A vast portion of the reasoning of Dr. Smith, (book II. c. 5.) concerning the relative importance of domeſtic and foreign trade, rests on the erroneous assumption that quickness of return depends on nearness of place. Yet Mr. Wallace assumes as incontrovertible all the corollaries of the Scotch philosopher.

In estimating the merit of the Irish propositions of 1785, relative to a commercial intercourse with Great Britain, we coincide, however, with those who consider them as likely to have been very advantageous to both countries; as a praiseworthy attempt to conduct legislation on the principles of an improved philosophy; and as a beneficial project weakly withdrawn out of deference to a clamour as unwise as it was illiberal.

The viith section maintains the doubtful opinion that those manufactures merit the preference, which superadd most value to the raw material employed. Such are the manufactures of steel watch-chains, of muslins, and of cambrics. We rather incline to the notion that those manufactures merit the preference, which supply the consumption of the most numerous classes: they depend in this case little on fashion; they tend constantly to the greatest possible demand, which is the chief cause of improvement in the arts of production; and they render more attainable the essential comforts of the poor, by augmenting the stock reserved for their immediate consumption.

The viiith section treats of manufactures already in part established; and the ixth, of the influence of manufactures on morality and health. We are entirely of the author's opinion, that it requires a much higher degree of education and culture to withstand the temptations of vice in a state of aggregation, than in a state of dispersion.

> 'The same arguments which go to prove (says Mr. W.) that a manufacture is more injurious to morals as it is more necessary to its success that it be carried on in large cities, apply, though perhaps with somewhat less force, to those which are carried on in large factories. The associating of men together in one spot, gives the vice of every individual an opportunity to spread; and vice is most contagious. It affords also the best opportunities for combination. These are the evils which result from the crowding of workmen together. If women are necessary to the manufacture, and are admitted, as they generally are in factories, to mix indiscriminately with the men, the mischiefs are still worse. In factories, the women are universally and extremely dissolute, the children catch the immorality of their parents, and soon reach to high degrees of premature iniquity. Can any manufacture be worth so much?'

The Second Part of the work considers the local application of those general principles that are evolved in the sections of which we have just given the analysis. We can less estimate the value of these suggestions, as we have not sufficient topical observation: but we meet with many curious particulars of the state of industry in Ireland, worthy of attention from a patriotic legislature. We lament to observe, in this able writer, something like a prejudice against absentees, or *alien Irishmen*, as, (p. 338.)

(p. 338.) he calls those men of property who habitually reside in London. We believe it to be a mistake to suppose that the expenditure of the luxurious classes is of much consequence to the public prosperity. Has Edinburgh ceased to flourish by ceasing to be a residence of the constituted authorities, or by contributing to the splendor of London a vast delegation of her richest nobles? Does France miss the custom of her exiles, or have the wages of labour increased there in every branch of industry?

Mr. Wallace very modestly concludes his valuable Essay in the following terms:

'Having thus shewn that manufactures deserve encouragement; having considered what are the circumstances which render a manufacture fitted for a country to prosecute; having seen how these circumstances apply to each of the principal manufactures within the reach of Ireland; and in the last place, made a very few observations on those specific modes of encouragement which have been generally recommended for the promotion of them, and on those general causes that tend to promote or retard their progress, it is conceived our enquiry may here terminate.

'This Essay shall therefore be concluded by expressing the writer's hope, that for any inelegance in point of style, or any unimportant mistakes in matter, he will meet indulgence. To the first of these, the nature of the subject was less propitious than if it were a question of literature or criticism; and with respect to the second, the frequent necessity he was under, from the wide extent of the question, to consult the opinions, and depend on the statements of others, made it sometimes impossible to attain indubitable certainty. Errors in matters of fact, however, he has the best reason to believe, occur but seldom in the course of the work, because he has endeavoured, with very considerable pains, to obtain the most authentic information in points where his own knowledge was deficient, and he has adopted nothing without trying it by every test of truth or probability within his power.'

Art. III. *Observations on the Manners and Customs of Italy, with Remarks on the vast Importance of British Commerce on that Continent; also Particulars of the wonderful Explosion of Mount Vesuvius, taken on the Spot at Midnight in June* 1794, *when the beautiful and extensive City of Torre del Greco was buried under the blazing River of Lava from the Mountain; likewise an Account of many very extraordinary Cures produced by a Preparation of Opium, in a Variety of obstinate Cases, according to the Practice in Asia; with many physical Remarks collected in Italy, well deserving the Attention of most Families. By a Gentleman authorised to investigate the Commerce of that Country with Great Britain.* 8vo. pp. 269. 6s. Boards. Cruttwell, Bath. Cadell, jun. and Davies, London. 1798.

The author of this miscellaneous work, though not chusing to place his name in the title-page, has inserted it at the

close

e of his dedication and of his first letter, thus: N. Brooke. tells us that his letters were not intended for publication, that he has been induced by the request of friends, ' to the whole of them from his common-place book, and to ent them to the public in their original dress.'

hose readers who are in pursuit of knowlege will gain little rmation that is new and important from this book. To cele- e the virtues of *opium*, and to tell us that the writer possesses e of the extract which is unadulterated, are apparently the f ends of the publication. Among the various qualifications his drug, that which more immediately attracted our atten- was its alleged power of increasing population:

A German traveller through Turkey," (said a Turkish gentleman ir author) " in a late publication, has absurdly declared that opium imical to population. He could not surely have been much ac- nted with genteel families, or he would have known that opium ministered to favourite wives if they ſhould not prove pregnant. n in my own family, and those of my numerous relations, there great number of instances, where I have prescribed a preparation pium in the like cases, which scarcely ever failed of the much ed-for effect. I will point out to you the method of treatment, the quantity of the medicine necessary, according to each female titution, for assisting population. In this case opium ought to steemed as a divine drug."

s the ' method of treatment' here promised is unfortunate- ot given to the reader, we must content ourselves with the or's poetical enumeration of the virtues of the poppy; subject having absolutely inspired his muse:

> ' Hail! lovely flow'r, to thee I sing,
> Thou friend of peasant and of king!
> I worship at thy shrine
> The God who did to thee impart
> The means to ease the head and heart,
> That faculty divine.
>
> ' The old, the young, the rich, the poor,
> Will oft from thee receive a cure,
> While other drugs prove vain;
> The tortur'd limb, the aching head,
> Or victims that disease has made,
> Will happy ease obtain.
>
> ' The Turkish youth well know the *pow'r*
> Of this most kind delightful flow'r,
> Their females know its *uses;*
> It tells the tears no more to flow,
> It bids the pallid cheek to glow,
> And sudden joy produces.'

To those who read merely for entertainment, this volume ll not be unacceptable. In Mr. Brooke they will find a good-

humoured

humoured traveller, who meets with amusing occurrences, and who in pleasant terms literally tells *every thing* with which he does meet. Some of his stories, indeed, are almost too *frisky* to be quoted in our graver pages; yet we felt no great repugnance to reading them.

> " *Erubuit posuitque meum Lucretia librum;*
> *Sed coram Bruto. Brute recede:— leget.*"
>
> Mart. ii. 17.

The following anecdote will give a specimen of the author's manner, while it affords a picture of the poverty and ignorance of the Neapolitan peasantry:

' *Naples, May* 25, 1794.

' Having hired a boy at Misenum to carry my things, I tied up in a handkerchief the fish I had bought, and pursued on foot the road to Solfo Terra, and stopping at a farm-house I desired to have the fish dressed while I went to see the pit or hole of natural boiling sulphur, which is supposed to have a communication under the sea with Mount Vesuvius; as I was told the sulphur rose and sunk in that cauldron according as the mountain was more or less agitated. Returning again to the farm-house, (which in England would be called a cot) I lay there that night, and in the morning I paid the owner for my lodging, and other trifles; and giving his daughter a small piece of money for her attendance, the father told me that for somewhat more I might take her with me to Naples,* saying, that it was his only child, and having no longer the means of maintaining her, and as she was almost thirteen years of age, he could not be further burdened with her. I told him that I did not intend to stay long at Naples, but that I would enquire for a servant's place for her among my acquaintance. I asked him if she could read; to which he replied, that he had no means to procure her so high an education.

' It is impossible for me to give you a true idea of the general ignorance and savageness of peasants in the Neapolitan ſtate; for, were I to describe them as they really are, you would think that I was in some barbarous country, and not on the ground formerly so renowned for humanity and learning.

' After what I had seen and heard, I resolved to stay no longer on the coast, so I returned to Naples.

' *Naples, May* 30*th*, 1794.

' Just as I had finished my dinner this day, the farmer whom I before mentioned came to the inn, enquiring for me; he followed the [illegible] into the room where I was sitting, and with him his daughter, who was dressed a little more decently than when I first saw her, having

---

' * This offer put me in mind of what is well known of parents in Georgia and Circassia, on the Black Sea, selling their young beautiful daughters to traders, who go there for the purpose of buying them, and they are carried from thence to Turkey, and on the Barbary coast, for sale. The rich people at Tunis, who do not like to [illegible] wives, will often purchase some of those females, who if they fall into dislike are disposed of again to others at a less price.'

ing a short jacket, one petticoat, and a coarse towel over her head, the usual holiday dress of such country-women. Having asked him what his errand was, he said, that, according to my orders, he had brought his daughter; astonished at his impudence, I replied, that I had never given him the least encouragement, but only promised to get a servant's place for her if it lay in my power. He persisted to say, that he should not have brought her, unless I had agreed to it. Conceiving that his errand was to obtain a little money, I went into my bed-room to take out a trifle to give him, and returning, found that he had taken off her cloaths, and twirling her about, said, that she was a proper model for me to copy from, since I was, as he said, a painter.* He then ran from the house, and left me in a situation more aukward than I can describe. I told the girl to put on her cloaths, after which she related that her father had been turned out of his house for not having paid the rent, and that her parents were come into the city to seek employment. I ordered the servant to call a friend of mine, a lawyer, to consult with him how I was to act, but he being gone to his country-seat and not to return till the next day, I desired to speak with the mistress of the house, whom I begged to permit the young woman to *lay* with one of her maids till my friend came from the country. The landlady was for sending her out of the house, but the poor creature's tears made such impression on her, that she consented to her staying.

'The next day the lawyer being returned from the country paid me a visit, and said there was no remedy but to turn the girl into the street, or provide service for her; the latter he recommended, and would (if I approved of it) take her to his house, to which I most readily consented.'

We were sorry to learn that, since the writing of these letters, the author has been deprived of his sight; and we hope, on the score of humanity and justice, that the concluding paragraph of his book will meet with that attention which it deserves:—we can only copy the passage as being the assertion of the writer:

'Before I left England in 1785, I presented to the Right Hon. the Chancellor of the Exchequer, a plan for the improvement of foreign commerce, and for the protection of the fair trader; which, after I was abroad, was carried into a law, and the revenue was thereby suddenly increased one million sterling per annum more than the average of the six years before the act took place; which that gentleman declared in the House of Commons arose from that plan only: and having trusted to his well-known honour and generosity, I presume to flatter myself with hopes of being in some measure rewarded, which at this period will be particularly acceptable, being returned to England, unfortunately induced to quit Italy with the loss of much property, through the invasion of that country by the French.'

'* This I suppose arose from my sketching some views while at his cottage. It is very common for parents to let out their female children to painters and sculptors as models, the parents first stripping them naked for approbation of the artist.'

ART. IV. *The Works of the British Poets,* with Prefaces biographical and critical. By Robert Anderson, M.D. 13 Vols. Royal 8vo. 7l. 3s. 6d. Boards. Arch.

When a new general collection of English poetry is presented to the public, they will naturally inquire what were the deficiencies of preceding compilements, and what superior advantages another editor may be supposed to possess. For this question Dr. Anderson is fully prepared; and in his preface he gives a neat and accurate account of the various collections which have been made, then proceeding to state the difference between them and the present performance. On this point, he thus speaks:

> ‘In 1792, Mundell and Son, printers in Edinburgh, having resolved to republish the Collection of English poetry, which goes under the name of Dr. Johnson, in the manner of Dr. Knox's "Elegant Extracts in Verse," in *six volumes* large octavo, he took occasion to recommend a collection, upon an enlarged plan, which might unite the works of the ancient and modern poets in one comprehensive view, and exhibit the progress of our national poetry, corresponding with the gradual refinement of language and of manners, from the rudeness and simplicity of a remote period, to the polish and elegance of modern times.
>
> ‘The proprietors, with a liberal spirit of enterprise, worthy of an association of opulent booksellers, readily adopted the plan he recommended, though with some limitations as to the ancient poetry, and resolved to extend their collection to *twelve volumes*, upon his promising to furnish them with a *Biographical and Critical Preface* to the works of each author; an undertaking in which he engaged with more rashness than prudence, amidst cares and avocations of a far different and more important nature, and without a suitable provision of materials.
>
> ‘The list of the works of the older poets, which he originally recommended for republication, comprehended those of Chaucer, *Langland, Gower;* the best parts of *Lydgate, Barclay, Hawes;* the best parts of *Skelton,* Surrey, Wyat; the best parts of *Warner, Sydney,* Sackville, Spenser, *Marlow,* Davies, Shakspeare, Drayton, Daniel, Jonson, Donne, Hall, Drummond, *Stirling,* Browne, P. Fletcher, G. Fletcher; the best parts of *Quarles, King,* Carew, Suckling, Crashaw, Davenant, and the translations of *Fairfax, Sandys,* and *May.* The works of the authors printed in Italics were, on due consideration, omitted; it being thought safer to allure curiosity into this unfrequented track of reading, by a republication of the works of those authors, who, though not either universally read or understood (as must ever be the case with the best elder poets of every country), are notwithstanding familiar to us in conversation, and constantly appealed to in controverted points of poetical taste, than to run the risk of suppressing it totally, by a bulky republication of all or the better parts of the works of those unfortunate authors, who still remain unpopular, merely from the want of being read. The classical compo-

sitions of Barbour, James I. Henry the Minstrel, Dunbar, Douglas and Lindsay, being written in the Scottish language, could not be received into an edition of English poetry.

'The list of the works of the modern poets which he originally recommended for republication, comprehended the works of *Marvell*, *C. Cotton*, *Sedley*, *Hopkins*, *Oldham*, Pattison, Hill, *Eusden*, *Welsted*, *Sewell*, Blair, Hamilton, Harte, Boyse, Thompson, Cooper, Brown, Granger, Smollet, Wilkie, Dodsley, *Mendez*, *Jenner*, *Kirkpatrick*, Smart, Bruce, Chatterton, Græme, Glover, Shaw, Lovibond, Penrose, Mickle, Jago, Scott, Logan, N. Cotton, and Blacklock. He was afterwards obliged to abridge this list, and to exclude the authors printed in Italics, on account of the arrangements which the proprietors had made relative to the extent of the collection.

'Notwithstanding these limitations, which, on the part of the editor, were unavoidable, it is with some degree of confidence, that he offers to public inspection a Collection of English poetry, which contains the works of *one hundred and fourteen* authors, of whom *forty-nine* are not to be found in the last edition of the "Works of the English Poets," commonly called Dr. Johnson's edition; and *forty-five* are now, for the first time, received into an edition of English poetry.

'In the works of the authors already collected, especially the later authors, some deficiencies have been supplied in the present edition. In the works of *Langhorne*, in particular, the additions are numerous and important. They are such as a reader of English poetry will readily distinguish, and therefore unnecessary to be pointed out.

'Though the editor has exerted himself with considerable attention, to render the works of the authors now first collected, as complete as possible; yet copies of Surrey's translation of the *second* and *fourth* books of the *Æneid*, Davies's *Epigrams*, P. Fletcher's Latin and English poem on the *Jesuits* and *Sicilides*, a Piscatory drama, Harte's *Essay on Reason*, Shaw's *Four Farthing Candles*, Brown's *Liberty*, and some pieces of other authors, have eluded his diligence. The works of Chatterton might have been enlarged by additions from Mr. Barret's "History of Bristol," and "Supplement to Chatterton's Miscellanies," which could not be obtained in due time. Gray's *Sonnet on Sir William Williams*, Mickle's *Prophecy of Queen Emma*, Johnson's *Marmor Norfolciense*, and some other little pieces, happened to be overlooked at the press.

'The editor does not wish to be understood as having performed more than he has actually done. For the selection of the authors, he is solely responsible. What pleased himself he has ventured to recommend to others; a task of such difficulty requires the candid allowance of the reader, for the unavoidable differences of taste and judgment. The recommendation of the proper editions of the works to be reprinted, belonged to the editor; with the exception of the works of *Chaucer*, in the *first* volume, and the works of the several authors in the *fifth* volume, in which he had no concern.

'For the correctness of the text, he is not answerable, as he had no concern in the revision of any part of these volumes, except the *Biographical and Critical Prefaces*, and occasionally some *additions*, *notes*, and *illustrations* in the course of the work. The chronological arrangement which he recommended has not been strictly observed, on account of the proportion which it was thought necessary to observe, in the size of the volumes. The engraved title-page, bearing to be "A *Complete* Edition of the Poets of Great Britain," was improperly copied by the proprietors, in the *first* volume, from Mr. Bell's edition, and retained in the subsequent volumes, for the sake of uniformity.

'In so complicated and extensive a work, typographical errors may be expected to occur. The editor hopes they are not very numerous, and will, he thinks, be entitled to the pardon of every candid reader. Several mistakes of this kind, he is sorry to acknowledge, remain uncorrected in his part of the work, particularly in the Lives of *Wilkie*, *Johnson*, and some others in the *eleventh* volume, which he desires may be attributed, not to neglect, but want of experience in affairs of this nature, and to the precipitation with which the work proceeded through the press; all the *Prefaces* having been written in little more than two years, and sent to the press, in portions, as they were wanted, without any previous revision.

'There is one alteration in the present collection which the editor believes will need no apology. This is the arrangement of the poetical translations of entire works in a separate volume. To render the works of Homer and Pindar more complete, Mr. Hole's *Hymn to Ceres*, and Mr. Pye's *Six Olympic Odes*, are added to the translations of Pope and West; and the deficiencies in Dryden's Juvenal are supplied by the versions of those who were originally associated with him in that performance. A supplemental volume of Translations, making the *thirteenth*, has been printed, and another is still wanting to complete the arrangement, with a volume of Fugitive Poetry.'

The assistance with which Dr. A. has been favored, in the course of this very laborious undertaking, is thus mentioned by him:

'The obligations which the editor has received, have extended, in several cases, to the communication of entire articles, and to occasional assistance: for the life of *Spenser*, and the lives of *Milton*, *Cowley*, *Waller*, *Butler*, and *Denham*, he is indebted to two gentlemen of learning and abilities, who have not indulged him with the liberty of mentioning their names. They were solicited and obtained by the proprietors, to expedite the publication, and never seen by the editor till they were printed. He knows not whether any apology will be deemed needful for inserting them. They are composed, it must be acknowledged, with little care or diligence, and with a compendious brevity, which, though compatible with accuracy of narration, and vigour of description, precludes a critical account both of events and writings. As these articles comprehend some of the first names in English poetry, it is the intention of the editor to write them over again, for a separate edition of the Lives, corrected and enlarged, which it is in contemplation with the proprietors to publish.

'With respect to occasional assistance, the editor has been favoured with various biographical information concerning *Moore*, *Blair*, *Wilkie*, *Bruce*, and *Logan*, from the Rev. Mr. Toulmin of Taunton, the Rev. Dr. Robertson of Dalmeny, the Rev. Dr. William Thomhop of London, the Rev. Dr. Blair, the Rev. Dr. Baird, the Rev. Dr. Hardy, and Professor Dalzel of Edinburgh, to whom he begs leave to make his acknowledgments. To all these gentlemen he esteems himself much indebted for their kindness and attention. From them arises the principal assistance he has to boast of. He has many reasons to flatter himself, that his information would have been much enlarged from other quarters, if a diffidence of his abilities for the undertaking had not deterred him from solicitation.'

As the cause of literature is under considerable obligations to those persons who have collected the scattered productions of our poets, and have thus secured their general preservation, we shall consider this publication in detail, and present our readers with an account of the contents of the different volumes; making such observations on the prefaces as a perusal of them may suggest.

The *First Volume* opens with the Poems of Chaucer. The Canterbury Tales are printed from Tyrwhitt's incomparable edition, which has just been reprinted at the Clarendon Press in two 4to volumes, and which Dr. A. styles the most curious, erudite, and valuable publication that has yet appeared in this country: his learned and valuable Glossary is copied with little variation. The *Plowman's Tale, Tale of Gamelyn, Adventure of the Pardoner and Tapester,* and *the Merchant's Second Tale,* omitted by Tyrwhitt, have been retained; 'though (adds Dr. A.) all evidence internal and external is against the supposition of their being the production of Chaucer.'—Why, then, are they introduced into this edition?

'The private character of Chaucer (according to Dr. A.) appears to have been as respectable as his literary character was truly illustrious. In his manners he was mild and gentle, and in his disposition he was open and ingenuous. He was a fine gentleman, an agreeable companion, and a learned writer. His contemporaries and disciples, Gower, Occleve, and Lydgate, are lavish in his praise. With Wyckliffe, the Father of the Reformation, he concurred in sentiments of religion, and co-operated in his most valuable designs.'—Dr. Warton, in his History of English Poetry, has furnished the chief sources from which the literary character of Chaucer is here drawn.

Henry Howard, the brave but unfortunate Earl of Surrey, who fell an early victim to the dark malignity and sanguinary temper of Henry VIII. occupies the second place in this volume: his Sonnets are imitations of Petrarch, but of Petrarch's best manner; and he translated the second and fourth books of the Æneid into blank verse, which are the first compositions extant, in that measure, in our language. To him succeeds Sir Thomas Wyat, his friend and fellow-labourer in poetry. The works of these two early writers were printed by Tottell in the year 1557, together with the productions of *uncertaine auctours*, which are here preserved. The Poems of Thomas Sackville Lord Buckhurst, 'the patriarch of a race of Genius and Wit,' complete the first volume of this collection. This noble author, in conjunction with Thomas Norton, wrote the celebrated tragedy of Gorboduc, originally intitled *Ferrex and Porrex*, the first dramatic piece of any consideration in the English language; it was republished by Dodsley in 1736 with a preface by Mr. Spence, in which Pope expresses his wonder "that the propriety and natural ease of it had not been better imitated by the dramatic authors of the succeeding age."

In the *Second Volume* are comprehended the Poems of Spenser, Shakspeare, Davies, and Hall. At the close of the Life of Spenser, we find the following passage:

> 'We are equally ignorant, what family Spenser left behind him, as we are concerning many of the events of his life. The only circumstance that seems to merit any credit is, that a person in the reign of King William, came over from Ireland to solicit the lands which had belonged to his ancestors (in the county of Cork, a grant from Queen Elizabeth,) and brought along with him letters of recommendation as a descendant of Spenser. His claim was allowed to be good, and he obtained his suit. He could give no account whatever of the works of his illustrious ancestor, which are wanting; and in all probability therefore we must conclude with regret that they are irrecoverably lost.'

Sir John Davies, from a low extraction, raised himself by the exertion of his abilities to distinguished eminence; he was made Speaker of the Irish House of Commons, and before his death was appointed Chief Justice of England. His poem on the Immortality of the Soul, which he called *Nosce Teipsum*, is the earliest philosophical poem that this country has produced; 'the language is pure, demonstrative, and neat, and the versification exquisitely polished and harmonious.'—Sir John distinguished himself not only by his poetical works, but also by his historical tracts, which are written with great accuracy and perspicuity, and likewise by a volume of Reports, with an excellent Preface addressed to Lord Ellesmere. For the particulars of this Life, Dr. A. is indebted to the Biographia Britannica, where the powers of Sir John Davies, as a poet, a lawyer, and a political writer, are justly and happily estimated.

Joseph Hall, the author of *Virgidemiarum*, and of prose writings so numerous as to occupy three volumes in folio, had the merit of introducing into the English language the first legitimate satire:

" I first adventure, follow me who list,
And be the second *English* satirist."

' Pope did not see them till so late in life, that he could only
" wish he had seen them sooner."—

The poems of Drayton, Carew, and Suckling are introduced into the *Third Volume*. The Poly-Olbion of Drayton, his most distinguished performance, 'is one of the most singular and original works this country has produced. The information contained in it is in general so accurate, that it is quoted as an authority by Hearne, Wood, and Nicholson. His perpetual allusions to obsolete traditions, remote events, remarkable facts and personages, together with his curious genealogies of rivers, and his taste for natural history, have contributed to render his works very valuable to the antiquary.'—His poetry, however, and perhaps for the very reason above mentioned, gives more information than pleasure.

Of Thomas Carew, Lord Clarendon (who knew him well) has given the following character: " He was very much esteemed by the most eminent persons in the court, and well-looked upon by the king himself, some years before he could obtain to be sewer to the king; and when the king conferred that place upon him, it was not without the regret of the whole Scotch nation, which united themselves in recommending another gentleman. He was of a pleasant and facetious wit, and made many poems, (especially in the amorous way) which, for the sharpness of the fancy, and the elegancy of the language in which that fancy was spred, were at least equal, if not superior, to any of that time."

Sir John Suckling is called by Dryden " a sprightly wit, and a courtly writer:" the advantages of birth, person, education, talents, and fortune, with which he set out in life, raised general expectation very high in his favour; expectation which he lived not long enough either to gratify or disappoint, for he died of a fever in the twenty-eighth year of his age. In his compositions, which are short and chiefly amorous, he was natural, easy, lively, and ingenious: the *Ballad on a Wedding* has very considerable merit, and has furnished many hints to succeeding writers; he is often quoted, and always in terms of praise, by Congreve and Fielding.

The *Fourth Volume* presents us with the lives and the works of Donne, Daniel, Brown, P. Fletcher, G. Fletcher, B. Jonson, Drummond, Crashaw, and Davenant. Donne is represented by B. Jonson to be descended from Heywood the Epigrammatist; so that, as he observes, " he was originally a poet."—This remark applies with much greater force to Cowper, the author of The Task, who is lineally descended by the mother's side from Dr. Donne; and who will doubt that he is a poet?—Dryden calls Donne "the greatest wit, though not the greatest poet of our nation."—To the following passage of the same author, in his Dedication of Juvenal to the Earl of Dorset, we are probably indebted for Pope's exquisite Translation or Paraphrase of Donne's Satires:

"Donne, alone, of all our countrymen, (says Dryden to the Earl,) had your talent, but was not happy enough to arrive at your versification; *and were he translated into Numbers and English*, he would yet be wanting in the dignity of expression. You equal Donne in the variety, multiplicity, and choice of thoughts; you excel him in the manner and the words. I read you both with the same admiration, but not with the same delight. He affects the metaphysics, not only in his satires, but in his amorous verses, where nature only should reign, and perplexes the minds of the fair sex with speculations of philosophy, where he should engage their hearts, and entertain them with the softness of love."

Daniel is as respectable in the character of an historian, as in that of a poet; Mr. Headley says of him that "we find both in his poetry and prose such a legitimate rational flow of language, as approaches nearer the style of the 18th than the 16th century; and of which we may safely assert, that it will never become obsolete. He certainly was the Atticus of his day. It seems to have been his error to have entertained too great a diffidence of his own abilities. Constantly contented with the sedate propriety of good sense, which he no sooner attains than he seems to rest satisfied, though his resources, had he but made the effort, would have carried him much farther."

Of William Browne very little is known,—though in a learned and poetical age he obtained the highest distinction as a poet; 'he was admired and beloved by all the best writers of his time, he was esteemed and highly recommended by the critical Jonson, and the learned Selden, and yet in a very few years after his death he was almost forgotten.'

The lives of the two Fletchers will be found amusing, though they furnish no matter for selection.—It is not improper to observe, in this place, that Dr. Anderson, in his biography and criticisms, particularly where the older poets are his subjects, has been greatly indebted to the previous labours of the ingenious and much lamented Mr Headley; and his obligations to this author are very considerable in the volume now under our discussion.—This remark applies also to the former volume; perhaps in more instances than we have observed. We sincerely wish that the Doctor would give the usual quotation mark to all his extracts; the contrary practice is *dangerous* and inconvenient.

The life of our witty dramatic writer Ben Jonson is full of interest and amusement; the materials, however, and even the very expressions, are borrowed from the preface and life prefixed by Mr. Whalley to his valuable edition of this author, without acknowlegement or reference.—In a work of such magnitude and labour as the present, we conceive it to be perfectly allowable to derive assistance from every genuine source: ut it appears to us not only a debt of gratitude, but also of trict justice, to acknowlege the obligation. In the omission f this duty, we think that Dr. Anderson acts a disingenuous nd an *impolitic* part; for, though much has been borrowed, we ad nearly said *purloined*, from the works of others, yet a large ortion, and that of valuable matter, remains the undisputed roperty of the present editor; and it will seem in the eyes of nany a just retribution, that *he* should be deprived of something of his own, who has invested himself with the possessions f others.—While we are speaking on this subject, however, is but just to present our readers with what the Doctor has ated in his preface:

> ‘With a view to popular information, he has endeavoured to collect what is diffused, to glean in spots which have been sometimes glected, and sometimes forgotten, and to relate with clearness and mplicity, what is known of the personal history and literary productions of each author, whose works are associated in this collection, digested in the form of a chronicle, subjoining an estimate of s character, a critical examination of his compositions, and, by otation, the testimonies of contemporary writers, and the judgements of the most respectable critics.
>
> ‘In the course of this undertaking, he has endeavoured to avail mself of the various biographical collections already in the hands of e public. Of these collections, it was necessary to form a right ea, to select from them whatever was conducive to his design, and refully to avoid their errors, at the same time that he preserved eir excellencies. What use he has made of them will be obvious, well as what is entirely his own.’

To the *practice*, as we have already said, we by no means bject; with the ground in a great measure pre-occupied, we onceive it to be unavoidable:—but the *mode* appears to us reprehensible. Some passages have the quotation mark; we ecessarily infer, then, that those which are not thus distinguished are Dr. A.'s composition, and that it was his intention o convey that idea to his readers. The information must in ost instances have been borrowed, but there was no such necessity for copying the expressions in which that knowlege was ommunicated; sentiments, observations, and every thing which constitutes the merit of good writing, should not be so implicitly adopted, as we have observed in the instance of B. Jonson, and in several others, without an acknowlegement of the loan. Justice consists, according to the expression of the Roman law, *dando suum cuique;* and the principle extends to literary property as well as to property of every other description. The contrary conduct is unjust to the public, as well as to the individual who has been defrauded of his due merit: a compilation is essentially different from an original composition.

Of William Drummond of Hawthornden, the intimate friend of Jonson,—to see whom the English poet, at the age of forty-five, walked into Scotland,—the account is in a great measure taken from the last edition of the Biographia Britannica. Among the passages introduced by Dr. A. as instances of imitations of the present author by Pope, we were surprised at the omission of the following; which, we believe, has been noticed by Mr. Headley: the resemblance is in the celebrated Simile of the Alps:

> "So pleas'd at first the tow'ring Alps we try,
> Mount o'er the vales, and seem to tread the sky;
> Th' eternal snows appear already past,
> And the first clouds and mountains seem the last;
> But, those attain'd, we tremble to survey
> The growing labours of the lengthen'd way,
> Th' increasing prospect tires our wand'ring eyes,
> Hills peep o'er hills, and Alps on Alps arise!" POPE.

> "Great Architect, Lord of this universe,
> That light is blinded would thy greatness pierce.
> Ah! as a pilgrim who the Alps doth pass,
> Or Atlas temples crown'd with winter glass,
> The airy Caucasus, the Apennine,
> Pyrene's clifts where sun doth never shine,
> When he some craggy hills hath over went,
> Begins to think of rest, his journey spent,
> Till mounting some tall mountain he doth find,
> More heights before him than he left behind:
> With halting pace so while I would me raise
> To the unbounded limits of thy praise,
> Some part of way I thought to have o'er-run,
> But now I see how scarce I have begun,
> With wonders new my spirits range possest,
> And wand'ring wayless in a maze them rest." DRUMMOND.

The whole of the poem, intitled *an Hymn to the Fairest Fair,* from which the above extract is made, is full of sublimity; and the versification of it is particularly flowing and mellifluous. The similarity between the sentiments and the expressions of the two poets is so striking, that we are almost persuaded that Pope "*pilfer'd snug.*"

The whole account of Crashaw is, with little exception, taken from Hayley's elegant life of that poet inserted in the Biographia Britannica. The life of Davenant, the father of Dr. Charles Davenant our great political writer, is valuable on account of the criticisms by Bishop Hurd, Mr. Headley, and Dr. Aikin, which it contains, and opposes to each other. Dr. Anderson agrees with the last-mentioned critic in defending the poem of *Gondibert* from the objections of the Bishop of Worcester.—The materials of this piece of biography, and the ample quotations which it contains, are all borrowed from the Biographia Britannica; in which work the subject of the present article is treated with great ability and information.

We cannot dismiss these first four volumes of the present collection without observing that the lives and the works introduced into them are additional to, and not to be found in, the last edition of Johnson's Poets in seventy-five volumes, published in 1790: which contains fourteen authors, but all of a later date, not inserted in the first edition.

No part of the biography inserted in the *Fifth Volume* came from the pen of Dr. Anderson: the whole was furnished by a friend.—The lives of Milton, Cowley, Waller, Butler, and Denham are there given, in the short and unsatisfactory manner first proposed by Dr. Johnson, but afterward most happily by him relinquished in favour of the ample and elaborate criticisms, which have so much increased the stock and value of our national literature.

Volume VI. comprises the Poetical Works of Dryden, Rochester, Roscommon, Otway, Pomfret, Stepney, John Philips, Walsh, Smith, Duke, King, Sprat, and Montague Earl of Halifax, erroneously printed in the title-page Montague *and* Halifax.—The biography, and the criticisms on these authors' productions, contain little which is not to be found in Dr. Johnson's Lives. In the article of Dryden, Dr. A. has made a mistake in stating Derrick's edition of that poet to be in *six* volumes; it is printed in *four* volumes 8vo. and is an handsome and correct edition, in which some translations are to be found that are omitted in the present work.—It is with pleasure that we take this opportunity of informing our readers that a new impression of the poetical works of Dryden, with notes by Dr. Warton, and of the prose works collected by Mr. Malone, is ow in the press, and may be expected in the course of the nsuing year.

The lives of J. Philips, (whom our author endeavours, d, we think, with success, to rescue from the severe censure passed on him by Dr. Johnson,) and of King, are interesting, and agreeably written.

The Poetical Works of Parnel, Garth, Rowe, Addison, Hughes, Sheffield, Prior, Congreve, Blackmore, Fenton, Granville, and Yalden, are contained in the *Seventh Volume.* In the life of Garth, we find the following passage: which we transcribe because it relates to a circumstance frequently mentioned but not generally understood:

> 'Being an active and zealous Whig, he was an original member of the Kit-Kat Club, established in 1703, which consisted of about thirty noblemen and gentlemen, distinguished by a warm zeal for the succession in the house of Hanover. It received its name from one Christopher Kat, a pastry-cook, near the tavern in King-street, Westminster, where they met, who often served them with tarts and other things in his way. Old Jacob Tonson, the bookseller, was their secretary; and the portraits of all the original members of the club, painted by Kneller, were long in the possession of his family at Barn-elms, and are now the property of Richard Baker, Esq. and are at his house in Hill-street, Berkley-square. In concert with Halifax, and other members of the club, who recommended loyalty and liberty by the powerful influence of wit and pleasantry, Garth furnished extempore epigrams on the most celebrated Whig beauties, which were inscribed on their drinking glasses.'

We were much pleased with Dr. Anderson's opposition to Johnson's heartless censure on Prior's Henry and Emma: a poem which, we think, in pathos and tendency, is inferior only to Pope's Eloisa.

We were always of opinion that Dr. Johnson gave exaggerated praise to the passage in Congreve's Mourning Bride, which his criticism has rendered celebrated; and that his censure on the same author was unreasonable and unjust, when he said, "It cannot be observed without wonder, that a mind so vigorous and fertile in dramatic compositions should on any other occasion discover nothing but impotence and poverty. He has in his little pieces neither elevation, fancy, selection of language, nor skill in versification." Against this unmerited severity of reprehension we desire to enter our protest; and at the same time to express our regret that Dr. A. has adopted the sentiment in its full and unqualified extent. Surely, no reader of taste and feeling can peruse the following Elegy on a Candle, which we extract for the purpose of justifying our dissent from such respectable authority, without acknowleging that it possesses in an eminent degree "fancy, selection of language, and skill in versification;" and that, instead "of discovering nothing but impotence and poverty," it is remarkable for it's ingenuity and pathos.

"This

"Thou watchful taper, by whose silent light
I lonely pass the melancholy night;
Thou faithful witness of my secret pain,
To whom alone I venture to complain;
O learn with me my hopeless love to moan;
Commiserate a life so like thy own.
Like thine, my flames to my destruction turn,
Wasting that heart by which supply'd they burn;
Like thine, my joy and suffering they display;
At once are signs of life, and symptoms of decay.
And as thy fearful flames the day decline,
And only during night presume to shine;
Their humble rays not daring to aspire
Before the sun, the fountain of their fire;
So mine, with conscious shame, and equal awe,
To shades obscure and solitude withdraw;
Nor dare their light before her eyes disclose,
From whose bright beams their being first arose."

His *Amoret*, his *Lesbia*, and his *Doris*, all possess great merit, particularly the last, which Sir Richard Steele commended "as the sharpest and most delicate satire he had ever met with."

As the lives introduced into this seventh volume have all passed under the previous review of Dr. Johnson, little that was new could be expected; Dr. A. however has acted the part of a judicious editor, in stating those facts which are the best authenticated, and in adopting those criticisms which, with few exceptions, have been most generally approved.

In a future article, we shall turn our attention to the remaining volumes of this useful and comprehensive collection of English poetry.

[*To be continued.*]

ART. V. *Letters and Papers on Agriculture, Planting, &c. selected from the Correspondence of the Bath and West of England Society.* Vol. VIII.

[*Article concluded from our last Number**.]

THE papers composing this volume are forty three in number. The first is intitled *Disquisitions concerning the different Varieties of wool-bearing Animals, and other Particulars connected with that Subject.* By James Anderson, LL.D. F.R.S.

---

* The former part of this Article, given in our Review for the last month, related merely to the *introductory* portion of the volume before us, drawn up by Mr. Matthews, the Secretary to the Bath Society.

which no roots penetrated. To these flints, as non-conductors, he assigns the cause of the fertility of the meadow; and he tells us that Dr. Ingenhousz is of the same opinion.

In Art. 4. we have some observations, from the author of the foregoing article, on *the Curl in Potatoes.* They contain nothing very satisfactory on the subject: but he tells us that he has found more curled plants arising from the butt than from the crown end of the potatoe, and from small than from large potatoes; and that he is convinced that deep planting is an erroneous practice.

A Description of a cheap and efficacious Ventilator for preserving Corn on Ship-board. By Thomas South, Esq.—This machine consists of a forcing-pump, with annexed perforated tubes; by which it is proposed to diffuse fresh air to every part of the bulk. It is an excellent idea: but, without the assistance of the engraving, we should in vain attempt a particular description.

Mr. J. Collins (in Art. 6.) exhibits, with great plainness, a variety of remarks *on the different Kinds and Properties of Wool.* To this paper, which merits the attention of wool-dealers and farmers, is added the following *N.B.*: 'It is my resolution not to enter into any controversy with any person whatsoever; if they do not like what I have written, (it is truth,) they may reject it. What care I? I value the content and ease of my own mind above all earthly enjoyments whatever; for life and time are too precarious and valuable to be spent in quarrels and squabbles about who shall say *Amen*, or the last word.'

Art. 7. contains an account of *a Method of tanning Leather with Oak Leaves instead of Oak Bark*, discovered and proved by W. White, tanner, of Ashburton, Devon. Eight tanners and dressers of leather authenticate the fact, and declare the leather thus manufactured to be equal to any tanned with oak-bark.

In Art. 8 John Harvey Pierce, Esq. communicates a short account *of planting Potatoe Sets*, and covering them in the furrow with dung before the earth is drawn over them. This, we believe, is a common custom: for we have often seen it practised.

Francis Webb, Esq. gives some instances of *the rapid Growth of Oak Timber*: but he proves that timber beyond a certain growth does not pay more than one and a half per cent., and therefore he wishes that Government would set a greater price on all trees above 50 feet, and particularly on compass timber and large knees.

A Detail of several Experiments, with Observations on the Effects of Gypsum, or Plaster of Paris, as a Manure for Saintfoin, *Cow-grass, Dutch Clover, &c.* These experiments go to prove that there is a most powerful and subtile principle in this tasteless stone; and that it is capable, when employed as a manure, and sown in the quantity of about six bushels per acre, of forcing vegetation in an astonishing manner.

On Waste Lands and Inclosures. This paper is composed of *extracts* from the *County Surveys* made under the direction of the Board of Agriculture, which comprise a great variety of interesting information respecting the waste and common lands in the several counties, and which are here exhibited in one compressed view, in order to shew the importance of obtaining from Parliament a General Inclosure Bill. Unquestionably, there is much waste land in Great Britain, which, by cultivation, may be turned to a good account: but evils may arise, on the other hand, from injudicious appropriation; so that, as we have said before, we are not convinced, by what is advanced in the Surveys, of the wisdom of passing a general inclosure bill, *of any sort, indifferently*: but we hope that the subject will undergo the fullest discussion, on the most enlarged and patriotic principles, before so *sweeping* a measure be carried into a law. Enthusiasm in correcting some evils has been known to generate others.

Similar extracts from the same County-Agricultural Surveys are exhibited in Art. 12. to shew *the inconvenience of the present system of tithes*, and the general opinion that prevails, among enlightened men, of the expediency of substituting some fair equivalent for them. Various hints are thrown out, by the authors of these surveys, as to the best mode of effecting this alteration. There is certainly much reason in what they advance, both as to the justice and policy of making some arrangement with respect to tithes; and though we perceive so many difficulties obstructing its execution as to prevent our hoping to see any plan speedily and generally adopted, it is of importance to collect the sentiments and record the ideas of agricultural and professional gentlemen on so very material a subject.

The opinion of the Society, as to the operation of tithes, and as to the wisdom of establishing some compensation for them, is evident: but they do not venture to decide in what manner this may be most effectually accomplished. The 13th Article, however, exhibits a letter from Thomas Davis, Esq., who undertakes to shew *the most practicable mode of giving an equitable compensation for tithes*. This sensible letter obtained for its author the Society's prize; and from the knowlege of the subject which it evinces, we think that it was not more honoured than it deserved. What Mr. D. recommends is extremely fair and equitable, viz. that there be a payment in money in lieu of tithes, to be *varied*, from time to time, according to the difference of the *value of the articles out of which the tithes arise*. The commutation for the produce of arable land he proposes to settle by the average prices of *wheat*, *barley*, and *oats*, and that of the other titheable articles by the average price of *milk-butter*, taken from the London Gazette; and that this matter be regulated by the justices of the peace for each county, who should be obliged to make annual returns of the prices of grain and butter for this purpose.

An Historical Account of the Marsh Lands in the County of Somerset. By Richard Locke, Esq.—Mr. L. tells us that these marsh-lands, which now let for 2l. 5s., or more, per acre, were, in the reign of William I., or in the year 1086, valued at not more than *one farthing* per acre per annum. He states the growing opulence of marsh farmers and proprietors: but we incline to the opinion that, though he may be a good judge of the nature of meadow and pasture land, he exceeds in the estimate of its value and of the value of estates in general.

Art. 15. is *an accurate Mode of buying and selling Wheat by Weight: illustrated by a Table*. By J. Woods, Gent.; who proposes that wheat be not only measured, but weighed; that each bushel, of eight gallons, be expected to weigh *fifty-nine pounds*; that the farmer be made to abate in proportion to the deficiency, and be paid (over and above the price agreed) for any excess of weight, viz. to receive for the load of wheat (10 sacks) the value of one gallon and a quarter of flour, in addition to the stipulated price, for every pound of excess of weight in the sack; and to deduct in the same ratio if the bushel weighs under 59 lb. Mr. W. adds, in a note, 'I think the retail price of a gallon of flour at the mill ought always to be at the rate of one penny in the pound of the price of the load of wheat.' We have heard it hinted that the price of daily labour on the soil would be well regulated by the same ratio: but probably this would be found too low.

Art. 16. (consisting of two pages) is intitled *Brief Remarks on Practical Improvement*. By J. F. Esq.

Art. 17. *Miscellaneous* (and sensible) *Remarks on National Improvements*.

Art. 18. relates an *Experiment on the extraordinary Quality in Butter made after the Lancashire Manner*. By Mr. H. Harper, of Bank-hall, near Liverpool. It appears by this report that the butter, on which the experiment was made, was kept in a mug covered with brine in a cool cellar two years and seven weeks, and, after having been washed from the salt, was sold along with fresh butter in Liverpool market. This surely speaks in favour of the Lancashire method of souring the milk previously to the operation of churning, especially for butter to be taken on long voyages; or rather the experiment evinces the excellence of the method of preparing the butter by working it well, so as to discharge all the butter milk, and by adding to it a sufficient quantity of salt; then so covering it with brine as to exclude it from all contact with the common air. Butter is generally spoiled by avarice: to make it weigh heavier, the butter-milk is not so carefully worked out as it ought to be, and hence it soon grows rancid.

Art. 19. contains a *Method of killing Garden Slugs*, by Captain Shank: which is, by using water impregnated with coal-tar.

Brief Observations on different Qualities of Wool, as produced by the Spanish Mixture in Breeding; by Mr. Thomas Davis; who remarks that it is more advantageous to cross the Spanish sheep with horned than with polled sheep, the wool being more improved by the one than by the other.

Experiment in planting Potatoe Shoots. By R. Hill, Esq.—The shoots produced a crop equal to that which arises from potatoe sets.

An Account of a Crop of Wheat sown and managed in a peculiar Way. By a Member of the Society, residing in Cornwall.—The wheat was sown among turnips in September, covered by hoeing, hurdled, and eaten off by sheep late in April; when the ground was sown with grass seeds, and harrowed in; the produce of wheat was nearly twenty bushels per acre.

On the Folding of Hogs. This experiment is imperfectly related;—the name of the writer is concealed.

Art. 24. contains *Characters of sundry Apples known in the West of England for various Uses, Samples of which were communicated by Mr.* Crocker, of Frome.

Art. 33. is a *Report of thirty-six Kinds of Apples presented by Mr.* Pugh, of Shaston. By the Committee.

Art. 34. *A characteristic Account of twenty-nine Sorts of Apples*, from Mr. J. N. Morse, nursery-man, of Newent.

We have put these three articles together, as all respecting a most valuable fruit, the best sorts of which are said to be much degenerated; and some persons are apprehensive that the down-covered insect, by which the apple-tree is attacked, will at last annihilate this useful plant. However this may be, it is meritorious in the Society to give attention to the cultivation of the apple-tree; and it may not be amiss to encourage trials of new sorts,—as well as to adopt Mr. Morse's hint of getting a fresh supply of grafts from Normandy, and elsewhere.

Art. 25. contains *Remarks on the County Surveys, with a Leter to Sir John Sinclair on Draining.* By Dr. Anderson.—Dr. A.

asserts his claim to the invention of the mode of draining for which Mr. Elkington received a premium of 1000 l. This subject will be resumed when we notice Dr. A.'s publication, intitled *A Practical Treatise on Draining Bogs and Swampy Grounds, &c.*

Art. 26. *A simple and effectual Preparation of Seed Corn.* By Mr. John Wagstaffe.—This preparation consists only in well-washing the seed in pure water; Mr. W. being convinced, by several experiments, that the *smut* in wheat is propagated by the particles of the smut-balls adhering to the seed, and so impregnating it with the disease. This is not improbable; and yet, on this principle, how will Mr. W. account for finding smutt-balls and good perfect ears on one and the same plant?

Col. Wood next proposes *Queries respecting draining Land, destroying Moss, and planting Coppices;* and the Rev. W. B. Barter, in Art. 28. (it is marked 26, and the erroneous enumeration continues hence to the end of the volume,) replies to them.

The second Art. 27. is on *the Use of Lime mixed with Gunpowder in rending Rocks and Stones.* By H. D. Griffith, Esq.—To save expence, Mr. G. was induced to try a mixture of lime; and he found that one pound of well-dried and pulverized quick-lime, mixed with two pounds of gunpowder, exploded with as much force as three pounds of gunpowder; so that, in the blowing up of rocks, one-third of the expence of gunpowder may be saved by the admixture of lime.

Art. 28. mentions a plan for making a return of all the inhabitants of a parish, with their descriptions, &c. and gives an account of the New Gaol of Dorchester, with plates. By W. M. Pitt, Esq. M. P.—This gaol is from a design of the late Mr. Blackburn, and appears well contrived: but we hope that the county of Dorset is not so very immoral as to require so large an edifice for a prison. If *one gaol* was sufficient for the whole kingdom in "*Alfred's golden days,*" we are surely much degenerated if we now require such vast gaols and bridewells to be erected in every county.

Receipt for preparing Canvas, so as to make flexible Tubes for conveying fresh Air into Coal Mines; and for other useful Purposes. By Mr. Lansdown.

Mr. Bartley, in Art. 30. communicates some remarks on *the Culture and Value of Potatoes.* We think that this gentleman over-rates the value of this very useful root, when he estimates a sack of potatoes, as an article of food, to be equal to a bushel of the best wheat. We doubt their being so very nutritious, or that the flour and starch obtained from them is equal to that obtained from wheat. Potatoes, however, merit the attention of the farmer; and the *new Method of propagating them,* (by the Rev. J. Barton, in Art. 35.) i. e. by transplantation from roots left in the ground through the winter, and which in the spring shoot up out of place, will be acceptable information; as will likewise the *supplemental* article affixed to the Introduction, *On the Culture of Potatoes,* by Mr. Broughton, in which the superiority of the method of planting by shoots is ascertained as far as one set of experiments can prove the fact.

Art. 31. contains *Queries proposed to the Society by an economical Committee of Parliamentary Gentlemen in London, during the high Prices of Corn, &c. in* 1795, *with* (sensible) *Answers,* by the Secretary, Mr. Matthews. Full *Directions for dibbling Wheat, as performed in the County of Norfolk* in 1795, are communicated by David Barklay, Esq. Seven pecks are used per acre, and the expence of dibbling is from 9s. to 10s. 6d. per acre.

Art. 36. is a short *Letter from Thomas South, Esq. explaining his Reasons for delaying the Publication of an expected Treatise on Wall Fruit Trees.*

In an extract from a *Letter on the Drill Husbandry,* by Jos. Wimpey, Esq. this experienced farmer (who, we understand, paid the debt of nature in the 83d year of his age,) gave his opinion that the principal merit ascribed to this mode of sowing is due to the more perfect culture which the soil necessarily requires for this process. He adds, moreover, (and this dying admonition is worth regarding,) that 'in agriculture nothing is more common than to ascribe effects to causes which had no hand in their production.'

Art. 39. records *Experiments made with a View to ascertain the Truth and Importance of Dr. Hunter's Opinions respecting the Food of Plants.* By Major Velley.—Dr. Hunter asserted that a mixture, composed of one drachm of Russia pot-ash dissolved in two ounces of water, with the addition of two spoonsfull of oil, is adapted to all the purposes of vegetation. Major Velley steeped wheat and oats in this mixture previously to sowing them, and poured some of the liquid into the holes made with a Norfolk dibble, where other seed not prepared had been sown, before the soil was closed on them: but he uniformly found the mixture unfriendly to vegetation; the seed unprepared, and without any composition, coming up sooner, stronger, and yielding a much larger produce.

The *last* Article is intitled *A practical Description of a particular Mode of improving certain Lands, and a Dissertation on the Improvement of Cattle.* By John White Parsons, Esq.—The mode here recommended for improving strong land is that of pulverizing the soil by burning it. This practice is not new, as the Society remark, but it wants to be more generally known. Respecting the improvement of cattle, Mr. P. follows up the doctrine of Dr. Anderson, delivered in the first paper of the volume. He is a great advocate for crosses, when made with judgment, and is persuaded that the breed of cattle and sheep is capable of being carried to much greater perfection.

Thus have we noticed the miscellaneous contents of this volume; which, though some of the papers are of little consequence, is an interesting publication, and must be considered as a valuable addition to the agricultural library. It would have been more so, as a book of reference, had it a *table of contents*, besides the index which it now possesses.

ART. VI. *A Compendious System of Astronomy*, in a Course of Familiar Lectures; in which the Principles of that Science are clearly elucidated, so as to be intelligible to those who have not studied the Mathematics. Also Trigonometrical and Celestial Problems, with a Key to the Ephemeris, and a Vocabulary of the Terms of Science used in the Lectures; which latter are explained agreeably to their Application in them. By Margaret Bryan. 4to. 1l. 7s. 6d. Boards. Leigh and Sotheby. 1797.

"IN former times, [says Dr. Johnson,] the pen, like the sword, was considered as consigned by nature to the hands of men; the ladies contented themselves with private virtues and domestic excellence; and a female writer, like a female warrior, was considered as a kind of excentric being, that deviated, however illustriously, from her due sphere of motion, and was therefore rather to be gazed at with wonder, than honoured by imitation. But, as the times past are said to have seen a nation of Amazons, who drew the bow and wielded the battle-axe, formed encampments, and wasted nations; the revolution of years has now produced a generation of Amazons of the pen, who with the spirit of their predecessors have bid defiance to masculine tyranny, asserted their claims to the regions of science, and seem resolved to contest the usurpations of virility."—Assuredly there is more of spleen than of truth in this representation, more of masculine pride than of reasonable discussion; or is the pursuit of literature or science incompatible with a discharge of female and private virtues? and is that injunction, which the great bard of antiquity * delivered concerning the duties of the female sex,

---

* Αλλ᾽ εἰς οἶκον ἰοῦσα τα σαυτῆς ἔργα κόμιζε,
Ἱστόν τ᾽, ἠλακάτην τε, ϗ ἀμφιπόλοισι κέλευε
Ἔργον ἐποίχεσθαι· πόλεμος δ᾽ ἄνδρεσσι μελήσει. Iliad. Z. 490.

" —— Haſten

so congenial to truth and nature, that it should be made
e extensive in its application and more rigorous in its en-
ement, and exclude women both from the toils of war and
recreations of literature? To our minds, however, if a
lect of female duties does not ensue, there appears no rea-
ble argument to prove that the fair sex should not study
osophy and write upon it *. Hypathia, the beautiful and
ned daughter of Theon of Alexandria, instructed men,
1 *old* men, in the science of astronomy; and, of later date,
lame de Chastelet translated and commented on the works
he *great Newton.*

'he present work is dedicated by Mrs. Bryan to her female
ils; for whose use it was primarily composed. It may be
anded whether astronomy be a proper study for young
es; and we should plainly declare that it *is* a proper study,
ny weight may be attached to that recommendation which,
ough common to all studies, has been particularly applied
his! "*L'étude en général est un des besoins de l'humanité;*
qu'une fois on éprouve cette curiosité active et penetrante, qui
porte à pénétrer les merveilles de la nature, on ne demande plus
uoi sert l'étude, car elle sert alors à notre bonheur."—Neglect-
this consideration, however, and the inquiry whether of
studies this be the most proper, we should perhaps make
best apology for its introduction into female boarding
ools, by calling the attention of our readers to those em-
ments (studies they deserve not to be called) which it is

" ———Hasten to thy tasks at home,
There guide the spindle and direct the loom:
Me glory summons to the martial scene,
The field of combat is the sphere for men." POPE.

Moralists, poets, and dramatic writers, have dealt harshly with
fair sex.—Argument may be opposed by argument, and the poet
be said to write more to the imagination than to the understand-
—Yet what shield can we oppose against the shafts of ridicule,—
inst shafts aimed by a Moliere?—

"*Les Femmes d'à present sont bien loin de ces meurs,*
Elles veulent ecrire et devenir autheurs.
Nulle Science n'est pour elles trop profonde,
Et ceans beaucoup plus qu'en aucun lieu de monde.
Les secrets les plus hauts s'y laissent concevoir,
Et l'on sçait tout chez moi, hors ce qu'il faut sçavoir.
On y sçait comme vont Lune, Etoile Polaire,
Venus, Saturne, et Mars, dont je n'ai point affaire,
Et dans ce vain sçavoir, qu'on va chercher si loin,
On ne sçait comme va mon Pot, dont j'ai besoin."
Femmes Sçavantes.

destined to displace: for we think it beyond all contr and doubt, that young ladies would be better employed i serving the signs, planets, eclipses, &c. and in using tha vilege, ("*cœlumque tueri*") which the poet feigns to belo the human race exclusively, than in sitting for days, w nay months together, burlesquing the alphabet on a sam or producing what are called likenesses, but the similitu which exists neither in air, in water, on the earth, nor the earth.

The zeal with which Mrs. Bryan has pursued science, the fervency with which she recommends it, plead powe in her favour.—One inaccuracy, however, deserves ani version; not if it were peculiar to Mrs. B. alone, but a longing to that unsubstantial, baseless, and verbal philos which still lingers in the world.

In p. 5 we find: 'That light is a material substance, has proved by its being subject to those laws which charact materiality.' In those books which are termed books of sophy, we frequently meet with specimens of similar reason such, for instance, as assigns the cause of redness or bluene a body to its *disposition* to reflect the red or the blue rays, a absorb the other rays. These doctrines have not escaped observation of the penetrating Moliere, and are admirably culed in his *Malade imaginaire;* in which is given a representation of the admission of a batchelor of physic t degree. The 1st doctor, to ascertain the competence of candidate for graduation, addresses him thus:

"*Si mihi licentiam dat dominus Præses,*
Et tanti docti doctores,
Et assistantes illustres,
Très sçavanti Bacheliero,
Quem estimo et honoro,
Domandabo causam et rationem, quare
Opium facit dormire?"

Batchelor answers—

"*Mihi à docto doctore,*
Domandatur causam et rationem, quare
Opium facit dormire?
A quoy respondeo,
Quia est in eo
Virtus dormitiva,
Cujus est natura
Sensus assoupire."

Then the chorus.

"*Bene, bene, bene, bene respondere;*
Dignus, dignus est entrare
In nostro docto corpore."

he present work, the study of astronomy is frequently
rongly recommended, as being peculiarly adapted to pu-
d exalt the mind, and to wean it from earthly pursuits
nsual gratifications. It would be unpardonable in us to
ven lightly that which can in the smallest degree promote
irable an end. Human life is not so overflowing in its
gs, nor virtue so potent in her strength, that we should
e one of a single consolation, or the other of its slightest
rt:—but, perhaps, this effect on the mind (that of detach-
from earthly pursuits) is contingent only; and, if certain,
not be the primary end proposed in the pursuit of a
e. Besides, is the effect peculiar to the study of astro-
only*; or do not studies, if equally occupying the atten-
equally prevent the disorder of the passions? or, is
toicism of the mind desirable? Man (we speak generi-
is destined to pass a part of his existence on the earth;
st live with men, must perform his duties in society,
ject to the passions of humanity, and therefore must look
at is near, not always contemplate what is remote; must
ne human nature, not the starry zone, if he would enjoy
ness, or make virtue active and efficacious. The harmony
olutions, the counterpoise of forces, and the compensations
l and darkness, afford matter of curious speculation: but
ld be absurd to form on them the rubric of our moral
.

shall not consider whether Mrs. Bryan is likely to become
ject of the jealousy of astronomers, but at least she de-
to be that of their admiration;—and if they be animated
llantry similar to that of the old astronomer of Samos,
hould adjudge her brilliant eyes to be as worthy of a place
the constellations, as the hair of the pious Berenice.

tain persons may deem the powers of the male intellect alone
ate to the discussion of exalted science, and may loudly
any irruption into those provinces which belong to man,

The authoress is sanctioned, however, by the authority of Ovid.

"*Felices animæ, quibus hæc cognoscere primis,*
Inque domos superas scandere, cura fuit.
Credibile est, illas pariter vitiisque locisque
Altius humanis exeruisse caput.
Non Venus, et vinum sublimia pectora fregit,
Officiumve fori, militiæve labor.
Nec levis ambitio, perfusaque gloria fuco,
Magnarumve fames sollicitavit opum.
Admonere oculis distantia sidera nostris,
Ætheraque ingenio supposuêre suo.
Sic petitur cælum." *Fast.* I. 297.

if not by the positive law of nature, at least by long prescription. To such complaints we would not make a serious answer, but would offer, in the present instance, the plea which is contained in the following lines:

> " From women's eyes this doctrine I derive,
> They sparkle still the right Promethean fire:
> They are the books, the arts, the acadames,
> That shew, contain, and nourish all the world."

ART. VII. *A Journal of Occurrences at the Temple, during the Confinement of Louis XVI. King of France.* By M. Cléry, the King's Valet-de-Chambre; translated from the original Manuscript by R. C. Dallas, Esq. Author of *Miscellaneous Writings*, &c. 8vo. pp. 260. 6s. sewed. Sold by the Author, No. 29, Great Pulteney-street, Golden-square, and by all the Booksellers. 1798.

WHATEVER relates to the last scene of the sufferings of this unfortunate monarch must be interesting to humanity. Every instance, indeed, which exemplifies the instability of human grandeur, or the uncertainty of that tenure by which we hold our enjoyments, demands, and in fact generally secures, the attention of mankind. We feel a melancholy interest in contrasting the present with the former situation of him whom the hand of unmerited calamity stripped of his comforts; in tracing him through the path of suffering; in being present with him in every trying crisis; and in calculating his wisdom and his virtue, by his patience and his steadiness under the pressure of every new misfortune.

The history of Europe has afforded few, if any, more melancholy examples of the vicissitude of human affairs, than the fate of Lewis XVI. The cause and the manner of his death, the events by which it was preceded, and the personal character and conduct of the sufferer himself, all tend to excite a lively interest in his sad story. To those who feel that interest,—and we are convinced that there are few indeed who do not,—the volume now before us will be a very acceptable present. It consists almost entirely of private anecdotes, and conveys much of that information which the mind principally seeks when it desires to become intimate with a celebrated character. Written as this journal originally was by a man whose situation in life rendered him but little able to ornament his work with literary embellishments, it is accordingly a simple and unadorned recital of facts; perhaps it is on this account the more valuable, as the reader comes at once to what he desires to know, without being obliged to toil through that disgusting heap of literary rubbish which we find too often in the works of modern biographers.

cannot merely recommend this volume to the notice
public: we must present our readers with one or two
iens:

t one o'clock, the King and the Family expressed a desire to
out were refused. When they were dining, drums were heard,
on after the cries of the populace. The Royal Family rose
ble with great uneasiness, and assembled in the Queen's cham-
went down to dine with *Tison* and his wife, who were em-
for the service of the Tower.

e were scarcely seated, when a head on the point of a pike
d to the window. *Tison*'s wife gave a violent scream, which
rderers supposed to have proceeded from the Queen, and we
the savages laughing immoderately. Imagining that Her
y was still at dinner, they placed their victim in such a manner
could not escape her sight. The head was the Princess *de Lam-*
which, though bleeding, was not disfigured, and her fine light
ill curling, waved round the pike.

an instantly to the King. My countenance was so altered by
that it was perceived by the Queen, from whom it was neces-
hide the cause; and I wished to make it known to the King
r to Madame Elizabeth, but the two Commissioners of the
pality were present. "Why don't you go and dine?" said
een. I replied that I was not well; and at that moment an-
Municipal Officer, entering the Tower, came and spoke to his
es with an air of mystery. On the King's asking if his
was in safety, they answered—"It has been reported that
d your Family are gone from the Tower, and the people are
for you to appear at the window, but we shall not suffer it,
y ought to show more confidence in their Magistrates."

the mean time the clamour without increased, and insults ad-
to the Queen were distinctly heard; when another Municipal
came in, followed by four men, deputed by the populace to
in whether the Royal Family was, or was not in the Tower.
f them, accoutred in the uniform of the National Guards,
vo epaulettes, and a huge sabre in his hand, insisted that the
rs should show themselves at the windows, but the Municipal
s would not allow it: upon which the fellow said to the Queen,
most indecent manner:—"They want to keep you from seeing
balle's head, which has been brought you that you may know
e people avenge themselves upon their tyrants: I advise you
w yourself, if you would not have them come up here." At
reat the Queen fainted away; I flew to support her, and
e Elizabeth assisted me in placing her upon a chair, while her
n, melting into tears, endeavoured by their caresses to bring
herself. The wretch kept looking on, and the King, with a
ice, said to him:—"We are prepared for every thing, Sir,
u might have dispensed with relating this horrible disaster to
ueen." Their purpose being accomplished, he went away
s companions.'

On the 11th of December 1792, the king was brought to the bar of the National Convention. The following account of what passed at the Temple on that day is highly interesting:

'At nine o'clock, the King and the Dauphin went up to breakfast with the Queen and Princesses: their Majesties remained together an hour, but always in sight of the Municipal Officers. This constant torment which the Royal Family suffered in not being able to give a loose to any unrestrained expression of their feelings, to any free effusion of their hearts, at a moment when they could not but be agitated with so many fears, was one of the most cruel refinements, and dearest delights of their tyrants. They were at last obliged to part. The King left the Queen, Madame Elizabeth, and his daughter, and what they dared not speak their looks expressed; the Dauphin came down as usual with the King.

'The Prince, who often prevailed on His Majesty to play a game of Siam with him, was so pressing that day that the King, in spite of his situation, could not refuse him. The Dauphin lost every game, and twice he could get no farther than *sixteen*. "Whenever," cried he, in a little pet, "I get to the point of *sixteen*, I am sure never to win the game." The King said nothing, but he seemed to feel the coincidence of the words.

'At eleven o'clock, when the King was hearing the Dauphin read, two Municipal Officers walked in and told His Majesty that they were come to carry the young *Louis* to his mother. The King desired to know why he was taken away: the Commissioners replied that they were executing the orders of the Council of the Commune. The King tenderly embraced his son, and charged me to conduct him. On my return I assured His Majesty that I had delivered the Prince to the Queen, which appeared to relieve his mind. One of the Municipal Officers came back and informed him that *Chambon*, Mayor of Paris, was with the Council, and that he was just coming up. "What does he want with me?" said the King. The officer answered, that he did not know.

'His Majesty for some minutes walked about his room in much agitation, then sat down in an armed chair at the head of the bed; the door stood a jar, but the Officer did not like to go in, wishing, as he told me, to avoid questions: but half an hour passing thus in dead silence, he became uneasy at not hearing the King move, and went softly in; he found him leaning with his head upon his hand, apparently in deep thought. The King, on being disturbed, said, raising his voice: "What do you want with me?"——"I was afraid," answered the Officer, "that you were ill."——"I am obliged to you," replied the King, in an accent replete with anguish, "but the manner in which they have taken my son from me cuts me to the heart." The Municipal Officer withdrew without saying a word.

'The Mayor did not make his appearance till one o'clock. He was accompanied by *Chaumette*, Solicitor to the Commune, *Coulom-*

bes

, Secretary of the Rolls, several Municipal Officers, and *Santerre*, mmander in Chief of the National Guards, attended by his aid- camps. The Mayor told the King that he came to conduct him the Convention, by virtue of a decree, which the Secretary to the mmune would read to him. The import of the decree was, "that is *Capet* should be brought to the bar of the National Conven- n."——"*Capet*," said the King, "is not my name: it is that of of my Ancestors." He added, "I could have wished, Sir, that the missioners had left my son with me during the two hours I have ed waiting for you: but this treatment is of a piece with the rest e met with here for these four months. I am ready to follow , not in obedience to the Convention, but because my enemies the power in their hands." I gave His Majesty his great coat hat, and he followed the Mayor. A strong body of guards was ing for him at the gate of the Temple.'—

'At half after six o'clock, the King returned: he appeared gued, and the first thing he did was to desire to be shown to Family. This was objected to, under the pretence of having no : he insisted that they should at least be informed of his re- , which was promised him. The King then ordered me to ak for his supper at half past eight; he employed the interval of o hours, in reading as usual, but all the while surrounded by four nicipal Officers.

'At half past eight, I informed His Majesty that supper was ed. He asked the Commissioners if his Family were not coming : they made him no answer. "But at least," said the King, my son is to sleep in my apartment, as his bed and things are re." Still no reply. After supper, the King renewed his in- ces to see his Family: and was told that he must wait the mination of the Convention. I then delivered up the Dauphin's ht things.

'When I was undressing the King for bed, he said, that he could er have conceived all the questions they had put to him; and then down with great tranquillity.'

The last extract which we shall give relates to the last day the much-injured monarch:—it discloses circumstances of nton severity and cruel insult, which we cannot read with- t abhorrence and indignation:

'At seven o'clock, the King, coming out of his closet, called me, and taking me within the recess of the window, said: "You l give this Seal to my Son—this Ring to the Queen, and ure her that it is with pain I part with it—this little packet con- s the hair of all my Family, you will give her that too.——Tell Queen, my dear Children, and my Sister, that although I pro- ed to see them this morning I have resolved to spare them the gs of so cruel a separation: tell them how much it costs me to without receiving their embraces once more!" He wiped away e tears; then added, in the most mournful accent: "I charge to bear them my last farewell!" He returned to the turret.

The Municipal Officers, who had come up, heard His Majesty, and saw him give me the things, which I still held in my hands. At first they desired to have them given up; but one of them proposing to let them remain in my possession, till the Council should decide what was to be done, it was so agreed.

'In a quarter of an hour after, the King again came out: "Esquire," said he to me, "if I can have a pair of scissars." I made the request known to the Commissioners. "Do you know what he wants to do?"——"I know nothing about it."——"We must know." I knocked at the door of the closet, and the King came out. The Municipal Officer, who had followed me, said to him; "You have desired to have a pair of scissars; but, before the request is made to the Council, we must know what you want to do with them." His Majesty answered: "It is that *Cléry* may cut my hair." The Municipal Officers retired; one of them went down to the Council Chamber, where, after half an hour's deliberation, the scissars were refused. The Officer came up, and acquainted the King with the decision. "I did not mean to touch the scissars," said His Majesty; "I should have desired *Cléry* to cut my hair before you: try once more, Sir; I beg you to represent my request." The Officer went back to the Council, who persisted in their refusal.

'It was at this time that I was told to prepare myself to accompany the King, in order to undress him on the scaffold. At this intelligence I was seized with terror; but collecting all my strength, I was getting myself ready to discharge this last duty to my Master, who felt a repugnance to its being performed by the executioner, when another Municipal Officer came and told me that I was not to go out, adding: "The common executioner is good enough for him."

'All the troops in Paris had been under arms from five o'clock in the morning. The beat of drums, the clash of arms, the trampling of horses, the removal of cannon, which were incessantly carried from one place to another, all resounded at the Tower.

'At half after eight o'clock, the noise increased, the doors were thrown open with great clatter, when *Santerre*, accompanied by seven or eight Municipal officers, entered at the head of ten soldiers, and drew them up in two lines. At this movement the King came out of his closet, and said to *Santerre*: "You are come for me?"——"Yes," was the answer.——"A moment," said the King, and went to his closet, from which he instantly returned, followed by his Confessor. His Majesty had his Will in his hand, and addressing a Municipal Officer, (named *Jaques Roux*, a priest,) who happened to stand before the others, said: "I beg you to give this paper to the Queen—to my wife."——"It is no business of mine," replied he, refusing to take it; "I am come here to conduct you to the scaffold." His Majesty then turning to *Gobeau*, another Municipal Officer. "I beg," said he, "that you will give this paper to my wife; you may read it; there are some particulars in it I wish to be made known to the Commune."

'I was standing behind the King, near the fire-place, he turned round to me, and I offered him his great coat. "I don't want it," said he, "give me only my hat." I presented it to him—his hand met mine, which he pressed once more for the last time. "Gentlemen," said he, addressing the Municipal Officers, "I should be glad that *Cléry* might stay with my son, as he has been accustomed to be attended by him; I trust that the Commune will grant this request." His Majesty then looked at *Santerre*, and said: "Lead on."

'These were the last words he spoke in his apartments. On the top of the stairs he met *Mathey*, the Warden of the Tower, to whom he said: "I spoke with some little quickness to you the day before yesterday, do not take it ill." *Mathey* made no answer, and even affected to turn from the King while he was speaking.

'I remained alone in the chamber, overwhelmed with sorrow, and almost without sense of feeling. The drums and trumpets proclaimed His Majesty's departure from the Tower.... An hour after, discharges of artillery, and cries of *Vive la Nation! Vive la République!* were heard.... The best of Kings was no more!'

The authenticity of these anecdotes, we believe, cannot be questioned: for the honor of human nature, we wish that it could.

Art. VIII. *Philoſophical Tranſactions of the Royal Society of London:* for the Year 1798. Part I. 4to. 10s. sewed. Elmsley.

Our first attention in the review of this volume will be directed, as usual, to the class of

ASTRONOMICAL PAPERS;

of which we here find but one.

On the Discovery of four additional Satellites of the Georgium Sidus. The retrograde Motion of the old Satellites announced; and the Cause of their Disappearance at certain Distances from the Planet explained. By William Herschel, *LL.D. F.R.S.*

After having announced the retrograde motion of the two satellites of the *Georgium Sidus* formerly discovered, in which respect they differ from all the other celestial bodies whose movements, both annual and diurnal, have been hitherto ascertained, Dr. Herschel here proceeds to detail the miscellaneous observations, by means of which he investigated the existence of four additional satellites belonging to this planet. These observations were made at different times during the course of fifteen years; and they were so often repeated, and conducted with such attention to every circumstance that could guard against deception, that we can have no sufficient reason for questioning either their accuracy or the truth of the conclusions deduced from them. The arrangement of the four new and the two old satellites is as follows:

First satellite, the interior one of Jan. 18, 1790.
Second satellite, the nearest old one of Jan. 11, 1787.

Third satellite, the intermediate one of March 26, 1794.
Fourth satellite, the farthest old one of Jan. 11, 1787.
Fifth satellite, the exterior one of Feb. 9, 1790.
Sixth satellite, the most distant one of Feb. 28, 1794.

With regard to the magnitudes of these satellites, the Doctor observes that 'the 2d new or intermediate satellite is considerably smaller than the 1st and 2d old satellites. The two exterior, or 5th and 6th satellites, are the smallest of all; and must chiefly be looked for in their greatest elongations.' The degrees of their relative brightness may be ascertained by the distances from the primary planet at which they become invisible.

'The 2d satellite appears generally brighter than the 1st; but, as the former is usually lost farther from the planet than the latter, we may admit the 1st satellite to be rather brighter than the 2d.'——'The first of the new satellites will hardly ever be seen otherwise than about its greatest elongations, but cannot be much inferior in brightness to the other two; and, if any more interior satellites should exist, we shall probably not obtain a sight of them, for the same reason that the inhabitants of the Georgian planet perhaps never can discover the existence of our earth, Venus, and Mercury.'

In this connection, Dr. H. accounts for the vanishing of the satellites, or their becoming invisible at so great a distance as 18″ or 20″ from the planet itself. A dense atmosphere of the planet would account for the loss of light, if it were not proved that the satellites are equally lost, whether they be in the nearest half of their orbits or in that which is farthest from us:—but, as a satellite cannot be eclipsed by an atmosphere that is behind it, a surmise of this kind is unfounded.

'Let us then, (says Dr. H.) turn our view to light itself, and see whether certain affections between bright and very bright objects, contrasted with others that take place between faint and very faint ones, will not explain the phænomena of vanishing satellites.

'The light of Jupiter or Saturn, for instance, on account of its brilliancy, is diffused almost equally over a space of several minutes all around these planets. Their satellites also, having a great share of brightness, and moving in a sphere that is strongly illuminated, cannot be much affected by their various distances from the planets. The case then is, that they have much light to lose, and comparatively lose but little. The Georgian planet, on the contrary, is very faint; and the influence of its feeble light cannot extend far with any degree of equality. This enables us to see the faintest objects, even when they are only a minute or two removed from it. The satellites of this planet are very nearly the dimmest objects that can be seen in the heavens; so that they cannot bear any considerable diminution of their light, by a contrast with a more luminous object, without becoming invisible. If then the sphere of illumination of our new planet be limited to 18″ or 20″, we may fully account for the loss of the satellites when they come within its reach; for they have very little light to lose, or lose it pretty suddenly.

'This contrast, therefore, between the condition of the Georgian satellites and those of the brighter planets, seems to be sufficient to account for the phænomenon of their becoming invisible.'

The precise periods of the additional satellites cannot be ascertained without a greater number of observations: but the author gives the following estimates as the most probable which can be formed by means of the *data* already determined. Admitting the distance of the interior satellite to be 25″,5, its periodical revolution will be 5 days, 21 hours, 25 minutes. If we place the intermediate satellite at an equal distance between the two old satellites, or at 38″,57, its period will be 10 days, 23 hours, 4 minutes. As the nearest exterior satellite is about double the distance of the farthest old one, its periodical time is found to be 38 days, 1 hour, 49 minutes. The most distant satellite is full four times as far from the planet as the old 2d satellite; it will therefore take at least 107 days, 16 hours, 40 minutes, to complete one revolution.

There are two other circumstances relating to the Georgium Sidus, which the author's numerous and continued observations have enabled him to determine with accuracy and satisfaction. Having suspected that this planet was encompassed with one or more rings, resembling those of Saturn, he is now able to affirm with confidence that no such appendage exists. Many observations with different instruments ascertain the flattening of the poles of the Georgian planet; whence we may conclude, without hesitation, that it has also a rotation on its axis, of a considerable degree of velocity.

MATHEMATICAL *and* PHILOSOPHICAL PAPERS.

A new Method of computing the Value of a slowly converging Series of which all the Terms are affirmative. By the Rev. John Hellins, *F. R. S.*

The series which is the subject of this paper is the following; viz. $ax + bx^2 + cx^3 + dx^4$, &c. *ad infinitum*, when all the terms are affirmative, and a, b, c, &c. differ but little from each other, and x is but little less than 1. The computation of the value of such a series is a difficult operation, and has engaged the attention of some eminent mathematicians. The author's method is general, and comprehends all slowly converging series of the same form. It is also more easy and expeditious than any other that has yet been proposed. The business is reduced to the summation of two, three, or more series of this form, *viz.* $ax - bx^2 + cx^3 - dx^4$, &c. and one series of this form, *viz.* $px^n + qx^{2n} + rx^{3n} +$ &c. where n is $= 4, 8, 16, 32$, or some higher power of 2. The investigation and illustration of this method occupy several pages, and will afford satisfaction to those who are accustomed to disquisitions of this nature.

The Bakerian *Lecture. Experiments upon the Resistance of Bodies moving in Fluids. By the Rev.* Samuel Vince, *A. M. F. R. S.*

Mr. Vince having shewn in a former paper, (see Rev, vol. xix. p. 152. N. S.) that there is a great difference between the results of experiments and the conclusions deduced from theory, in most of the cases which respect the times in which vessels empty themselves through pipes, was led to suspect the truth of the theory of the action of fluids under all other circumstances. He therefore determined to extend his inquiry, and, by means of the machine formerly described, to investigate the resistances of bodies moving in fluids. In the paper before us, he proposes to examine the resistence which arises from the action of non-elastic fluids on bodies. He first considers the action of water at rest on a body moving in it, and then the action of water in motion on the body at rest. The result of his experiments in the former case, compared with the theory at different angles of inclination between the striking plane and the fluid, together with the corresponding powers of the sine of the angle to which the resistance is proportional, is exhibited in a table. From this table, it appears that the resistance, which the theory supposes to vary as the cube of the sine, decreases from an angle of 90° in a less ratio than that, but not as any constant power of the sine, nor as any function of the sine and co-sine, which Mr. V. has yet discovered. Hence it follows that the actual resistance is always greater than that which is deduced from the theory, assuming the perpendicular resistance to be the same. In order to account for this difference, Mr. Vince observes that, in the theory, the whole of that part of the force which, after resolution, acts in a direction parallel to the plane, is neglected; whereas his experiments shew that part of this force acts on the plane. Besides, the resistance of the fluid which escapes from the plane into the surrounding fluid may probably tend to increase the *actual* resistance above that which the theory gives. In the circumstances here recited, the former was found, by the author's computation, to exceed the latter nearly in the proportion of 3 to 2.

Mr. V. is not unapprised that the result of numerous and accurate experiments, made by D'Alembert, Condorcet, and Bossut, very nearly coincided with the theory, as far as the absolute quantity of the perpendicular resistance is concerned:—but he observes that, in his experiments, the planes were immersed at some depth in the fluid; whereas, in theirs, the bodies floated on the surface; and he supposes that, at the surface of the fluid, the fluid from the end of the body may escape more easily than when the body is immersed below the surface. He acknowleges, however, that this hypothesis does not afford a satisfactory solution of the difficulty.

Mr. Vince next proceeds to examine the resistances of bodies in fluids. For this purpose, he made use of semi-globes, and also of cylinders; and he infers, from calculations founded on his experiments, that the *actual* resistance of a globe is to the resistance according to the theory in the ratio of 4 to 3.

The second object of the author's investigation, in this paper, is the action of a fluid in motion on a body at rest. After a description of the apparatus with which his experiments were made, he subjoins a table, which ſhews the effect of a perpendicular force at every tenth degree of inclination from 10 to 90, both by experiment and by theory. It appears from this table, 'that the resistance varies as the sine of the angle at which the fluid strikes the plane: the difference between the theory and experiment being only such as may be supposed to arise from the want of accuracy, to which the experiments must necessarily be subject.' Hence he deduced the proportion between the whole perpendicular resistance by experiment compared with that by theory; and he found that the latter is to the former as 614 to 900. He then examines what this resistance is, compared with the resistance of a plane moving in a fluid; and, from the *data* already assigned, he concludes that the resistance of a fluid in motion on a plane at rest is to the resistance of the same plane, moving with the same velocity in a fluid at rest, nearly as 6 to 5. Hence it will follow that 'the resistance of the planes, moving in the fluid with the velocity here given, is diminished about one-fifth part of the whole, by the pressure behind the body; but, with different velocities, this diminution must increase as the velocity increases.'

Having established that part of the force which acts in a direction *perpendicular* to the plane, Mr. Vince proceeds to inquire what part of the whole force, which acts *parallel* to the plane, is effective. The result of a variety of experiments at different angles of inclination is particularly noted; for which we must refer to his own account.

While the water flowed perpendicularly against the plane of the apparatus at different depths, the resistances were always found to be proportional to the depths, and consequently proportional to the square of the velocity; as is also the case when the body moves in the fluid.

An Inquiry concerning the Source of the Heat which is excited by Friction. By Benjamin *Count of Rumford*, F. R. S. M. R. I. A.

While this ingenious author was engaged in superintending the boring of cannon in the workshops of the Military Arsenal at Munich, his attention was attracted by the very considerable degree of heat which a brass gun acquires, in a short time, in being bored; and by the still more intense heat (much greater than that of boiling water) of the metallic chips separated from it by the borer. Speculating on these phænomena, the following specified objects of investigation were suggested to his mind:

> ' *Whence comes* the heat actually produced in the mechanical operation above-mentioned? Is it furnished by the metallic chips which are separated by the borer from the solid mass of metal? If this were the case, then, according to the modern doctrines of latent heat and of caloric, the *capacity for heat* of the parts of the metal, so reduced to chips, ought not only to be changed, but the change undergone by them should be sufficiently great to account for *all* the heat produced. But no such change had taken place; for I found, upon taking equal quantities by weight of these chips, and of thin slips of the same block of metal separated by means of a fine saw, and putting them at the same temperature (that of boiling water) into equal quantities of cold water, (that is to say, at the temperature of 59½° F.) the portion of water into which the chips were put was not, to all appearance, heated either less or more than the other portion in which the slips of metal were put.'

From this experiment, which was several times repeated, and which afforded nearly the same results, the author infers that the heat produced could not possibly have been furnished at the expence of the latent heat of the metallic chips.

These trials were merely introductory to other experiments on a larger scale, and with an apparatus which the author's situation gave him an opportunity of constructing, and of adapting, with singular advantage, to the object of his inquiries. This apparatus is here described, and illustrated by figures.

The first experiment was made with a view of ascertaining ' how much heat was actually generated by friction, when, a blunt steel borer being so forcibly shoved (by means of a strong screw) against the bottom of the bore of the cylinder [of the machine in use], that the pressure against it was equal to the weight of about 10,000 lb. Avoirdupois, the cylinder was turned round on its axis (by the force of horses) at the rate of about 32 times in a minute.'

The metallic dust, or scaly matter, which was detached from the bottom of the cylinder by the borer in this experiment, was found to weigh 837 grains Troy.

'Is it possible, (says the author,) that the very considerable quantity of heat that was produced in this experiment (a quantity which actually raised the temperature of above 113 lb. of gun-metal at laest 70 degrees of FAHRENHEIT's thermometer, and which, of course, would have been capable of melting 6½ lbs. of ice, or of causing near 5 lb. of ice-cold water to boil) could have been furnished by so inconsiderable a quantity of metallic dust? And this merely in consequence of *a change* of its capacity for heat? As the weight of this dust (837 grains Troy) amounted to no more than $\frac{1}{948}$th part of that of the cylinder, it must have lost no less than 948 degrees of heat, to have been able to have raised the temperature of the cylinder 1 degree; and consequently it must have given off 66,360 degrees of heat to have produced the effects which were actually found to have been produced in the experiment.'

This supposition is altogether improbable, and is contrary to other decisive experiments; which ascertain the fact that the capacity for heat of the metal, of which great guns are cast, *is not sensibly changed* by being reduced to the form of metallic chips, in the operation of boring cannon. Besides, such change could only be *superficial;* and therefore, if the heat were produced by it, the cylinder would by degrees be *exhausted:*—but, in repeating the experiment several times, not the smallest sign of exhaustion in the metal could be discovered, notwithstanding the large quantities of heat that were actually given off.

As the heat generated, or *excited,* in these experiments, was not furnished *at the expence of the latent heat* or *combined caloric* of the metal, the Count pursued his inquiries in order to determine whether the air did or did not contribute any thing to the generation of it. He found that this was not the case; because the quantity of heat generated was not sensibly diminished when the free access of the air was prevented. By the result of another experiment, it appeared that the generation of the heat was neither prevented nor retarded by keeping the apparatus immersed in water. This experiment exhibited some very striking phænomena. The cylinder of the machine, which revolved at the rate of about 32 times in a minute, soon generated so much heat as to make the water that surrounded it sensibly warm. In one hour, its temperature was raised not less than 47 degrees, so that it was 107° of Fahrenheit's scale. In half an hour more, it was 142°: at the end of two hours, it was raised to 178°: at 2 hours 20 minutes, it was 200°; and at 2 hours 30 minutes, the water actually boiled. 'It would be difficult (says the Count) to describe the surprise and astonishment expressed in the countenances of the bye-standers, on seeing so large a quantity of cold water (*i. e.* 2¼ wine gallons) heated, and actually made to boil, without any fire!' The event, however, he acknowleges, (and in doing so precludes every remark,) could not be justly considered as surprising. By computations which are here recited, it appears that the quantity of heat, produced equably by the friction of the blunt steel borer against the bottom of the hollow metallic cylinder in the preceding experiment, was *greater* than that produced equably in the combustion of *nine wax candles*, each ¾ of an inch in diameter, all burning at the same time with clear bright flames. These computations also shew 'how large a quantity of heat might be produced, by proper mechanical contrivance, merely by the strength of a horse, without either fire, light, combustion, or chemical decomposition; and, in a case of necessity, the heat thus produced might be used in cooking victuals.'

'What is heat? Is there any such thing as an *igneous fluid?* Is there any thing that can with propriety be called *caloric?*' The heat produced, in the author's experiments, by the friction of two metallic surfaces, was not furnished by small particles of metal, detached from the larger solid masses on their being rubbed together. It was not supplied by the air, because the machinery in three experiments was kept under water, and the access of atmospherical air completely prevented. It was not furnished by the water which surrounded the machinery, because this water was continually *receiving* heat from the machinery, and could not, at the same time, be *giving to* and *receiving heat from* the same body; and because there was no chemical decomposition of any part of this water. After having examined some other suppositions with regard to the possible origin of this heat, and observed that the source of it appeared evidently to be inexhaustible, the author adds that 'any thing which any *insulated* body, or system of bodies, can continue to furnish *without limitation*, cannot possibly be a *material ſubſtance*; and it appears to me to be extremely difficult, if not quite impossible, to form any distinct idea of any thing capable of being excited and communicated, in the manner the heat was excited and communicated in these experiments, except it be MOTION.'

The Count does not presume to deliver mere conjectures concerning the mode by which that particular kind of motion, which has been supposed to constitute heat, is excited, continued, and propagated; more especially as this is a subject which, during so many thousand years, the most enlightened philosophers have vainly endeavoured to comprehend: but, though the mechanism of heat, like that of gravitation, should be one of those mysteries of nature which surpass the reach of human intelligence, the laws of its operations are immutable, and the effects of its agency are extensive and important; and we should not be discouraged in exploring them by our ignorance of its precise nature.

[*The remaining papers will be noticed in another Article.*]

. IX. *Essays on the Picturesque*, as compared with the Sublime
d the Beautiful; and, on the Use of studying Pictures, for the
rpose of improving real Landscape. By Uvedale Price, Esq.
ol. II. 8vo. pp. 450. 6s. Boards. Robson. 1798.

HESE essays are three in number. 1. On Artificial Water.
2. On Decorations near the Houſe. 3. On the House it-
—intitled ' an Essay on Architecture and Buildings, as
ected with Scenery.' They are in continuation of Mr.
former Essay on the Picturesque, and enforce principles
ar to those which we had occasion to dispute, in our ob-
ations on that volume *.

the tone of language, however, we perceive an evident
commendable change. Our resentment is no longer ex-
by feats of misguided chivalry, cudgelling, without mercy,
noffending and helpless living; and unrelentingly thunder-
down hard blows on the coffins of the dead. Even Brown's
ory is now treated with a degree of respect, and his prin-
s are mentioned in a manner which will not again disgust
andid reader. Indeed there is a very perceptible *softening off*,
in manner only, but in sentiment, from the roughnesses
raggedness so strenuously, not to say indecorously, *en-*
d in the first volume.

ill we find pictures held up as the proper study of gar-
rs; and these only; the Italian garden excepted: but the
comes out, in these essays, that Mr. Price received his
impressions on taste in Italy, and that he has been on
s of intimacy with Gainsborough and Sir Joshua Rey-
s; and thus we are to account for his enthusiasm for
ings, and for his considering the works of Nature's imi-
s as more estimable than her own productions.

he young landscape-painter may glean information from
P.'s essays; and painters in general will read them with
fication, as a compliment (though extravagant) paid to
art. Even the *admirers* of landscape-painting, who have
lace in nature to admire, will read with pleasure; and
oubt not that the composition has been a source of amuse-
to the writer. It is much more innocent, at present, to
against English gardening, than against the English go-
ment. This country happily possesses a style of ornament
ted to the masculine character of Englishmen; and, like
political establishment, we trust that it will withstand the
ks of the dissatisfied few.

---

* See Rev. vol. xvi. p. 315. N. S.

If Mr. Price and his poetical coadjutor, by adopting an idea not their own, have saved from nakedness and shame the fair goddess of this our goodly isle, they have done some service:—but, in proof of the unavailingness of their efforts, we see the practice of shaving, clumping, belting, and *dotting!* going on as if their works had not been written, or as if neither artists nor their employers had read them to conversion; and we have now no doubt of the general principle of the rural art, as it has been lately practised in England, and explained by different writers, remaining unshaken: for, after the *bitter blasts* which it has recently withstood, we may safely congratulate the English public on its stability.

On the subject of architecture, which fills half of the present volume, we meet with some apposite remarks. The following extract may be said to contain an epitome of the author's sentiments on this subject:

'Ornamental Gardening is so connected with Architecture and Buildings of every kind, that I am led to make some remarks on that subject also: at the same time I must acknowledge with respect to Architecture, that I have never made it my study as a separate art, but only as connected with scenery, and therefore shall chiefly confine my remarks to what may naturally have fallen within the sphere of my own observation.

'Architecture in towns, may be said to be principal and independent; in the country, it is in some degree subordinate and dependant on the surrounding objects. This distinction, though not sufficient to form a separate class, ought not to be neglected: had it been attended to, so many square, formal, unpicturesque houses of great expence, might not have incumbered the scenes which they were meant to adorn. I am not surprised, however, that the style of country houses should have been too indiscriminately taken from those of towns: all the fine arts have been brought to their greatest perfection, where large bodies of men have been settled together; for wealth, emulation, and comparison, are necessary to their growth. Of all the arts, architecture has most strikingly embellished the places where it has flourished: in cities, therefore, the greatest number and variety of finished pieces of architecture are to be found; and it is not to be wondered at if those houses, which in cities were with reason admired, should have been the objects of general, and often of indiscriminate imitation.

'There are, however, very obvious reasons for making a difference of character in the two sorts of buildings. In a street, or a square, hardly any thing but the front is considered, for little else is seen; and even where the building is more insulated, it is generally more connected with other buildings, than with what may be called landscape. The spectator, also, being confined to a few stations, and those not distant, has his attention entirely fixed on the architecture, and the architect; but in the midst of landscape they are both subordinate, if not to the landscape-painter, at least to the principles of his art.

‘In a letter written on tragedy to Count Alfieri, by an eminent critic, Sig. Calsabigi, he insists very much on the necessity of uniting the mind of the painter with that of the poet, and that the tragic writer should be *poeta-pittore:* it is no less necessary, and more literally so, that the architect of buildings in the country should be *architetto-pittore*, for indeed he ought not only to have the mind, but the hand of a painter; not only to be acquainted with the principles, but, as far as design goes, with the practice of landscape painting. All that belongs to the embellishment of the scenes round country houses, has of late years been more generally and studiously attended to in this kingdom, than in any other: architecture has also met with great encouragement; but however its professors may have studied the principles of landscape painting, they have had but little encouragement to pursue those studies, or opportunity of connecting them practically with those of their own profession. When a house was to be built, Mr. Brown of course decided with respect to its situation—the plantations that were to accompany it—the trees that were to be left or taken down, &c.; the architect therefore had only to consider how his own design would look upon paper, unconnected with any other objects; he was no farther concerned.

‘Now it seems to me, that if a person merely wants a house of beautiful architecture, with finely proportioned, and well distributed rooms, and with convenient offices, and looks no farther, the assistance of an architect, though always highly useful, is hardly necessary. A number of elevations and plans of such houses, of different forms and sizes, have been published; or he may look at those which have been completed, observe their appearance and distribution, and suit himself: the estimate, a common builder can make as well as a Palladio.

‘I am very far from intending by what I have just said, to undervalue a profession I highly respect, or to suppose it unnecessary; on the contrary, I am very anxious to shew, that whoever wishes his buildings to be real decorations to his place, cannot do without an architect. Not indeed a mere builder, but one who has studied landscape as well as architecture—who is no less fond of it than of his own profession—and who feels that each different situation, requires a different disposition of the several parts. In reality, this consideration points out the use, and greatly exalts the character, of an architect: it is an easy matter by means of some slight changes in what has already been done, to avoid absolute plagiarism, and to make out such a design as may look well upon paper; but to unite with correct design, such a disposition as will accord, not only with the general character of the scenery, but with the particular spot, and the objects immediately round it, and which will present, from a number of points, a variety of well combined parts—requires very different, and very superior abilities.’

This broad intimation will doubtless be a cause of some alarm to *mere* architects, and may afford a gleam of hope to the many half-employed painters of the present times.

The following passage still farther illustrates this writer's principle, and shews the effect which the study of painting has had on his own mind:

'The effects of art are never so well illustrated, as by similar effects in nature: and, therefore, the best illustration of buildings, is by what has most analogy to them—the forms and characters of rocks; in which it can hardly be doubted, that massiveness is a most efficient cause of grandeur.'

Fascinated, it would seem, by some huge rock of Salvator, Mr. Price conceived that a natural rock, if not the fittest archetype for an habitation, furnishes at least the best illustration of what an habitation ought to be; and Vanbrugh's *ponderosity* has at length found an advocate.

On the whole, those who have pleasure in perusing the works of ingenious men, who are ever appearing to approach something of excellence which they never reach, who are ever seeming to approximate towards some useful principle without establishing a single point, will receive amusement from the volume before us:—but the professional artist, whether rural, or architectural, who is grounded in the established practice of the present day, will find in it little to instruct,—and, we believe, *nothing to fear.*

Art. X. *Discourses relating to the Evidences of Revealed Religion,* delivered in Philadelphia. By Joseph Priestley, LL.D. F.R.S. &c. &c. Vol. II.* 8vo. pp. 474. 6s. Boards. Printed at Philadelphia, 1797. London, Johnson.

DRIVEN to obscurity, and loaded with censure, just or unjust, Dr. Priestley yet appears as an able and a disinterested advocate for the Christian revelation. Several observations which he here offers must be obvious to the attentive reader of the New Testament: but they are advanced with perspicuity, with energy, and in somewhat of an original manner, which can hardly fail of exciting the attention of minds that are attached to the cause of TRUTH.

The moral design of revelation is an object which cannot escape the regard of the thoughtful and impartial inquirer: but such are not the majority of readers. After having produced a variety of proofs, the author investigates the Mosaic dispensation with spirit, and (we think) with success. 'How far, (says he,) how very far, I cannot help observing, was the religion of the Hebrews from being, like that of the heathens, a system of mere rites and ceremonies. It had, on

---

* See M. R. for April 1795, N. S. vol. xvi. p. 383.

he contrary, the greatest of all objects, the perfection of mo-
al character; compared with which every thing else, though
equired by God, and for the best reasons, is always represented
s wholly insignificant, and no sufficient ground of acceptance
vith him. Nay, punctuality in ceremonials, when morals are
eglected, is always said to be an abomination in the sight of
God, and spoken of with indignation and contempt.' In con-
ormity to this observation, having introduced several passages
rom the epistles, the Doctor's remarks on the New Testament
re terminated by adding, 'We need no other evidence of
what it was that, in the idea of these apostles, Paul, Peter,
ames, and John, was the principal object and design of the
ospel. It was to make men virtuous, in order to their being
appy; whereas none of the heathen religions had any such ob-
ect. This, therefore, is a considerable and important part of
he evidence of the divine origin of our religion, of its having
ome from a pure and holy God, who intended thereby to make
nen, who are his offspring, and were originally made in his
mage, pure and holy like himself, proper objects of his favour,
nd fit heirs of a happy immortality.'

We should not leave this first discourse without extract-
ng the following paragraph, as it relates to a subject con-
erning which, in our former article, we had intimated some
issatisfaction:—after the enumeration of several passages
especting the Divine nature and perfections, it is remarked,

> 'When we meet with such ideas as these of the character and dis-
> osition of the God of the Hebrews, not only in the book of Psalms
> ut through all the Old Testament, we must see that all the objec-
> ions to it by modern unbelievers, from the history of the extermi-
> ation of the Canaanites, and a few other circumstances, must be
> nere cavils. The minds of the pious Hebrews, who could not but
> e well acquainted with them all, and, being nearer to the transac-
> ions, must have seen them in a truer light than we can do, were,
> otwithstanding, impressed with the most exalted ideas of the justice
> nd mercy of God, and the maxims of his moral government. The
> estruction of Sodom and Gomorrah by fire from heaven, and of the
> Canaanites by the sword of Israel, gave them no other idea than that
> f his abhorrence of vice, and his love of virtue and goodness. They
> were, in consequence, filled with sentiments of the purest love and
> everence, and from their admiration and imitation of his conduct
> were led to every thing that was amiable and excellent in their own.
> Compared with this, what was the character of the gods that were
> worshipped by nations of equal antiquity with the Hebrews. Many
> f them were of the most flagitious character, and believed to be
> uilty of the most flagitious actions. The greatest of them were
> eings to whom human sacrifices, and the grossest abominations,
> were most pleasing.'

The discourse which follows, divided into four parts, contains excellent observations, and demands a very serious perusal. It treats of *the authority assumed by Jesus, and the dignity and propriety with which he spake and acted.* We regret that our account can be but imperfect, as we must confine our extracts to the beginning and conclusion of the discourse.

'One of the most extraordinary circumstances in the history of Jesus is the great *authority* that he assumed, and the *dignified manner* with which he uniformly spake and acted, exceeding even that of any prophet that had preceded him, accompanied with a perfect propriety in his whole conduct. And if his situation in life be attended to, this alone will furnish a proof that he was no impostor, but acted under a full persuasion that he had a mission from God. On this supposition his whole conduct was natural, but on any other the most unaccountable. His uniform manner of speaking and acting must have arisen from a consciousness of his being something superior to other men. This naturally gives self-possession, and a sufficient degree of courage, so as not to be intimidated by the presence of those with whom a man converses, and prevents that embarrassment which all men feel in the presence of their superiors, or of great numbers.

'Farther, that peculiar dignity with which Jesus always conducted himself was of such a kind as must have arisen from not only *just*, but also *great* principles, such as are not of common attainment; requiring more comprehension of mind, and extent of view, than the bulk of mankind, even in elevated stations, attain to; a greater command of the appetites and passions, a greater freedom from pride and vanity, the greatest patience under reproach and injury, the most generous benevolence, extending even to enemies, and an unfeigned piety, or an unreserved submission to whatever is apprehended to be the will of God. Mere impudence may, no doubt, assume authority, and the appearance of dignity; but with nothing but imposture to support it, it would not fail to betray a man on some occasions into absurdity or meanness. Such an uniform dignity, joined with an uniform propriety of conduct, as we find in the history of Jesus, must have arisen from something else than this. He must have had a full persuasion that God was with him and spake and acted by him.'—'Such a person as he might not have been abashed on addressing himself to persons of the same rank in life, living in the same obscure part of the country; because he would feel himself equal to them; but without a consciousness of something more than nature or education had given him, his courage would have failed him on coming into the world, and acting in a higher sphere than any that he had ever been used to.'—'Yet in these circumstances Jesus acted with uniform propriety and dignity, as feeling himself not only equal, but superior, to every person that he met with.'

'Neither popular applause, of which at some times he had his full share, nor popular insult, to which he was likewise exposed, ever betrayed him into any language, or behaviour, that was unworthy of him. We also see in him nothing of pride or vanity, but the greatest gentleness, humility, and condescension.'—' His strong feeling for others appears on a variety of occasions, so that his conduct was equally dignified and engaging.'

These, with other pertinent reflections, which our scanty limits will not admit, the author proceeds to illustrate, in several distinct remarks on Christ's method of teaching, and of working miracles; in all which Jesus appears ' greatly original, and his manner peculiarly authoritative; more so than that which was used by any preceding prophet; which could not arise from any thing but a consciousness of a superior and more important mission.' To these impressive circumstances relative to instructions and miracles, are added other particulars in the general behaviour of Jesus, independent of the former; ' which discover the same sense of personal dignity, and such authority as no other man in the same rank of life could have thought of assuming, or would have been capable of supporting if he had attempted it. And yet this highly dignified character Jesus maintained with perfect ease, propriety, and consistency, through the whole of his history.' In the conclusion, Dr. P. says,

' Thus have I given a sketch of the history of Jesus, from which we may form a just idea of his real character; and let those who are best acquainted with human nature say, whether it does not bear every mark of true greatness, even exceeding any that ever existed before or since.'—' To persons of sufficient knowledge, and candid reflection, this consideration affords satisfactory proof of the truth of Christianity. The evangelists were not men who were capable of devising such a character as this, or of inventing a series of actions and discourses indicating such a character. It is a great *unique*, of which they could not have formed any conception. And if such indeed was the character of Jesus, the question to the philosophical enquirer is, How could it have been formed? For so remarkable an effect must have had an adequate cause. The answer is obvious. It could only have arisen from the firmest persuasion in the mind of Jesus of a divine mission, and consequently of a great future reward, which would abundantly overbalance all the sufferings of this life. Such an uniform propriety of conduct, free from all inconsistency and extravagance, equally excludes the ideas of *enthusiasm*, or a heated imagination. If any man was ever in his *right mind*, it was Jesus. No person in his own right mind can peruse his history, with the least degree of attention, and think otherwise. The only conclusion, therefore, from these premises, viz. that he actually had a divine mission, must be adopted. On this supposition, every thing in the history, extraordinary as it is, was perfectly natural.'

The doctrine of Jesus respecting morals, and that of *a resurrection, as taught by him*, are discussed in two sermons, each divided into two parts; and they merit the reader's best attention. The Vth discourse, *of the principles and evidences of*

Mahometanism compared with those of Christianity, consists of six parts, forming not fewer than 123 pages; several of which are filled by quotations from the *Koran* (Sale's translation), that are requisite in the present inquiry. Though there is little danger, in the present day, that any rational Being will be induced to conform to the religion of *Islam**, it is still very fair that the credentials should be considered; and the discussion of them proves in the event highly favourable to Christianity, as it strongly marks the difference between truth and imposture:

'My object, (says Dr. P.) in these discourses, has been, not to prove that Mahomet was an impostor, for that will not be disputed, but to shew, in the first place, that with natural advantages greatly superior to those of Jesus, Mahomet, having the ambition to be the founder of a new religion, with the knowledge of Christianity, and a persuasion of its divine origin, was so far from making any improvement on it, that every thing that is really valuable in his system was derived from it, and that whenever he departed from its principles every thing that he advanced was wild and absurd. Hence I infer that the great superiority of the religion of Jesus cannot be accounted for but by supposing that he had advantages of a supernatural kind. Secondly, the manner in which the two religions were promulgated, and propagated, shews that the founders of them acted on quite different and even opposite principles. The conduct of Jesus shews in the clearest light that he was conscious of a divine mission; and that of Mahomet that he was not. Their proceedings in making converts were accordingly very different.'—'If we consider the characters of the two men, the great superiority of that of Jesus is manifest. Mahomet, though not without religion, had nothing of that rational and humble piety which eminently distinguished Jesus; nor did he discover any marks of that ardent and disinterested love of mankind in general, or even of his disciples in particular, which led Jesus to suffer and to die for them. Mahomet's passions of lust and revenge, the suspicion of which never fell on Jesus, render him a very improper object of imitation, whereas Jesus exhibited in his life a perfect pattern of every human virtue. Whence, then, could arise this great difference in the character and the conduct of those two men, equally the founders of new systems of religion? The only hypothesis that can account for the facts is, that the consciousness which Jesus had of his peculiar and near relation to God, gave him that spirit of habitual devotion which is the genuine parent of every other virtue, and the sure prospect of a great future reward gave him his superiority to all lower gratifications and pursuits. On the contrary, Mahomet, conscious that he was an impostor, could have no other object than worldly power and sensual indulgence; and whatever might be his devotion at his outset, he afterwards retained no more of it than was subservient to his schemes; and at length, as was probably the case with Oliver Cromwell, his religion was entirely swallowed up by his ambition.'

---

* The term by which Mohammed designated his doctrine, and which is said to signify submission to the will of God.

We should willingly have laid before the reader a particular account of the discourse in which are vindicated *the genuineness of the book of Daniel, and his prophetic character:* Dr. Priestley dwells somewhat largely on the subject, and advances several arguments of weight to obviate objections and to support the authority of this part of Scripture. It is wonderful that Grotius, who admitted its authenticity, should have insisted that the prophecies do not surpass the days of Antiochus Epiphanes. Our author apprehends, as others have done, that, being persecuted at home and hospitably received in a Popish country, Grotius was unwilling to offend the Catholics by an interpretation of Scripture that would reflect on them, especially by supposing that the Pope is Antichrist. There is little room, indeed, for doubting that these prophecies look forwards to times very distant from those within which that learned writer was, for some reasons, inclined to confine them.

The last discourse in this volume considers, in two parts, the *prophecies concerning Antichrist.*

'Interested, (says Dr. P.) as we all are, in the events of what are called in the Scriptures the *last days*, or *last times*, and the more as we approach nearer to them, it may be of use to collect all that we can learn from the prophecies concerning them, and compare the particulars with the events that are recorded in history, or that now take place. Though the prospect will be a melancholy one, it will serve to confirm our faith in those prophecies, (and they give us an assurance of the happiest events that are to succeed the calamitous ones,) and in the authority of revelation in general, on which alone is founded our hope of immortality.'—'When these prophecies are recounted, and the application of them to actual events examined, it must, I think, appear impossible that the description should have been given at random so many years before the least appearance of the events, and when nothing existed that could have led any person to suspect them. They must, therefore, have been dictated by that great Being who alone can look into futurity, and to whom all things, past, present, and to come, are equally known.'

We cannot follow the author in his enumeration of the characters of *Antichrist*, and in his observations on the conformity to them which is to be remarked in the history of the Romish church. It can hardly admit of a doubt that this corrupted and domineering authority, long so visibly declining, is a principal object designed by these predictions; whatever claim other powers or churches may also have, in an inferior degree, to the term *Antichristian*. To the annihilation of this once formidable papal kingdom, which now appears not far distant, Dr. P. thus alludes: 'The scenes that are more immediately opening on us we may expect to be exceedingly calamitous, what the Scriptures call *a time of trouble, such as has not been since the foundation of the world*, affecting more particularly that part of the world which has been the seat of the four great monarchies, and especially those that have been subject to the Papal power; but it will, according to the sure word of prophecy, issue in a state of things the most glorious and happy.'

It will easily be admitted that the view which can here be taken of this important subject must be concise; yet it is such as, we have no doubt, will be very satisfactory to many reflecting readers. Christians of all sentiments may derive assistance and instruction from this volume, although in some instances the author's remarks may not gain their assent, or possibly may be rather offensive: as when he observes concerning Jesus, that, 'as the *organ of divinity*, any other man would have acted as he did;' and again, 'with such views and assurances as his history ascribes to Jesus, many other men would have acted in the same manner.'

A farther singularity discovers itself in speaking of the present condition of Christ, and also of Enoch, Moses, and Elias; 'who, (the author adds,) we know, either never did die, having been translated, or were raised from the dead, but are now living, it cannot well be doubted, on this earth; though we have no knowledge where they are, or in what manner they subsist, and though we perceive nothing of their interference in the affairs of living men. Admitting these speculations to be nothing more than random conjectures, I do not see any harm in our indulging them. The apprehension of Jesus, as well as Enoch, Moses, and Elias, being often present with us, though they give us no sensible tokens of their presence, cannot do us any harm. It will certainly be no motive to any bad action, and all speculations of this kind tend to draw off our attention from the world, and the transitory but seducing things of it, to which we are naturally too much attached.'

The supposition which the author forms, that *our earth* may not be consumed by fire, is somewhat peculiar: he thinks it improbable that it should, 'as a very inconsiderable proportion of its parts is combustible.'

The above are the chief, if not the only, passages, which can render this work unacceptable to any reader. It is certainly, on the whole, calculated for general information and utility.

Art. XI. *The Monthly Reviewers reviewed*, in a Letter to those Gentlemen; pointing out their Misrepresentations and fallacious Reasonings in their Account of a Pamphlet entitled "*Dispersion of the gloomy Apprehensions deduced from the Decline of our Corn Trade*," &c. Together with additional Illustrations of some of the principal Positions contained in that Pamphlet. By the Rev. J. Howlett, Vicar of Great Dunmow, Essex. 8vo. 1s. Richardson. 1798.

When a philosopher of old, who at that time bore nearly sovereign sway in the state, was solicited by one of his friends to punish a disappointed author who had vented his spleen against him by a torrent of the most virulent and unfounded abuse: "By no means," said the sage; "let him rail on. I glory more in being a principal citizen in a state in which free recrimination is permitted, than I should do at being the chief of millions of slaves, among whom the voice of adulation alone could be heard in public." We, in our more humble sphere, may be permitted in like manner to express the satisfaction that we experience, in being the subjects of a state in which not only *our* judgment, but the decisions of the highest tribunals, may be arraigned with freedom. We at all times wish, indeed, to see the decisions of the higher courts canvassed with that respectful deference, which it becomes an individual ever to pay to the united wisdom of high authorities: but, in regard to ourselves, we claim no such deference, being perfectly satisfied that every individual possesses as good a right to censure our decisions as we have to differ in opinion from him; and when he feels himself hurt by any remark that we have made, we require that he be under no other restraint in contradicting what he thinks wrong, than that which good manners, and a respect for his own character, may impose.

We have read the pamphlet before us with due attention: but, as we find that we have little new to add, it will detain us only a short time. We received some time ago a letter from the author, in which, among other particulars, he stated two passages in his former work, of which he said that we had misunderstood one, and in some degree misquoted the other. These errors, which we declare to have been totally unintentional on our part, were no sooner pointed out to us than they were corrected (see our *Correspondence* for January last). As the author, however, in the present hyper-criticism, complains that our explanation was not satisfactory, we shall now, to enable our readers more decisively to judge in this matter, quote the passage in Mr. Howlett's former pamphlet which we had the misfortune to *misunderstand:* it runs thus: (*Dispersion of Apprehensions*, p. 10.)

"Having thus, (says he,) in some measure, dispersed the gloomy conclusions drawn by our author from his general maxim, or rather having shewn the absolute *non-existence* of those facts, by which he endeavours to corroborate and establish it, our prospect is somewhat brightened, and we may cheerfully proceed to examine the maxim itself, *that the change in our corn-laws has been the cause of the great and rapid decline of our exportation of grain.*

"Now I do not see, (continues Mr. H.) that there is any necessity to suppose that it has been any cause at all, and for this plain and obvious reason: there have been other causes in abundance, of certain and indubitable operation, amply sufficient to account for it, without allowing the smallest influence whatever to the corn-laws.

"One of these causes, and that a leading one, has been already noted; the vast encrease of our population, and consequently a proportionable encreased consumption. The number of people I have stated to have been augmented nearly two millions and a half within the compass of the last forty or fifty years. Now two millions and a half of people will annually consume very little less than two millions and half quarters of wheats. But how stands our excess of exportation and importation during the two periods in question to answer this prodigiously encreased consumption? The annual average excess of *exportation* during the ten *favourite* years, beginning with 1741 and ending with 1750, according to Mr. Dirom's tables, was about 371,925 quarters. The annual excess of *importation* over exportation, according to Mr. Mackie's tables, during the nine years ending with 1793, was only 36,893 quarters; which, added to the excess of exportation in the former period, amounts to 408,818 quarters."

Here, as the argument with which our author began respected *our exportation of grain universally*, including corn of all kinds, and as he continues throughout this passage to speak of our exportation and importation without any specific limitation, we understood that, like Mr. Mackie, he meant to include *all sorts* of corn; and consequently we observed that the excess of importation over exportation, for the nine years ending with 1793, according to Mr. Mackie's tables, instead of being 36,893 quarters, as here stated, was not less than 564,185 quarters, as it actually is stated in the work to which we referred, p. 201. On receiving Mr. H.'s letter, however, we found that, by the insertion of the word *wheats* in the above quotation, the reasoning might bear the construction of being limited to wheat alone; and we therefore acknowleged that we had mistaken the meaning of the passage, gently hinting only that we had been led into this mistake by some degree of ambiguity in Mr. H.'s expressions. We are not aware of ever before having met with an author, who, in a serious argument, slid thus from a general proposition into a particular limitation of it, without giving notice to his readers. We do not even recollect ever to have seen the terms *importation* and *exportation* used without any limitation, unless they were intended to embrace the whole of the articles of the kind in question: all writers, when they wish to confine these phrases to a particular kind of grain, being careful to subjoin to the word importation the name of the grain which they mean to particularise. If Mr. Howlett, as most others would have done, had said—"But how stands our excess of importation and exportation of *wheat*," he would have avoided all ambiguity, and we should have been in no danger of mistaking his meaning: but, if writers do not express their meaning clearly, they ought not to be surprised if readers do not always clearly understand.

In another passage, also, we fell into an inadvertency, which we are equally willing to correct. "Our recent scarcity (Mr. Howlett asserted, p. 51) was occasioned by only the *small* deficiency of our average crops, at the rate of four, or at most six bushels an acre. How easy to conceive such a difference of seasons to happen as to cause a deficiency of *twelve* bushels instead of *six!*" In referring to this passage, we neglected to discriminate the two clauses, and supposed that he had asserted a deficiency of *twelve* bushels. It was undoubtedly incorrect to state that as *fact* which he had only alledged as a case that *might very easily be supposed*. We ought rather to have remarked that this mode of writing was disingenuous; because, without positively asserting a thing *totidem verbis*, it has a plain tendency to make the same impression on the mind as if it had been asserted:—in doing this, we should have discharged the duty incumbent on us, without falling, ourselves, into an impropriety of expression which was nearly alike reprehensible.

Having met with nothing else in this pamphlet, of importance enough to require farther elucidation on our part, respect for our readers prevents us from taking a more extended notice of it. They would not thank us for continuing the dispute on the various points which Mr. H. introduces, and on which he has advanced nothing that alters our judgment, or (as we think) invalidates our argument.

In respect to the various sallies of pleasantry, the conjectures, and the sarcasms, with which Mr. Howlett has chosen to diversify his pamphlet, we must excuse the irritability which has given birth to them, while we certainly feel no inclination to retort.

Art. XII. *Proceedings of the Association for promoting the Discovery of the Interior Parts of Africa:* containing *an Abstract of Mr. Park's Account of his Travels and Discoveries*, abridged from his own Minutes by Bryan Edwards, Esq. Also Geographical Illustrations of Mr. Park's Journey, and of North Africa, at large, by Major Rennell. 4to. pp. 162. Printed for the Association by Bulmer. 1798. Not sold.

The return of Mr. Park, after having been absent from his native country during two years and seven months, could not fail to excite the curiosity of the gentlemen of the African Association, and that of the public at large, respecting the principal discoveries of this most intelligent and intrepid, as well as most successful, of the missionaries that have been sent to explore the Libyan deserts*. He is himself preparing a detail of his progress and discoveries, of the casualties that befel him, and of the observations which occurred to him, in the course of his journey:—but the necessary collation and arrangement of his materials must be a work of considerable time; and it was thought advisable that the epitome now on our table should be laid before the subscribers for inspection, while the larger publication is preparing. This epitome or abstract is drawn up by Mr. Edwards, (the Secretary,) with that vigour of style which is so conspicuous in his History of the West Indies†; and it is followed by Major Rennell's Geographical Illustrations, accompanied with a large map, shewing the progress of discovery and improvement in the geography of North Africa. There is also a map of Mr. Park's route, and a chart of the lines of magnetic variation in the seas around Africa.

Mr. Park left the house of his countryman, Dr. Laidley, at Pisania, about 200 miles from the mouth of the Gambia, on the 2d of December 1795; and he returned to the same hospitable mansion after an absence of eighteen months. In this long interval of time, he explored the interior of Africa to the distance of 1100 miles, in a direct line from Cape Verd; his tract in going was bounded by the 15th, and in returning by the 12th parallel of latitude. His discoveries give a new face to the physical geography of Western Africa: they prove, by the courses of the great rivers, and from other notices, that a belt of mountains, extending from west to east, occupies the parallels between 10 and 11 degrees of north latitude; and of this chain the western extremity seems to be Cape Verd; while the mountains of Abyssinia form the eastern.

---

* See our account of this very commendable Association and their proceedings, Rev. *N. S.* vol. ii. p. 60.

† See M. R. *N. S.* vols. xv. and xvii.

Mountains, which give birth to rivers, also determine their course. Mr. P. has first settled, from ocular observation, the course of the Niger; 'which runs from west to east, dividing Africa in like manner as the Danube does Europe.' These are the very words of Herodotus, (Euterpe, c. 32,) who, twenty-two centuries ago, had described this great river, "flowing far to the south of the African desert, and abounding with crocodiles." By following the course of the Niger from Sego to Silla, and thence in a contrary direction retracing it almost to its source among the mountains above-mentioned, Mr. P. has determined a question of great geographical importance. The French astronomer, M. de la Lande, almost at the moment of Mr. P.'s investigation, endeavoured to prove (*Memoire sur l'Interieur de l'Afrique*) that the Niger flowed westward; and Mr. Bruce (Travels in Abyssinia, vol. iii. p. 720—724) had strenuously maintained the same erroneous opinion. A period of twenty-two centuries, as Major Rennell observes, has thus brought matters back to the same point.

The natural history of the antients, as well as their geography, receives confirmation from the discoveries of this adventurous traveller. The accounts of the Lotophagi had long passed for fables, but are here substantiated.—The two greatest botanical curiosities which Mr. Park found, were the Shea-toulou, or butter tree, and the Lotus. This last abounded in all the countries which he traversed. It is rather a thorny shrub than a tree; and its fruit is a small farinaceous berry, about the size of an olive; which, being pounded in a wooden vessel, and afterward dried in the sun, is made into a paste resembling the sweetest gingerbread. The natives of all descriptions prize it highly, and some of them prepare from it a liquor which is deliciously sweet.

The interior parts of Africa, under the latitudes in which Mr. P. traversed them, and probably through the whole breadth of the country from Cape Verd to Abyssinia, is inhabited by three distinct races; the Mandingas or proper negroes, native children of Nigritia; the Foulahs, or White Ethiopians of Ptolemy and Pliny, who have neither the woolly hair, the thick lips, nor the jetty blackness, of the Mandingas; and, thirdly, the Moors, natives of Arabia, who in their persons and complexions exactly resemble the Mulattoes of our West Indies, and who are devoted followers of Mohammed, and the most intolerant, perfidious, and sanguinary of the human race. Though these three nations are frequently intermixed, yet the negroes, whether Mandingas or Foulahs, generally inhabit to the south of the Moors. The negroes are for the most part husbandmen:—the Moors, like their Arabian ancestors, are roving shepherds, or wandering merchants; who seem, from the earliest times, to have overspred the habitable parts of the great African desert, and the Oases or fertile islands thinly scattered through that sandy ocean. Thence they extended their arms southwards, and made themselves masters of several of the negroe kingdoms on the Niger; their dominion forming a narrow belt running from west to east on the skirts of the desert, from the Atlantic coast to the mountains of Abyssinia. Herodotus (compare Euterpe, c. 32. and Melpomene, c. 197) fixed the boundary of the Libyans and Ethiopians, (in other words, of the Moors and negroes,) near the banks of the Niger; so that it appears as if circumstances had not undergone much change in this respect, since the age of the father of history.

In the whole of his journey, it was a necessary object of Mr. Park's attention to avoid, as much as possible, the unrelenting cruelty of the Moors; bigots taught from their infancy to regard the Christian name with inconceivable abhorrence, and to consider it nearly as lawful to murder an European as to kill a dog. The Foulahs, who have partially embraced the Mohammedan faith, and have learnt to substitute opinions and ceremonies for social duties, are by many degrees removed from the honest simplicity and cordial hospitality of the ignorant but kind-hearted Mandingas. Through the beneficent assistance of these last, the unadulterated natives of Nigritia, Mr. P. was enabled successfully to perform his journey to the Niger, and to return in safety to Pisania. The picture which he gives of them and their manners, as exhibited in his daily intercourse with them for nearly 18 months, we shall attempt to delineate from the work before us; resolving the scattered rays of information into a few characteristic circumstances.

The Mandingas are unacquainted with the use of letters; they live in mud huts; they have not learnt to render the labour of animals subservient to agriculture; and therefore, in their cultivation of the soil, they employ no other instrument than the hoe. Like all ignorant barbarians, they are divided into small nations: monarchy is the prevailing form of government; some commonwealths are aristocratical; and even in those countries which are subject to kings, all measures of importance require the concurrence and support of the elders. The inferior ranks, composing the laborious and incomparably the more numerous proportion of the community, are slaves to the rich;—but their servitude is not rigorous. They cannot be put to death, nor even sold to a stranger, without being first brought to a public trial (called a palaver) before the chief men of the town or district.—The Mandingas weave cotton, and dye it with indigo: they tan the skins of their goats and sheep: they smelt their rich iron ore by charcoal fires; and their principal ingenuity is displayed in working their native gold, which they form into female ornaments, displaying a variety of taste and an elegance of fancy that would excite admiration even among the best artists of Europe.—Like all nations in the infancy of society, the Mandingas are credulous and superstitious:—but their credulity is not intolerant, and their superstition has not taught them to silence the dictates of conscience. They firmly believe in a life beyond the grave, and a state of retribution after death, in which good men will be rewarded, and bad men punished. Mr. P. conversed with the natives of all descriptions on this important subject; and he pronounces, without the smallest hesitation, that a conviction of this great truth among the negroes is entire, hereditary, and universal.

Mr. Park's Journal, when published, will in a great measure supersede the historical portion of the work before us:—but the part properly geographical, which occupies more than two-thirds of this volume, is likely to retain a permanent interest. In the observations which follow, we shall therefore endeavour to collect, within a narrow compass, the more important geographical discoveries or conjectures to which the exertions of the Society, seconded by Major Rennell's ingenuity and learning, have given birth;—a subject of eager curiosity with the learned in all parts of Europe.

Having established the course of the Niger from west to east, the Major proceeds to examine what becomes of this vast body of water. Some writers have supposed that it flowed into the Epyptian Nile. This opinion is refuted by two considerations. First, the great difference of level existing between the Niger and the Nile. Secondly, the Niger throughout the tract of Nigritia, in common with all the rivers of that region, swells with the periodical rains, and is at its highest when the Nile is under the like circumstances in Egypt. Now, considering how long a time it would require for the waters of Nigritia to reach Egypt, the effect ought to be that the Nile should be kept up nearly to its highest swell a very long time after the Niger had subsided: but this is known by experience not to take place. The river which flows into the Egyptian Nile is the Abiad, or White river, so called from the colour which it receives from its slimy bottom. This Abiad is indeed properly the Nile itself, since it is a far more *bulky stream* than the Abyssinian branch. Ptolemy, Edrisi, and

Abulfeda, all place the head of the Nile in a quarter far remote from Abyssinia; and Leddiart was told at Cairo, by certain persons from Darfour, that the Nile had its fountains in their country, 55 journies to the westward of Sennaar.

Having destroyed the supposition that the Niger joins its waters with those of the Nile, Major Rennell proceeds to prove the continuity of the course of the former river, to the broad lake of Wangara; the western extremity of which is near the meridian of the antient Greek republic of Cyrene. 'I have no kind of difficulty,' he observes, 'in supposing that *any* river may be evaporated, provided it is spred out to a sufficient extent of surface; and it may be, that the level or hollow of Wangara, and part of Ghana, may present such an extent of surface. Hence these countries must be regarded as the *sink* of North Africa, at all seasons.—No doubt, the inhabitants are amply repaid by the fertility produced by the deposition of the waters: but, besides this, in the southern quarter of Wangara, they collect an incredible quantity of gold sand, after the waters have retired within their bed.—The opinion that the Niger terminates in the lake of Wangara receives confirmation from analogy. There are many examples of a similar kind. In particular, the Hindmund, a very considerable river of Persia, terminates in the *Aria Palus*, a fresh lake 100 miles long, and 20 broad; the coasts of which have all the characteristics of an alluvial country, such as Egypt, Bengal, and Wangara.

The quantity of water collected into the Niger is much less than that received by the great tropical rivers of Asia. The Niger receives all its water on one side only, that is, the south; no streams of any bulk coming to it from the desert. Moreover, it drains only the tract situated to leeward of the great chain of mountains above mentioned; which opposes the main body of the clouds, and renders the quantity of rain, that falls on the north side of the mountains, much less than that which falls on the south side during the periodical showers brought by the S. W. winds.

In the interior of Africa, there is a vast hollow between the high land of Nubia on the east and Manding on the west; of which the mountains, and Sahara, or desert, form the other two sides. This state of things is not unexampled in the other continents. In Asia, the hollow, to the waters of which the Caspian and Aral serve as recipients, is not less extensive than the one just mentioned: the difference is, that a greater portion of the hollow is filled up with water in Asia than in Africa. With regard to the general form of the latter continent, Major Rennell clearly shews that the coast of Guinea has several degrees more of extent from east to west; and that the breadth of South Africa at the equator is less than the most accurate of preceding geographers, D'Anville, had supposed.

The great ridge of mountains, of which the situation is now first ascertained with accuracy, are very productive in gold, and more particularly in the parts opposite to Manding and Bambouk on the west, and to Wangara on the east. Tambuctoo on the Niger, near the meridian of Greenwich, and a little more than 200 miles from the end of Mr. Park's journey along that river, is reckoned the mart for the Mandinga gold; whence it is distributed over the northern parts of Africa by the merchants of Tunis, Tripoly, Fezzan, and Morocco. Wangara is called by the Arabs the country of gold; and Edrisi and Leo bear testimony to its riches. It is supposed that most of the countries bordering on the mountains share in their wealth, by means of the rivulets:—but, considering how amazingly productive in gold the streams of this region are, it seems wonderful that Pliny should not mention the Niger nor any other African river among his streams which roll down golden sands. Yet Herodotus knew that the Carthaginians bartered their goods for gold, with the Africans on the sea coast, beyond the pillars of Hercules; which was contrived without the parties seeing each other. (Melpomene, c. 196.)

We do not farther pursue the subject of this most interesting work, because the information which we might communicate will be more readily acquired by the inspection of Major Rennell's map.

It is happy for the country, to have men animated by the enlarged and liberal views of the African Association; it is happy for that society, to have missionaries endowed with the enterprise and temper of Mr. Park: but it is happy for all parties, and honorable for the age itself, to have a man so singularly well qualified as is Major Rennell, for making the best possible use of the geographical materials with which he is furnished.

Art. XIII. *Walsingham*; or, the Pupil of Nature; a Domestic Story. By Mary Robinson, Author of Angelina, Hubert de Sevrac, the Widow, Vancenza, &c. 12mo. 4 Vols. 16s. Boards. Longman. 1797.

ALTHOUGH this is a long story, we have read the greater part of it with a degree of interest which we do not generally feel in the perusal of novels. In the first volume particularly, our curiosity was very agreeably arrested by the instructive manner in which Walsingham relates his story; the language is generally correct, and sometimes elegant; and the sentiments, though not in every instance perhaps above exception, are yet calculated to excite a spirit of thought and inquiry concerning subjects on which it behoves man to think and to determine. We confess, however, that in the second volume the genius of the writer seems to have been exerted with much less effect; the thread and spirit of the narrative are broken; and curiosity is baffled by long recitals of uninteresting conversations, by forced attempts to introduce living characters and local allusions, and by the pains taken to bring *reviewers* into contempt and abhorrence!

In the remaining volumes, we were alternately prompted to proceed in our perusal by the occurrence of attracting situations, and to throw aside the work with disgust at the improbability and inconsistency of the incidents: but we persevered with fortitude to the end; when lo! the improbabilities and inconsistencies which had shocked us, and which, we apprehend, will shock many readers who have less perseverance than reviewers must have, resolved themselves into one great and gigantic WONDER:—a touch of *romance* on which a novelist seldom ventures. Sir Sidney Aubrey—a young Welsh baronet, who had been the brave, the amorous, the generous, and the persevering rival of the hero of the story,—turns out to be a YOUNG LADY—the daughter, not the son, of Lady Aubrey;—and she at length becomes the wife of Walsingham! The concealment of Miss Aubrey's sex originated in the avarice of her mother; who, by the father's will, (who died during Lady Aubrey's pregnancy,) was allowed a very large sum annually for the education of the child if it proved a *son;* and which, by this stratagem, she and a rapacious confederate had combined to amass. Filial piety prevented Miss Aubrey from disclosing the secret, which her mother had made her swear to keep; though, from her earliest years, she had been attached to Walsingham, who was a dependent on the family.

Of Walsingham's character, it cannot be said that it is either very natural, or such as may safely be held up to imitation. His sensibility, from his childhood, is of that kind which may fairly be called *morbid*, because it is inconsistent with the sanity of the understanding. His morality is the offspring only of his sentiment; and in some instances both his sensibility and his morals are forgotten, as in his unfeeling and criminal conduct towards the unfortunate Amelia Woodford; whose honor, happiness, and life, he suffers to fall a sacrifice to his passion, when, if he possessed either virtue or feeling, he would have rescued her from ruin and death.

The character of Lord Kencarth is also extravagantly overcharged; and there is neither nature nor genius in marrying him with the accomplished and sentimental Isabella, whose charms had been able so long to enchain the heart of Walsingham. Dr. Pimpernel, Col. Aubrey, and Mr. Hanbury, are well conceived, and well drawn. With regard to Mrs. Blagden, and the many other characters from low life who are here made to speak in the language of vice and ignorance, of vulgar habits and provincial barbarism, it is not too much to say, that there is nothing in the vulgarity of their diction which is sufficiently descriptive of character to make their jargon interesting.

The hero of this novel professes to be the '*Pupil of Nature;*' a title by which it seems to be insinuated that his opinions, his knowlege, and his principles, are derived rather from an immediate consideration of things themselves, than adopted from established systems. Of the process by which this knowlege is acquired, and these opinions are formed, the first volume gives several specimens; the following is one:

'On the following day we set out for Dover: the journey was pleasant, and my curiosity inordinate; every hour passed in questions on one side, and explanations on the other; for my tutor deemed no lesson of information too trivial, where a strong desire after knowlege animated the mind of his pupil. Every moment presented some new wonder; but when the wide and troublous ocean opened to our view, my agitation was infinite. I gazed, mute and immoveable during several minutes; my eye-lids never winked, lest I should lose sight of the object which awakened my astonishment; while the large, complicated, and moving bodies ploughing through the limpid element, and approaching rapidly towards that part of the liquid plain which seemed eternal, produced an awful consternation, and with a tremulous voice I inquired, "Whither are they going?"

"Far beyond the edge of yonder horizon," replied my tutor.

"Will they never return? Have they no home? Who will take care of them?" were the next questions.

"That Supreme Being," replied Mr. Hanbury, "who can command the winds and waters! who can lift the waves like mountains, and quell the loudest howling of the tempest! He, who harmonizes the varying seasons, regulates the planets, and gives the wondrous faculty of thought which animates the mind of man!"

"Where does he dwell?" said I, with fearful veneration.

"Every where," replied my tutor. "He knows the secrets of all hearts. His power is infinite; his will, omnipotent! we are but creatures formed to obey him;—yet there are those who dare rebel, and—

"How can we offend him, since he has power to command our actions and our thoughts?" interrupted I. Mr. Hanbury made no answer, but changed the subject, by remarking the beauty of the out-stretched ocean, faintly tinged with the crimson light which glowed along the western horizon. It was the close of evening; the soft and refreshing breeze seemed to whisper over the gently bounding waters, as if fearful of disturbing nature, then sinking to repose. I returned to the inn, deeply ruminating on the new wonders which I had contemplated.

'Early on the following morning we embarked for France. My sensations were inconceivable when I found the vessel buoyant on the waves, and, as I thought, turned adrift, at the mercy of a tremendous element. The land, as it seemed to recede, acquired an interesting something, which awakened my affections, and blended with them a regret that was poignant. My tutor watched the rising emotions of my mind, and was delighted with them. He saw my eyes suffused with tears, my bosom struggling with half-stifled sighs;—I could not conceal my sensations;—the love of my country glowed in every vein, the stupendous cliffs, extending their white ramparts round my native island, led back my thoughts to the breezy mountains of Glenowen.'

Perhaps there could not be a more striking instance of the difficulties which a mere 'Pupil of Nature' always finds in the pursuit of moral knowlege, than this passage exhibits. It was not kind in Mr. Hanbury to leave his pupil in the dark respecting the important point ——'How can the Deity be offended,' &c.? We suppose that the writer intended to insinuate that it is an inquiry not easily solved in an orthodox way.

Through these volumes are interspersed a variety of poetical *impromptu*'s, which appear to be the production of *long study*: but they certainly add considerably to the merit of the work.

MONTHLY CATALOGUE,

For AUGUST, 1798.

EDUCATION, &c.

Art. 14. *A New and Complete Dictionary of the English and Dutch Languages*, with a Vocabulary of proper Names, Geographical, Historical, &c. In two Parts: 1. English and Dutch; 2. Dutch and English. Compiled chiefly from the Quarto Dictionary of William Sewel; and containing not only all the Words to be found in that Dictionary, but also numerous and important additions, collected from the best Authorities in both Languages. Distinguishing the Preterits and Participles of all the Verbs, as well in English as in Dutch, with the Genders of the Dutch Substantives and their Diminutives. Including also in the Second Part, all such Foreign Words of general Use as have been incorporated into the Dutch Language, and which have never before appeared, as Part of it, in any Dictionary. By Samuel Hull Wilcocke. Large 8vo. pp. 623. 12s. Bound. Dilly. 1798.

SEWEL's dictionary being extremely scarce, and the demand for it greatly increased by the numbers of Dutch colonists whose connections now for the most part center in England, the proprietors were induced to consider the present dictionary as a desirable offering to the public, even at this otherwise seemingly unfavourable juncture. The modest and laborious compiler, therefore, anxiously expresses his wish that the result of a painful application to the uninviting toil of lexicography for upwards of three years, amid numerous other avocations, may be conducive to the convenience of the public; and he hopes that he is not too presumptuous in asserting that his dictionary, in point of copiousness and exactness, will be found superior to any other.—We have given it a careful perusal, and can venture to pronounce it the best help that we know for the purpose to which it is directed.

For an account of Janson's Dutch and English *pocket* dictionary, published in 1794, See Review vol. xv. *N. S.* p. 217.

Art. 15. *L'Institutrice & son Elève:* &c. The Preceptress and her Pupil: Dialogues for the Use of Young Ladies. 12mo. 2 Vols. Sewed. Dulau and Co. &c. London. 1798.

These ten dialogues are certainly written with elegance, but they are perfumed with a species of sentimentality which is of exotic growth, and unsuitable to the English soil: it abounds more with the words than with the offices of kindness, and is little adapted to the retiring character which our women are accustomed to cultivate. How disgustingly French is the turn (vol. i. p. 6.)

'*Fi donc, des noms d'homme*[*]!'

put into the mouth of a girl of fifteen.

In the list of books recommended to young ladies (vol. ii. p. 179.) we should not have expected to find the novels of Le Sage, the comedies of Voltaire, the works of Scarron, the *Secchia rapita* of Tassoni, and some other writings of similar tendency.

Art. 16. *Analysis of Education*; and Plan of a Seminary for Young Ladies: with the Form of Morning and Evening Prayers used at Sutton-house. By Miss Jones. 4to. 1s. Longman. 1798.

Education is doubtless an object of high moment: it requires great attention, regulated by wisdom and experience; for attention alone may exceed, as well as fall short. Whether under the modes which have of late years prevailed, the females of these times on the whole excel those of a more distant period, is a question which we will not presume to decide or even to discuss. This Analysis by Miss Jones proceeds from the health and care of the body to the faculties and culture of the mind, and makes distinct remarks on several articles relative to each: from these, we advance to accomplishments, and are pleased to observe that house-wifery and needle-work are by no means neglected.—Geometry will not be considered as very requisite among female acquirements: but, we are, informed, all that is here intended is, 'that young ladies may not be left ignorant of the ideas attached to the various lines, angles, surfaces, and solids, which are daily heard-of in conversation.' Morals, religion, and happiness, pass under a short review, which concludes with the following remarks:—'The end of education is happiness: health, knowlege, and accomplishments are to be estimated but as they advance the happiness of others, or ensure our own. It is by virtue we promote the former, it is by prudence we secure the latter. Youth, well educated, will have *learnt* to depend on *health*, *self-government*, *the recollection of good done*, *a clear conscience*, (which includes the discharge of their various duties,) *mental resources*, and *the delight of religion*, as the only security they can have for *happiness*.'—

---

[*] Theseus and Pirithous,—Pylades and Orestes, &c.

It is too much the lot of human beings never to rest in a due medium, but to rush from one point to the other extreme: thus, when guarded against 'disgusting selfishness,' as it is here properly termed, what evils have been produced to individuals, to families, and to the public, by extravagance and folly, under the ideas of generosity, contempt of money, and of discretion?—Religion, or rather piety, should, we apprehend, be instilled into the young mind as that principle which is to influence the whole conduct, and be regarded as the basis whence every virtue should arise: it is far from being neglected in this concise Analysis: but, perhaps, it appears in some kind of separation from morality or virtue, of which it is the surest spring, and is too much confined to certain forms and performances.

Here we must take our leave of this judicious, and, we doubt not, accomplished writer; who seems well qualified for that important and beneficial office in which she has engaged.

LAW.

Art. 17. *A Practical Digest of the Election Laws.* By Robert Orme, of the Inner Temple. 8vo. pp. 620. 9s. 6d. Pheney.

The acts of parliament and resolutions of the House of Commons, relating to the subject of the present treatise, are become so numerous, and the cases decided by select committees appointed under Mr. Grenville's act fill so many volumes of reports, that we agree with Mr. Orme in thinking that a digest drawn from these sources, and adapted to practical use, is a necessary work: but we must at the same time observe that such a want was in a great measure, if not altogether, supplied by the previous labours of Mr. Serjeant Heywood, Mr. Simeon, and Mr. Troward.—To the manner in which the volume before us is executed, we have nothing to object; it appears to be accurate, and sufficiently comprehensive, without being loaded with superfluous matter.

Art. 18. *A Treatise on Leases and Terms for Years.* By Matthew Bacon, of the Middle Temple, Esq. Royal 8vo. pp. 350. 9s. Boards. Cadell jun. and Davies, &c. 1798.

It is only necessary for us to inform our readers that this publication is a reprint of the same title in Bacon's Abridgment, which we noticed in our last volume, p. 290.—This Treatise on Leases and Terms for Years, well known to be the production of Chief Baron Gilbert, has always been considered by the profession as possessing great and unquestionable merit; and therefore, independently of the reasons assigned in the preface for the measure, it deserved a separate publication.—'At the end the proprietors have subjoined some

Precedents of Leases, which they have been favoured with by a gentleman of high reputation as a conveyancer, whose name they would have been proud to have had permission to mention.'

Art. 19. *A Succinct View of the Law of Mortgages*; with an Appendix, containing a Variety of Scientific Precedents of Mortgages. By Edward Coke Wilmot, of Gray's Inn. 8vo. pp. 220. 5s. Boards. Clarke and Son. 1798.

When Mr. Wilmot conceived that a Succinct View of the Law f Mortgages would be an useful work to the profession, he appears o have forgotten that Mr. Powell had already furnished the public with an able and distinct treatise on the same subject. The preent performance is too short, and omits the discussion of too many naterial points connected with so important a topic of the law, to dmit of its proving extensively useful. In his preface, Mr. W. denominates it a *juvenile* production: it would have been difficult for him to have used a more appropriate epithet:—but it would not be miss if these *juvenile* writers would sometimes consider that their eaders may be of maturer years.

Art. 20. *A Digest of the Law of Actions and Trials at Nisi Prius.* By Isaac 'Espinasse, of Gray's Inn, Esq. Barrister at Law. The Third Edition, corrected, with considerable Additions from Printed and Manuscript Cases. In Two Volumes, Royal 8vo. pp. 870. 18s. Boards. Butterworth. 1798.

Mr. 'Espinasse has introduced into the present edition, and has rranged under their proper heads, the cases inserted in Mr. Peake's xcellent Reports, as well as those contained in his own Nisi Prius Cases; and he appears to have done every thing in his power to rener his book useful to the profession.—With this single observation we should have dismissed the article, had we not remarked, in Mr. E.'s preface, an unseemly and unprovoked attack on the character f that eminent judge Sir Francis Buller, in which he arraigns him s the author of the "Introduction to the Law relative to Trials at Nisi Prius," and censures him for defects which Mr. 'E. more than ntimates are not to be found in *his* production. We will not institute comparison between the two works, and Mr. 'E. may thank us for bstaining from the measure: but he should recollect with gratitude ow much his labours were facilitated by the exertions of his predecessor; and he should consider with coolness and impartiality, rather han with the self-sufficiency by which his introduction is dictated, the ferior merit of improving on an original, compared with that of colecting, arranging, and methodizing such disjointed materials as those om which the learned Judge composed his volume.—Mr. 'E. acquaints s readers with the advantages which he derived from an university ducation; we are sorry that we cannot enlarge this catalogue, and ive him credit for the practice of writing even with distinctness and erspicuity. It has frequently fallen to our lot to peruse what has most made us regret our occupation: but the preface of the present uthor deserves as severe reprehension as we can bestow, for the inated and unintelligible style in which it is written, for the arrogance with which the author censures the performances of others, and the complacency, not to say presumption, with which he praises his own efforts.

Art. 21. *A Collection of Decrees by the Court of Exchequer in Tithe Causes*, from the Usurpation to the present Time. Carefully extracted from the Books of Decrees and Orders of the Court of Exchequer, (*by the Permission of the Court*,) and arranged in chronological Order. With Tables of the Names of the Cases, and the Contents. By Hutton Wood, One of the Six Clerks of the Court of Exchequer. In 4 Vols. Vol. I. Royal 8vo. pp. 620. 15s. Boards. Robinsons. 1798.

It is certainly a matter of importance, not only to the profession of the law, but also to the clergy, and to every man possessed of landed property in the kingdom, that there should be an ample and accurate collection of the decrees which have from time to time been made in tithe causes; yet, desirable as such a work must be allowed to be, there have hitherto been fewer reports published on this subject than on any other equally important branch of English jurisprudence. In some measure to supply this deficiency, Mr. Wood has compiled the present performance. We are informed in his preface that 'the several cases will contain the substance of the plaintiff's bill and the defendant's answer, together with the material allegations of those subsequent pleadings which the respective parties thought it necessary to exhibit to the court: to which will be added the judgment of the court, and the reasons occasionally given for such judgment, as pronounced by the barons on the whole case thus brought before them, and entered in the book of decrees and orders by the officers belonging to the court.'

The present volume (the *second* is just advertized) reaches from the time of the Usurpation to the end of Queen Anne's reign; when the whole work is completed, we shall present our readers with a detailed account of its contents; at present, we satisfy ourselves with announcing the publication.

Art. 22. *The Study and the Practice of the Law considered in their various Relations to Society.* In a Series of Letters. By a Member of Lincoln's Inn. 8vo. pp. 450. 6s. Boards. Cadell jun. and Davies. 1798.

We have read these letters with that satisfaction which invariably accompanies the perusal of those works which recommend the cultivation and practice of what is excellent and respectable in life. The author of this performance is entitled, however, to additional praise beyond that which belongs to virtuous intentions and irreproachable sentiments: for his composition shews an elegant and refined taste, and an intimate acquaintance with the purest models of English style. We cannot, at the same time, agree with him that these letters are particularly calculated to benefit the students of law; the subjects discussed in them being, with very few exceptions, of too general a nature to confine their utility to any one profession: but they may with nearly equal advantage be studied by the members of every profession, and, by all descriptions of young men, whatever may be their destination in life.

A letter is set apart for the consideration of *Facundity*; by which term, we imagine, the author proposes to convey the idea of eloquence, or perhaps fluency in speech. We are aware that the words *Facundia* and *Facunditas*, in the Latin language, as expressing the former quality, are correct and classical: but we have been unable to discover the adoption of the word by any English writer. Neither is it to be found as a substantive in Johnson's Dictionary; though the epithet *facund*, from *facundus*, is introduced in the sense of *eloquent*;—without, however, any authority to support it.

We agree with the author 'that these letters will not be found useless in the libraries of those who have yet to fix the destination of their children in life, and the perusal of them will probably be extended beyond the circle of professional readers. They are addressed,' he adds, 'to the young and rising mind;' and to them we recommend, with confidence, a serious attention to instructions which have the amelioration of the heart and the improvement of the understanding for their principal objects.

Art. 23. *The Practice of the Court of King's Bench in Personal Actions.* Part I. By William Tidd, Esq. of the Inner Temple. The Second Edition, corrected and enlarged. 8vo. pp. 410. 6s. Boards. Butterworth. 1798.

Of the first edition of this very useful work, we gave an account in our viith vol. N. S. p. 347. and in our xvth vol. p. 469; and we have been pleased in having it in our power to observe that the favourable sentiments which we there expressed have been sanctioned by the public approbation. We have also frequently heard it cited by our judges in court in terms of high praise; which alone is a sufficient inducement with us to make our readers acquainted with the alterations in the present edition as stated in the author's preface:

'The mode of proceeding by *bill* in trespass, if not the most ancient, being that which is most commonly used, is here treated of, as well as the proceedings by bill against *prisoners*, and *attornies*, before the mode of proceeding by *original* writ. All the cases that have been determined on the subject, since the publication of the former edition, are incorporated in the present; and several material alterations and additions have been made; particularly in the chapters which treat of *actions*, and *declarations*; of the doctrine of *arrest*; and of the *attornies*, and other officers of the court.'

RELIGIOUS *and* POLEMICAL.

Art. 24. *Reflections on [concerning] the Clergy of the Established Church.* 8vo. pp. 64. 1s. 6d. Cadell jun. and Davies.

If it be in ethics, as in literature, that those only "should censure freely who, themselves, excel," many useful observations, either of advice or reproof, might in strict propriety be withholden from the public. The author of the pamphlet before us laments that he is not himself the most upright Christian (p. 18,) and utterly disavows being a Methodist (p. 41): but he shews, in this well-intentioned publication, a clear and liberal conception of his subject, and a sincere wish that the clergy, in their several degrees, should fulfil the ends of their divine as well as of their political institution. These reflections concern the importance and policy of such a body as the clergy in England, particularly dignified individuals, largely beneficed and unofficiating, who are censured with a temperate but just reprehension. Of the clergy who reside on their benefices, he is the advocate; and he defends the original right of tythes, and their general conduct in the modes of collecting them.

'It is worthy of remark, that tythes, the whole odium of which most commonly rests on the Clergy, are principally possessed by the laity. The revenues of the church, from this circumstance, it is true, derive their best strength—yet it seems hardly equitable, even allowing that tythes are, indeed, of unjust and oppressive principle, that the Clergy alone should suffer under an imputation, a very small share of which really applies to them.'

The laborious and necessitous curates, as a body more actually useful than their more fortunate brethren, are considered with commiseration; the causes of their being held in less esteem are candidly examined; and several cautions are proposed to them, which may tend to increase their personal respectability. We will extract one of these necessary hints, in proof of the sound judgment of the writer, as well as a specimen of the style of his pamphlet.

'Reflections, respecting this class of the Clergy incurring debt, may seem extraneous to the subject; but nothing is so that may suggest to them cautions, enabling them better to maintain their respectability, and better to fulfil their important engagements. Debt, which is often a personal misfortune, solely, in ordinary persons, is a general offence in a clergyman: many more will readily discover that he is poor, than that he is wise; and poverty is not the most favorable medium through which to convey instruction.

'There are always a few vulgar minds in a parish who would willingly make poverty a crime in the parson, and ridicule in him what they would pity in his neighbour. Thus circumstanced, he loses much of the means of doing good, and necessarily becomes deficient in that external respectability which is, in some measure, essential to his very office. Every one, then, who duly considers this, would avoid, at whatever inconvenience, if not for his own, for the good of his parish, the unnecessary accumulation of debt. There are, however, thoughtless manners carried from the university to the country village, which are the fruitful parents of a crowd of evils; and which, by undermining clerical authority, destroy the strongest sanctions of personal instruction.

'Possessed of little private fortune, it is not surprising that the laborious part of the Clergy should, sometimes, incur debts they cannot discharge; but, since so very much depends on their maintaining a fair character, it might be expected that prudence would not be unknown among them as it is. There is no class of people whose debts ought to claim more pity; but there is no class of people whose debts do such extensive mischief. They cut up authority, they destroy confidence, and are always the triumph of the scornful.'

he clergy collectively will doubtless acknowlege the good inten-
of this "*Concio ad Clerum,*" though unprofessionally given by
man.

25. *Calmet's Dictionary of the Bible,* &c. &c. (See our account
the former parts of this work, M. R. vol. xxiii. N. S. p. 392.)
arts III. IV. V. VI. and VII. 4to. 5s. each. Taylor, Hat-
n Garden.

s we have so lately expressed our approbation of the design and
ution of this work, in our account of the first and second num-
, it may suffice now to observe that we are confirmed in our
ion by the perusal of this continuation of it by the present
ied editors. On *this* occasion, it seems unnecessary for us to
e any farther extract; although we may in all probability be
oted, in the course of the publication, to lay some additional
imens of so able and useful a performance before our readers.

26. *Considerations addressed to the Clergy,* on the Propriety of
ieir *bearing Arms,* and appearing in a Military Capacity. By a
ountry Incumbent. 8vo. 1s. Bath printed, and sold in Lon-
on by Rivingtons, &c. 1798.

'his writer, with becoming zeal, and in a gentlemanly style,
esses his disapprobation of the intermixture of the ecclesiastic
military characters; and he shews, from both Scripture and rea-
that they are incompatible in the same person. Should it be
d, "Are the clergy to do nothing towards the defence and sup-
of Government? Are they to be inactive when their country is
anger?" His answer is, that, 'under such circumstances, they
bound to act, and to act with vigour; but they are still to act
ially:' and he shews wherein the proper duties of a Christian
ister, in such emergency, consist:—'not by following the
ile banner,—and unsheathing the sword of the warrior.'

a *Postscript,* he adds, 'When these *considerations* were pre-
d for the press the public papers announced that the right
rend the bishops had signified that they judged it improper for
gymen to enroll themselves in volunteer corps, or to accept of a
ary commission.' Their lordships, he thinks, 'deserve the
ks of every friend of the church of England, for declaring, so
onably, their disapprobation of a measure which, it was to be
ed, might, in some districts, have become too prevalent; and
ld certainly have operated to the general prejudice of Christi-
y.'

27. *Arguments illustrative of the Ground and Credibility of the Christian Religion.* 8vo. pp. 48. 1s. 6d. Dilly. 1798.

'his pamphlet contains a short sketch of the argument in con-
ation of the truth of natural and revealed religion, which is ex-
ted in a chain of distinct propositions, somewhat in the manner
Hartley, in his second volume, but not with his perspicuity and
ilar gradation of proof. Such publications are well intended;
it is natural, in times like these, for the true believer to bear his
imony: but he should consider that mere abstracts and skeletons
of

of arguments can be employed with little prospect of success against our modern infidels.

Art. 28. *A Sermon on the Sanctification of the Sabbath,* and on the right Use and Abuse of Sunday Schools, preached Oct. 1, 1797; by the Rev. M. Olerenshaw, Minister of Mellor, Derbyshire. 8vo. 6d. Matthews, &c.

Art. 29. *A Defence of Sunday Schools:* attempted in a Series of Letters addressed to the Rev. M. Olerenshaw, in Answer to his Sermon, &c. By J. Mayer. 12mo. pp. 98. 1s. Chapman.

Sufficient time has elapsed, since the institution of Sunday schools, to enable us, from experience, to form some opinion as to their utility. The very essential benefits, at first promised by their sanguine supporters, have been perhaps but partially obtained in their whole extent; yet few places will be found, in which these institutions have been countenanced by the *well-judging* as well as opulent inhabitants, without an adequate reformation of the rising members of society in the lower ranks having been the apparent result.

These pamphlets do not refer to the universal or partial utility of the plan, but to its strict legality, consonant with the Levitical prohibition from labour on the sabbath. The first of these authors insists that the teaching of writing and arithmetic to children, on the Lord's day, amounts to that description of work from which we are commanded to rest, or abstain. The attack is harshly conducted; and we cannot discover in the reply so much candour and forbearance as a subject, intimately connected with the great interests of religion, certainly demands from its advocates.

Art. 30. *The Constitution and Order of a Gospel Church considered.* By J. Fawcett, A.M. 12mo. 6d. Wills, &c. 1798.

We infer that this pamphlet has been acceptable to a considerable number of readers, since it has arrived at a second edition. It is merely an account of the rule and form of those Christian societies, or churches, which are styled Congregational or Independent,—with the addition, in this instance, of adult baptism by immersion. As to the *constitution and order,* every person must be left to judge for himself. Concerning the admission and rejection of members, some objection, perhaps, may arise, as implying less candour or more authority than well comports with Christian truth:—but we can only add that the public have here, we believe, a fair relation of the peculiarities of the above denomination,—drawn up, in a plain and proper style, by an author who appears to have too much benevolence and virtue to stand forth merely for the support of a party.

Art. 31. *A Picture of Christian Philosophy;* or a theological, philosophical, and practical Illustration of the Character of Jesus: in which the genuine Christian Temper is contrasted with the benevolent System maintained by Mr. Godwin and other Philosophers, and with the View of Christianity by William Wilberforce, Esq. With Strictures on various Topics of general Interest and Importance. By Robert Fellowes, A. B. Oxon. 8vo. pp. 56. 2s. 6d. White. 1798.

Several strokes in this picture shew that it comes from the pencil of no vulgar artist, though it must be acknowleged to be deficient in point of resemblance with its original. Neither are the lights and shades so properly cast as they might have been; some would think that several objects are brought too forwards which would have been better kept in the back-ground; and certainly sufficient attention is not paid to the *keeping*. Indeed, it would require much labour, and an uncommon share of patience, to cleanse the original from the smoke and incrustations of dirt which for ages have been suffered to gather on it, through the negligence of some of its proprietors, the ignorance of others, and the vile varnish of mercenary and conceited dealers. The parts of which the present artist has been able to get a view, through this heap of obstruction, are not badly copied: but still very much remains to be done, before we can hope to be presented with a faithful resemblance of the prototype.

From several circumstances, we are tempted to imagine this to be the work of a beginner in the art; if so, we would advise him not to be discouraged: he certainly has the clue; and, by unremitting study and perseverance, we may expect some laudable performances from his hand. In our opinion, the farther out of sight he keeps the works of both Mr. G. and Mr. W. the better: the former are in too coarse a style to captivate those who have a knowlege of the art; and with respect to the latter, there is such a meretricious method of colouring in them, that they dazzle and disgust the beholder:—neither of them will be lasting.

Art. 32. *A Letter to a Merchant, Member of the House of Commons;* on his public Declaration, that *he sees no business Bishops have in Parliament.* By a Layman. 8vo. pp. 45. 1s. Bell. 1798.

The author of this spirited and ingenious pamphlet takes up the cause of the Bishops in a lively strain of humour, which cannot fail of agreeably affecting his readers:—at least, we were much entertained in the perusal of it. His arguments, drawn from the comparative merits of Bishops and Merchants, are not inferior to his wit, whether he pleads for his clients or retaliates on their mercantile adversary. Being kept, by our humble sphere of life, at too remote a distance from the exalted personages who fill the sacred bench in the upper house of parliament, to permit us to enjoy that intimacy with them to which our happier layman appears to be admitted, we are glad to hear him declare his persuasion, 'that, without a single exception, they are men of piety as pure as belongs to human frailty, and of erudition the most varied and profound.'

After this, the other class of people concerning whom he writes are not likely to be gainers by the comparison with their lordships. Let us observe what he says of the Merchants:

'While speaking of "unlettered senators," I should be unjust if I involved the whole of your body in one general indiscriminate censure. There are among you men of expanded minds and cultivated understandings—men of real and profound learning, glowing with warm and generous hearts—men, whose sentiments are refined, and whose manners are elegant. Some of them I have the happiness and the pride to call my friends.—But you must pardon me, Sir, if, speaking in general terms, I should pronounce you to be a set of insolent, ignorant, and purse-proud upstarts. Although I do not entirely agree with Mandeville, that private vices are public benefits, yet perhaps there would have been no great danger in allowing you the undisturbed enjoyment of your antient privileges—you might have continued to keep your girls and drive your gigs, and to bluster and be troublesome in theatres and in taverns. Thus far you might have trodden upon the heels of men of quality, without any material inconvenience to the State: but the moment that you walked into Parliament as representatives of boroughs and of counties, you, in my opinion, advanced a step too far—and, notwithstanding your slender talents, became formidable to your country.'

However partial we may be to the clergy, we cannot immediately bring ourselves to think, with this layman, that it would be to the advantage of the country that they should be eligible to seats in the lower house. Though we should agree with him on the subject of their distinguished endowments and virtues, yet might not that *esprit du corps*, which is yet more conspicuous in them than in the professions of arms and the longrobe, and among the country gentlemen, be admitted as an apology for our hesitation?

We will conclude with one more extract,—to which, without scruple, we heartily subscribe:

'To hope that a voluntary reform may gradually be produced in the morals of the people, is, I should conceive, no visionary idea. Let us all contribute our share of exertion, and something, at least, may be done. Do you, Sir, set the example.—Begin, either as senators or as individuals, the great work of restoring public virtue, and we will then endeavour to forget, that to you must be attributed her present extinction. Sacrifice that unmanly resentment, which, unproductive of benefit to yourselves, proves ruinous to your debtors. Propose a mitigation of those severe and murderous laws, which at once excite and sanction the malignant passions of an offended creditor; and which, condemning the unfortunate tradesman to a life of captivity, expose his unprotected family to all the miseries and to all the temptations of want. Consent to forego those profits which you derive from public lotteries. After the information communicated by Mr. Colquhoun, in his most excellent book of police, let them cease to disgrace our resources of finance—and, what is of infinitely more importance than all the rest, unite in immediately driving from their counters those contemptible men-milliners, and emasculated six-feet measurers of lace and of ribbon, who disgust our eyes in every haberdasher's shop throughout the kingdom; and who occupy that only intermediate station, which indigent females can possibly find, between a life of servitude and a life of dishonour.'

Art. 33. *A Letter from Citizen Gregoire, Bishop of Blois,* to Don Raymond Joseph d'Arce, Archbishop of Burgos, Chief Judge of the Inquisition in Spain, upon the Necessity and Advantage of suppressing that Tribunal. Translated from the French. 12mo. 6d. Darton and Harvey. 1798.

Though it may be said that little danger is likely to accrue to ese kingdoms from the tribunal of the holy inquisition, yet, while ligious persecution subsists under any form, this letter from the ench Bishop may be read with profit. Indeed, as mankind are t to run from one extreme into another, we see no certainty that gotry and superstition may not again have their day; and the idea the horrors which they inevitably bring in their train cannot be o deeply impressed on the human mind. At any rate, we must nfess that, though written by a Roman Catholic bishop, this epis- contains sentiments which we heartily approve.

'If it be pretended, (says the humane bishop,) that the inquisi- n, reduced now to the state of a passive instrument in the hands policy, rejects the censure of a foreigner, who avows the princi- consecrated by nature, and enregistered in the French Constitu- n, which prohibits an interference with the government of other untries, I shall observe, that certain attempts against humanity m an exception in the code of the rights of nations: posterity loaded with praises the hero who forbad the Carthaginians to sa- fice human victims: but the maiming of men, the traffic in ne- oes, slavery, and the inquisition, may well enter into the list of ceptions; and besides, who can dispute with any individual the ht of expressing his wishes for the welfare of humanity; to give se wishes, supported by all the power of argument, that pub- ity, the extent of which the press has so very much enlarged? for ppiness is also the bond of union among nations: woe be to him o lays the foundation of his own prosperity upon the oppression of ers!'—'National egotism, like individual egotism, is a crime; who- r partakes of it is guilty of inhumanity. This sentiment accords h the attachment of predilection we feel for the body politic of ich we are members, under whose guardian laws we live; and the ment is doubtless not far distant, when nations shall become sensible t their happiness, like that of individuals, cannot be pure and last- , unless they share it with all mankind.'

After having adduced many substantial arguments for the suppres- n of this odious tribunal, the writer concludes with the following logy for himself and his motives in this address:

'Men interested in the maintenance of those abuses by which they , will doubtless cast an odium on this my demand. Imposture, ich, to use the expression of one of our writers, asserts every ng and proves nothing, will be ready to class me among those who charged with plotting to overthrow the church and the state: to good to these slanderers is the only revenge which religion per- s, the only one I desire to exercise; and certainly, if by suffering roach we can hasten the destruction of an establishment which olts against every principle, what friend of humanity but would laud himself for having effected such a purpose at such a price? w often, both in speech and writing, have we censured certain islators, whose criminal imbecility wished to separate the social te from all ideas of religion, and to break the indestructible chain tween heaven and earth: it would be easier to build a city in the , exclaimed an antient philosopher, who held principles rather sounder than most of our moderns. I pride myself in being the associate of those French bishops, who have evinced their attachment to religion and the republic, by having suffered in defending them. While men, known for having basely deserted each other, were propagating false reports against us in foreign countries, especially in Spain, here, with our worthy fellow-labourers, exposed to outrages and misery, in the face of scaffolds, on which many of our brethren had suffered, after the example of those celebrated martyrs, of whom Eulogius Cordubensis has left us so affecting a picture, we stood in the gap, to defend our august religion, assailed by a tempest the most furious of any of which the records of the Gallic church have preserved the remembrance. I am in this matter but the organ of the French clergy; who, in a writing confirmed by their approbation, have declared their abhorrence of the inquisition.'—'I cannot but persuade myself that the great judge of the inquisition has a soul heroic enough, that is to say, so far Christian, as to promote the suppression of a tribunal over which he presides; he will only gloriously accelerate what the irresistible power of events must soon produce, branding also with infamy those who attempt to oppose it: and God knows what a deluge of writings, then overflowing Spain, will falsely reproach Christianity with a spirit of dominion to which it is repugnant, and which is only entertained by a class of men who abuse its name to the purposes of oppression: Leave to Geneva the infamy of having consecrated, at the close of the eighteenth century, the most rigid intolerance in the constitution which they have just adopted.

'As ministers of the God of peace, let us be continually reminding the individuals of the human family, that they are all brethren; that in this lower world, called very justly, by a certain writer, a vast infirmary, every one ought to display his resolution on the part of truth against error and vice, to reclaim the wandering and the vicious, by causing the light of truth to shine before them: let us be incessantly admonishing them, that our transient existence upon earth is but the entrance into life; it is always too long to be employed in evil, but too short for doing good; that every one should hasten to love, to serve his fellow-creatures, and to win them over to virtue by forbearance, good example, charitable exhortations, and friendly actions.'

Art. 34. *Falsehood Detected:* being Animadversions on Mr. Paine's Letter to the Hon. Thomas Erskine, on the Trial of Thomas Williams, for publishing "The Age of Reason:" wherein his attacks upon the Bible are examined and shewn to be founded in Misrepresentation and Falsehood. By John Marsom. 8vo. pp. 33. 6d. Sold by the Author.

Mr. Paine, by his hasty attacks on the Bible, exposes himself to easy refutation: yet it is proper for the sake of truth that he *should be* refuted; and Mr. Marsom, by his examination of Mr. P.'s Supplement to his "Age of Reason," has shewn how unfounded are his objections to the Scripture-History. We do not agree, however, with Mr. M. that the *strata* in the bowels of the earth are evidence of the Deluge.

NOVELS.

Art. 35. *Derwent Priory*; or Memoirs of an Orphan in a Series of Letters. First published periodically; now republished, with Additions, by the Author of the "Castle on the Rock." 2 Vols. 12mo. 7s. sewed. Symonds. 1798.

Whether it be that lords are, in modern times, become so numerous as to bear a very considerable proportion to the mass of the community, or that there is something in a title which annexes a sort of adventitious dignity to the trite sentiments that abound in novels, we know not: but it is certain that, in all the minor works of this description, the actors are seldom below 'the degree of nobility'. Sometimes, indeed, an amiable *inconnu* is brought into play; but it generally happens that, in the thickening of the plot, he or she is found to have an undoubted, though hitherto latent, claim to a title. The mere common run of mankind, the *swinish multitude*, stand as low in the estimation of the Novelist, as they are said to have done in that of some very eminent statesmen: they are much too insignificant to occupy any place in these prosaic epics.

In the present composition, there is no deviation from this established practice; for the reader will here find *how* Miss Rutland, the dependent *orphan*, who was supposed to be the offspring of an illegitimate amour, turns out to be the lawfully begotten daughter of Lord and Lady Severn; and *how* her cruel grandfather meets with her by a fortunate accident, (the oversetting of his carriage,) acknowleges her birth, and constitutes her heiress to his fortune, by which she is at length enabled to become the happy wife of her adoring Lord Merioneth! The reader will not be less delighted with an account *how* Lady Laura, straying one day into a cottage, finds its inhabitant to be the amiable and accomplished Clifford, by whom she is afterward twice rescued, once from a *ravisher*, and once from a mischievous *cow*; and *how*, when she comes of age, she bestows on his fidelity and valour the 'unreluctant hand of his *Lady Laura*.'

Art. 36. *Geraldina*, a Novel, founded on a recent Event. 12mo. 2 Vols. 7s. Boards. Robinsons. 1798.

This work is written in the *epistolary* manner, so favourable to the amplification of those frothy and insipid ideas (if ideas they can be called) which constitute the bulk of this kind of composition. The reader, therefore, will have to encounter the labour of extracting the plot and incident from the raw material; and he must read the same story related by each person in the drama, with the addition of a large portion of sentiment, advice, and opinion, corresponding with the character of those respective personages. This done, he will be rewarded with *three elopements* and a *suicide*.

Of this novel the morality is indeed very exceptionable. It is designed to illustrate the mischiefs that result from ill-asserted marriages: but, in doing this, it impresses on the reader the dangerous idea that persons of the most cultivated understanding, of the purest and most honourable mind, and who have imbibed the most correct and elevated principles of moral duty, may yet violate the most sacred ties which bind society together, in order to gratify the *tender passion*.

Geraldina, daughter of Lord Grey, admits the addresses of Mr. Fitzaubert, with the consent and approbation of her father; and the affair is carried so far that the day is fixed for the nuptials. Lord Grey, however, an ambitious character, negociates for his daughter a much more advantageous match with Lord Seagrave, an accomplished and amiable man. He then dishonourably breaks with Fitzaubert, and compels Geraldina, by the threat of a father's curse if she disobeys, to receive the hand of Lord Seagrave. His Lordship, ignorant of the Lady's attachment to Fitzaubert, marries her, and discharges for some time the duty of a husband in the most affecting and exemplary manner. In the meanwhile, Fitzaubert becomes mad, and Geraldina declines in health. In a journey to Bath, Fitzaubert, somewhat recovered in his intellect, meets her, and by a little artifice, which circumstances combine to favour, persuades the intelligent, the grateful, the virtuous Geraldina, to elope from her adoring husband. The husband sues for a divorce, and the lady and her lover marry. Such is the moral which this novel inculcates.—Its allusion to a *recent event* our readers will perhaps easily discover.

An under-plot is carried on between Sir C. Withers, a spendthrift and unprincipled baronet,—his wife, a lady of congenial character,—and Mr. Revel, *a nabob*, possessed of an immense fortune and an handsome though vulgar wife. To Revel, Withers sells his estate: but, in the course of a summer's visit, he wins it back at play; while, with the aid of Lady Withers, he contrives to ruin the nabob's fortune by urging him and Mrs. Revel to the most inordinate expence, and by exciting a love for *Pharo*. Having ruined Revel, Sir Charles elopes with Mrs. Revel; and Lady Withers, thus deserted, retaliates on her faithless spouse by throwing herself into the arms of a Mr. Nugent. While this fond pair are on their journey to Bath, they meet at an inn the corpse of Mrs. Nugent, who died of a broken heart in consequence of her husband's indifference. Nugent, struck with a sense of his ill treatment of a worthy woman, shoots himself; and his mistress returns with great sang-froid to London.

Thus the profligate Withers, and the vulgar and ignorant Revel, terminate their career like the virtuous, sentimental, and amiable Geraldina,—in an elopement; and Sir Charles and the Nabob, though possessing wives of congenial characters, yet find the matrimonial knot as frail a tie as did the unfortunate Lord Seagrave.

Though by the perusal of such a novel the mind of the young reader will not be much improved, it will be sometimes diverted by the ridiculous description of the character of the Revels, and by the well-drawn portraits of Withers and his lady.

Art. 37. *Ianthé*, or the Flower of Caernarvon. Dedicated by Permission to His R. H. the Prince of Wales. By Emily Clarke, Grand-daughter of the late Colonel Frederic, Son of Theodore King of Corsica. 12mo. 2 Vols. 8s. Boards. Hookham and Carpenter. 1798.

Our readers probably remember the melancholy fate of Colonel Frederic; "whom his ungentle fortune urged against his own sad breast to lift the hand of impious violence." Recollecting *his* sad story, they will no doubt read with indulgence this first essay of his

dant :—an essay which had its birth not in any vain hope of li-
distinction, but in the more powerful and more laudable mo-
f procuring support for a parent, and for sisters, who are in-
e of providing for themselves. We cannot think of scrutinizing
rrowly a performance written with such a view, and under such
istances ; and we therefore deem it enough to state that, though
iot be placed in the first rank of English novels, neither does
rve the lowest place among publications of that class.

8. *The Step-Mother ;* a Domestic Tale, from real Life. By
Lady. 2 Vols. 12mo. 7s. Boards. Longman. 1798.
s is *really* a domestic story, in which the incidents are natural,
, but at the same time not very interesting. 'From real life' it
robably have been taken, for we meet nothing in it but what in
on life is daily seen to happen.—A curate's daughter, matronized
reat lady in the neighbourhood, and instructed in such a manner
qualify her for superintending the education of this lady's
ters, excites the love of their brother. The prudence and
of this young governess, however, resist his suit ; the young
man travels ; and in the mean time the *Gouvernante* is acknow-
as a relative by an old rich widow, with whom she goes to
Here she becomes acquainted with a naval captain, a widower,
as four female children. Smitten with the love of *teaching*, she
for an opportunity of educating these girls ; and for this reason,
l as to cure her former lover of his hopeless passion, which gra-
to his mother will not permit her on any terms to cherish, she
es a *step-mother*. Her lover's health declines, and he at length
Italy, of a consumption ; while her husband, having been
abroad during the American war, perishes in his return home,
Ville de Paris. The heroine discharges her duty as a step-
r in an exemplary manner, educates her children very laudably,
latt sees them well married.

us ends the domestic tale ; in which, if the reader be not grati-
ther by interesting incident or elegant language, he will not
with any sentiment or anecdote which will endanger his virtue ;
ith any of those false views of human life which tend to corrupt
art, and to mislead the imagination.

9. *Sadaski* ; or the Wandering Penitent. By Thomas Bel-
y, Author of the Miscellanies in Prose and Verse, &c. &c. &c.
10. 2 Vols. 7s. sewed. Sael. 1798.
his *romance*, the reader will find a considerable share of *enchant-*
iat will not *enchant* him. The style is designed to imitate the
manner, but it is only the turgid verbosity of that manner
the writer has been able to copy. The plot and incidents are
he most marvellous nature, and deserve praise only for aiming
strate that virtue and vice respectively tend to produce happi-
nd misery. Even in a moral view, however, the author fails ;
virtues of his hero are preserved only by supernatural interpo-
and are ultimately rewarded only by supernatural means. It
not very easy to conceive how morality is advanced by shewing
irtue can be upheld only by miraculous power, or that its re-
annot be obtained without a violation of the laws of nature.

POETRY.

Art. 40. *Epistle in Rhyme*, to M. G. Lewis, Esq; M. P. Author of The Monk, Castle Spectre, &c. With other Verses, by the SAME HAND. 8vo. 1s. Lunn. 1798.

The general design of this Epistle will appear from the following lines:

> ' Say, oft as night and silence, o'er the earth,
> Draw their close veil, and give reflection birth,
> Is not a spirit, good or ill, confest,
> In ev'ry virtuous, ev'ry guilty breast?
> Does not a voice, that will be heard, pervade
> The inmost soul in deep retirement's shade?
> Does it not calm of innocence the fear?
> Does it not yell to prosp'rous vice " Despair!"
> Why then forbid the poet's art to give
> Corporeal shape to what all feel who live?
> No mind so firm but oft recurs in thought
> To all the priest and all the nurse have taught.
> Mem'ry acknowleges the forms of air,
> And ev'ry goblin finds acqaintance there.'

There are notes to this performance, which serve to remind us of the celebrated *Pursuits of Literature*; the author of which is, perhaps, designedly imitated: in these little appendages, a variety of dramatic writers and actors of the present day are smartly attacked.

The smaller poems, added to the *Epistle in Rhyme*, are of various merit: but none of them are destitute of wit.

Art. 41. *Mary the Osier-peeler**, a simple but true Story: a Poem. By a Lady. Printed for the Benefit of the distressed Family described in it. 4to. 1s. Wisbeach printed, and sold by Rivingtons, London. 1798.

A pathetic tale of uncommon and unavoidable distress; the strains in which it is told are derived from the Shenstonian School; and if the poetry be not of the first rate, the tender and benevolent sentiments have the highest claim to praise:—to which, humanity will not fail to yield the preference

MISCELLANEOUS.

Art. 42. *First Letter of a Free-Mason to L'Abbé Barruel*, Author of Memoirs of Jacobinism. 8vo. 1s. Wright.

If the author of this Letter be possessed of those works of Nicolai in which he adduces evidence to prove that a silent co-operation, a secret league, or, to use the Abbé Barruel's favourite word, a conspiracy, exists among the friends of superstition, chiefly conducted by the ex-jesuits, the object of which is to revive by means of Swedenborgian, Vital, and Methodistical Christianity, the expiring influence of the court of Rome, and the barbarous ascendancy of intolerant creeds; he may amuse and perhaps improve the public by communicating many new and curious theological anecdotes. If not, he would do well, before he proceeds, to study his subject. The following passage betrays a glimpse of the heresy of the Nicolaitans.

---

* ' The rearing of osiers in Cambridge-shire, for making baskets, hats, &c. is', we are here told, ' a profitable branch of trade; and *peeling* them for use, a favorite employment of the young women, at a certain time of the year.—When they have completed their work, they go in procession, dressed in their holyday-cloaths, decorated with strips peeled from the rods; they collect contributions, and with them make a feast and a dance.—The delicate willow hats, of late so fashionable, are made of Cambridgeshire osiers.'

'It is almost impossible to renounce *l'Esprit de Corps.* Mr. Barruel has been a Jesuit: several among the ministers of the late King of France may possibly have voted in former days for the expulsion of the Jesuits. *Inde iræ.*—Now for the argumentation in the style of a Theologist.... The Jesuits were the Company of Jesus: to give offence to the Company of Jesus, is offering an offence to Jesus; then, to offend Jesus, is offending God; again, the greatest offence that can be offered to God, is to deny his being; whoever denies the existence of God, is an Atheist: *Ergo,* the ministers who have voted for the expulsion of the Jesuits are atheists."—But, Sir, exclaimed I, interrupting the Gentleman who thus accounted for your acrimonious accusation against the Ministers: "I verily believe that if the Jesuits had not been abolished, they would have opposed the Revolution of France."—He replied: "Their numberless spies and emissaries would have apprized them of it at an early period, and their domineering spirit would have incited them to use their interest for the support of the Clergy, they themselves being concerned: their intrigues would have been exerted as powerfully as ever; their animosity against the Jansenist party would have been rekindled.....but remember that the Jesuits, who were all of them sent out of Spain on the same day, and at the same hour, were thus banished for having fomented a revolution there; for they wanted no less than to dethrone the reigning House of Bourbon. It would require my having been let into the mysteries of the Company of Jesus to inform you of what measures their ever-changing policy might have dictated. Who knows, whether the Jesuits would not have usurped the Government of France to themselves?"—I did not offer to reply.

"What! what! said an elderly Gentleman, are you sure l'Abbé Barruel has been a Jesuit?"—I answered in the affirmative.'

The letter is written with sprightliness and humour, but is not equal to the first of the Provincial Letters of Pascal.

Art. 43. *Emigration to America candidly considered,* in a Series of Letters from a Gentleman resident there, to his Friend in England. 8vo. pp. 62. 1s. 6d. Rickman. 1798.

This appears to us to be one of the most judicious and impartial discussions of the subject of migration from Europe to America, that has yet been published in this country. Mr. Rickman, the publisher, who is likewise the editor, assures the reader that the letters 'were written by a gentleman who visited America, with the intention of emigrating thither; but who, upon a year's residence in various parts, and close observation on the country, its climate, and the manners and morals of its inhabitants, relinquished all such intention.' Mr. R. adds his opinion that 'their publication may, perhaps, save others the trouble of making a similar experiment.'

The letters wear indeed the fair appearance of authenticity; and they contain a variety of *useful* and some *entertaining* particulars. On the whole, we agree with the editor that those who have any thing to lose should not run the risk of removing to America: but, at the same time, it appears from these letters that industrious labourers, and especially mechanics, stand a much better chance of improving their situation in life, by settling in the dominions of the United States than in any part of Europe; wages being very high, and the taxes very light.

Art. 44. *An Exhortation to all People to forsake the Sin of swearing Oaths;* being contrary to the express Commands of Jesus Chirst, our Lord and Saviour; and in Opposition to the Writings of Richard Brothers, God's recorded Messenger of Peace; as also the great Prince and Prophet of these latter Days. By Basil Bruce. 8vo. 6d. Riebau. 1798.

It appears that the writer of this pious exhortation was lately an officer in the excise; and that, being under a strong conviction of the sinfulness of office oaths, he presented a petition to the Board, desiring to be excused from such unchristian swearing, in the exercise of his function; and praying that *affirmation* might be substituted, as in the case of the Quakers.—As this favour could not be obtained, Mr. Bruce submitted to the alternative, and resigned his place. His integrity was laudable, but there is reason to conclude that he was a sufferer by it.

In this pamphlet, the author justly sets forth the enormities which flow from the polluted source of '*swearing* and *forswearing*;' on which subject he earnestly expatiates;—lamenting and exhibiting the dreadful tendency of such individual and national wickedness; and enforcing his sentiments with many appeals to the holy scriptures.

With respect to what the author has introduced concerning *Richard Brothers*, we shall only observe that Mr. Bruce appears to be a disciple of that famous *prophet* of the present age; and we doubt not that he really believes the said Mr. Brothers to be a person favoured by special communications with the Divine Being;—that he is the recorded Prince of the Hebrews, and the descendant of David, King of Israel! On this part of the work we leave our readers to their own comments.

Art. 45. *Remarks on the Cause and Progress of the Scarcity and Dearness of Cattle, Swine, Cheese,* &c. &c. and of the Articles Tallow-Candles and Soap; pointing out divers Modes for Remedy, and to prevent such Calamity in future; being the Result of great Experience, acquired by dealing at Fairs and Markets, &c. &c. during the last thirty-seven Years. Humbly dedicated to the Prime Minister of England, in behalf of the Community at large, more or less interested therein: together with Hints for the Consideration of Persons having Landed Property, and the Dealers in Cattle. By J. Mathews. 8vo. pp. 234. 6s. Boards. Scarlett, No. 348, Strand, &c. 1797.

A dealer for 37 years at fairs and markets, in order to supply a butcher's shop, cannot be expected to be an adept in authorship. Experience, dence, like that which is detailed in these pages, must be expected to appear in a plain garb. Mr. M. tells us how things were in days of yore, when white and black-puddings were brought to market by the farmers' wives and daughters, and 'chitterlings *nicely cleaned* and made up by the hand of a neat dairy-maid:' but it is in vain to look back to these *comfortable* old times.—The return of this golden-age of Britain, who expects? The reformation which Mr. M. hopes to effect by his book must fall far short of this; he may think to do something towards lowering the price of articles of the first necessity, but he cannot imagine that he can change the characters of our *degenerated* farmers, their wives, daughters, and dairy-maids.

Without undertaking to enter into the detail of Mr. M.'s remarks and observations, we would only hint that, in trade and commerce, there are a constant action and re-action; and that his experience ought to have taught him that many of the evils, on which he descants with considerable prolixity and repetition, operate to their own cure. Writers may amuse themselves by giving advice to farmers and breeders of stock: but the books of fairs and markets are the only books to which they will attend: by them only are they influenced in the management of their farms. Mr. M. undertakes to say that the war has not been the source of scarcity and dearness of provisions:—we undertake to say that his experience at fairs and markets has not taught him this: did he obtain it from the Prime Minister, to whom his book is dedicated?

He computes that about 4,000,000 sheep and 457,600 cattle are annually slaughtered in the kingdom.

This work reminds us of the writings of Farmer Ellis, of Little Gaddesden, Herts, about half a century ago; in which were many shrewd and useful observations.

Art. 46. *Dissertations and Miscellaneous Pieces* relative to Asia; or, *Asiatic Researches*; being the Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Vol. IV. 8vo. London, reprinted from the Calcutta Edition, by Vernor and Hood. 10s. 6d. Boards. 1798.

We have already commenced our Review of this fourth volume of the Asiatic Researches, in Rev. June, p. 121; and the continuation of the article is now going forwards. In the meanwhile, it may be an agreeable piece of information to such of our readers as are unable to procure the quarto edition from Bengal, that an edition in octavo has been issued from the press by Mess. Vernor and Hood, London.

Art. 47. *The Prisoners' Defence supported*: or an Answer to the Charges and Allegations of George Markham, Vicar of Carlton, in Yorkshire, contained in his Book entitled, "More Truth for the Seekers." By the Authors of the Defence. 8vo. 9d. or 6s. per Dozen. Phillips, &c. 1798.

Our readers have already seen our notices of several publications relative to the controversy between the Rev. Mr. Markham and certain of THE FRIENDS, whom he has prosecuted to the utmost severity of the law, for non-payment of tythes. We recollect that, in speaking of one of these publications, we ventured to predict that the prisoners would prove too hard for the Vicar *on paper*, notwithstanding that he had the better of them while he held them so long in "durance vile."

In the present pamphlet, the now liberated FRIENDS have given their answer to Mr. Markham's "More Truth," &c. and in our opinion, (as far as we can judge without seeing the Vicar's last publication, which our collector has been unable to procure,) this production of the Quakers is an unanswerable performance. They here very seriously charge their prosecutor with having been actuated, in his proceedings against them, by a spirit which they consider as highly 'condemnable,' and unworthy of his office, as their parochial minister, &c. &c.: whence they conclude that the 'discountenance and opposition which he has experienced from *some of his own order* are as honourable to *them* as disgraceful to our prosecutor': adding, 'we believe there are few, if any persons of his description, so lost to the sense of humanity and justice, as to pursue a conduct similar to that of George Markham.'

In our account of the 'Defence' published by the prisoners in York-castle, M. R. for Nov. 1797, p. 330, we observed that the Legislature had so far interfered in their favour, that they obtained their freedom; in consequence of which, the Justices issued warrants for the amount of the sums decreed against them, respectively, by the Court of Exchequer; with the proportion of costs on each.— The final effect of this mode of relief we shall give in the words of the tract before us.

'Our effects were seized and sold to great disadvantage, and several of us stripped of nearly all the little furniture of our houses. Even the last bed was taken from several of our families. The ruinous consequences of suits in the Court of Exchequer, will appear to the reader from a comparison of the sum decreed against us for tythes, with that taken from us by the Bailiffs. The amount of the tythes, exclusive of costs, decreed against six of the defendants, was 205l. 10s. 5d. and the value of their property taken, was, according to a fair appraisement, 507l. 3s. 3d. That property however was sold for 418l. 19s. 11d. This variation between the amount of the tythes and the value of the goods, is, to persons in straitened circumstances, an important difference; which, added to the loss of property and the improvements from industry, occasioned by our imprisonment, has been painfully felt by some of us. This original sum of 205l. 10s. 5d. if divided, and yearly recovered before the Justices, according to the lenient provisions of the Legislature, would have been levied in such small portions, as to render the burden light, in comparison of what we have been made to feel.'

Among the many strictures here passed on the conduct of '*George Markham*,' not only with respect to his law-proceedings, but to the *language* with which he has treated the Quakers in general, in his literary attacks on them as a body, his alleged '*illiberality*' is here reproved with that coolness of temper, and in that simple but energetic style, which are peculiar to this denomination of Christians; and against which nothing but truth (INVINCIBLE TRUTH) can stand.—

For particulars, we refer to the pamphlet;—which will yield better entertainment to the disinterested and impartial reader, than it can be expected to afford to the Vicar of Carlton.

Towards the end of this Defence, the authors enter into the general argument respecting the doctrine of tythes; concerning which they appear to reason well, *on scripture ground:* but, as we have always been open disapprovers of this mode of providing for the maintenance of the clergy, we shall not now renew the subject.

The writers have recapitulated the main purpose of their present appeal to the public, in the following terms:

'The work in which we engaged is now completed; and we persuade ourselves, that we have not laboured in vain. We trust that the reader has received ample proof, that George Markham did not, as a good neighbour and a christian, properly endeavour to obtain his demands before the Justices; and that his apologies for not doing it, are evasive; that after he had forced us into the Court of Exchequer, he voluntarily delayed the business, and increased the expences; and aggravated these injuries, by charging them upon us; that, after he had cast us into prison, he unfeelingly kept us there upwards of two years, without taking any legal steps to obtain the effect of his suit, and relieve us; and laboured to prejudice the public mind against us, by misrepresentation and abuse; that he proceeded at last to a severe accomplishment of his object, by stripping most of the defendants of nearly the whole of their property; that he has interspersed his work with numerous assertions and reflections, designed to injure us and others, but which have no just foundation: and that, from the real religious scruples which we feel against the payment of tithes, we have a right to liberty of conscience, and to be treated with moderation and charity. After such a series of injuries, and so much abuse, it is surprising to find our opponent declaring, in the last page of his book, "That he could reflect with pride and triumph on his own conduct." Such a pride, and such a triumph, we do not envy him: but we lament that he can pride himself in oppression, and glory in his shame!

'We shall now take our leave of George Markham, perhaps finally. The subject has been so fully discussed, and, we trust, his conduct and misrepresentations so clearly exposed, that it would be an unwarrantable intrusion on the public attention, to call it again to a contest that can be no longer interesting. If he should again come forward, we shall rely on the candour and judgment of his readers. We shall hope that, as so many of his assertions, urged with confidence and plausibility, have been proved to be unfounded, his future charges and statements will be supposed to be equally groundless and fallacious, and equally liable to refutation. We do not, however, mean to preclude ourselves from a reply, if he should advance any thing that is new, and of importance sufficient to demand our notice, and claim the reader's attention. We sincerely wish he may become sensible of his severe and unjust treatment of us, and let what is past of this nature suffice. We feel no animosity against him, no wish to distress him: but, on the contrary, a real desire for his true happiness. A proper sense of his having done wrong in this business, would afford us great satisfaction on his account. The comfort to be derived from such a change of mind, would bury in oblivion every painful remembrance of the sufferings which he has occasioned. That this may yet be the happy issue of the controversy between us, is our sincere and earnest desire.'

Art. 48. *A Dictionary of Quotations in most frequent Use*; taken from the Greek, Latin, French, Spanish, and Italian Languages, translated into English, with Illustrations Historical and Idiomatic. Small 8vo. pp. 120. 3s. Boards. Robinsons. 1797.

It is truly remarked by this author that, at one period of our literary history, an attempt to form a dictionary of this kind might have been fruitless, if not impracticable: it may also be true, in a certain degree, that memory and not taste was consulted in citing passages from the antients: but he is rather fastidious, when, speaking of those tedious and frequent quotations, he adds, 'which "*larded* the *leanness*" of our earlier writers;'—for, as our grand-dames had beauty in what *we* may call their odd and fantastic dresses, so these pristine writers had sense and spirit amid their affectations, fancies, and forms.—The performance before us will probably be acceptable to the mere English reader. Citations from other languages ought, indeed, to be translated, except in books purely designed for the learned: but as there has been and yet continues a blameable inattention in this respect, which we trust is now correcting, it must be agreeable to many to have recourse to a work of this kind. A farther account of the present dictionary will be found in the writer's own words:

'If it had been the aim of the compiler to have made a large book, the task might easily have been effected. His object was of a more limited nature. He has for some years looked into every publication political or miscellaneous, and he trusts that his diligence has been such as to miss but few of the quotations which are most popular, or of the phrases most necessary to be understood. The readers of news-papers in particular will find, on reference, nearly all those *Mots d' Usage* with which those who know but little affect to impose on those who have learned something less.'—

The Latin language, as might be supposed, principally occupies the pages of this compilement. A few law phrases, which every day occur, are concisely (perhaps too briefly) added to the list. The following specimens may assist the reader's judgment. '*Arcum intensio frangit, animum remissio. Straining breaks the bow, relaxation the mind.* Our proverb has it, that the bow which is *always* bent must break: This properly adds, that the mind will in time lose its powers, unless they are called into *occasional* activity.' Does not this last explication fall short of the force of the original?—'*Cœlum, non animum, mutant qui* tuam *mare currunt.* Hor. *Those who cross the seas, change their climate, but not their mind.* This maxim is meant to enforce, what all must admit, that weak minds, and those incapable of observation, can derive but little advantage from the survey of foreign countries.'—We have inserted this well known adage, chiefly on account of the remarkable *erratum* of *tuam* instead of *trans*: but we ought also to notice the singular turn which our compiler gives to this just remark of the poet, who rather intended, surely, to expose the vanity of attempting to alter our feelings and consciousness, or in the common phrase, *to get rid of ourselves*, by a change of place and country, than to ridicule the folly, stupidity, and ignorance of many travellers. '*Boni pastoris est tondere pecus, non deglubere.* Suetonius. *It is the part of a good shepherd to shear his flock, not to flea* (flay) *them.* This is a political maxim now grown out of use. The best minister at present is the man who can extort the most money, not he who imposes the least burdens on the people.'

'*Corpus onustum*
Hesternis vitiis animum quoque prægravat una.

'*The body loaded with yesterday's excess also bears down the mind.* The effect of dissipation is felt not only corporeally but mentally.' This also we have extracted to point out the want of the distinctive mark of the adverb; it ought to have been unà.—'*Divide et impera.*—*Divide and govern.*—This is the Machiavelian policy of almost all governments. By dividing a nation into parties, and poising them against each other, the people are deprived of their intrinsic weight, and their rulers incline the scale as suits their caprice or discretion.'—'*Duos qui sequitur lepores neutrum capit.*—*He who follows two hares is sure to catch neither.*—When the attention of a man is divided between many objects, he rarely attains any of them. He has, according to the English proverb, "too many irons in the fire."—'*Homo homini lupus.*—*Man is a wolf to man.*—The human race have been preying on each other, ever since the creation.—'*Il faut attendre le boiteux.*—*It is necessary to wait for the lame man.*—This news is doubtful, we must wait for the truth, which comes haltingly behind.'—

'*Nulla fides regni sociis, omnisque potestas*
Impatiens consortis erit.

'*There will be no common faith between those who share in power, and each man will be jealous of his associate.*—This is a strong description of the jealous and distracted councils of a nation, on the eve of ruin.'

The quotations are given alphabetically, which may in part account for the needless repetition of some. A few errors are to be ascribed to the press. Whether the authorities are always exact, we have not leisure to examine. For what reason the last quotation was added we are at a loss to say; whether it was that the compiler was unwilling that the letter Z should pass without some notice; or whether he was ambitious of not concluding his book without a farther conformity to its title-page, which promises something of *Greek*: but nothing do we find, unless '*Hiera picra*—*sacred bitter*,' might be called a Greek sentence: which, together with the last phrase, is of little consequence to the reader.

Art. 49. *An Abridgment of Mr. Byrom's Universal English Short-Hand*; or the Way of Writing English in the most easy, concise, regular, and beautiful Manner. Designed for the Use of Schools. 2d Edition. By Thomas Molineux, of Macclesfield. 12mo. 5s. Boards. Common Paper. 2s. 6d. Sold by Lowndes in London.

It is a principle in mechanics, that what is obtained by a saving of power is done with a proportional loss of time; and perhaps it may be observed in writing, that what the art of short-hand endeavours to obtain in conciseness and dispatch is accomplished with a proportional loss of orthographic correctness. We mention this in consequence of reading, in the title, that this work is designed *for the use of schools*. Short-hand should not be learnt too early. It may be taught in the college, but perhaps not in the school;—to young men who have acquired a knowlege of their own tongue, and who can write it correctly, but not to mere boys. Mr. Molineux may not teach it to his younger pupils, and we hope he does not; to those who have gone through the preparatory branches of science, and who are intended for either of the learned professions, for the senate, or for the extensive department of commerce, it may be taught with propriety; and as he has endeavoured to comprise in his Abridgment every thing useful which is contained in the original work, and has thrown the whole into a more convenient form, he has rendered no inconsiderable service to the learner of short-hand.

It cannot be expected of us to decide on the comparative merit of this system. As far as we have examined it, we think it capable of answering every purpose of this useful invention.

Art. 50. *The Vth and VIth Reports of the Society for* Bettering the Condition and increasing the Comforts of the Poor. 8vo. 1s. each. Becket. 1798.

Having already given to our readers a competent idea of the nature of these reports, there seems to be no occasion for us to enlarge on the two parts that are now before us,—farther than to observe that No. VI. completes the *first* volume;—yet we cannot help acknowleging, particularly, the satisfaction here afforded us by the perusal of the account of *two schools*, at Boldre, in the New Forest, Hampshire, by the Rev. Mr. Gilpin; one for 20 boys, the other for 20 girls; to be selected from the children of the day-labouring poor of the parish. The girls are taught to read, knit, spin, sew, &c. The boys, besides being improved in reading, are instructed in writing and arithmetic. —The rules and orders of the institution appear to be well calculated to answer the very commendable end proposed.

Many other benevolent plans and actual undertakings, for the benefit of the poor, are detailed in both the pamphlets which are the subject of this little article:—see also our account of the former, Rev. vol. xxiii. N. S. p. 476; and vol. xxv. p. 333, 335, and 459.

Art. 51. *Apperçu sur la Guerre de la Vendée*, &c. *i. e.* A Sketch of the War in Vendée, extracted from Manuscript Memoirs written by General Beauvais. 12mo. 3s. sewed. Wright, &c. London. 1798.

Concerning Turreau's Memoirs of the War in Vendée we said enough in M.R. vol. xix. p. 494. This sketch is the outline of a larger manuscript history of the same war, intended as corrective of Turreau's account. The table of contents and various extracts are here made public, with a view of obtaining that preliminary encouragement, which will be necessary to accomplish the somewhat expensive publication of the whole. The personal presence of the author, in an important station during the greater part of the rebellion, has secured to him the requisite information, and seems to have less affected his partiality than was to be expected. His skill in narration is very respectable; and his intended larger work is a proper object of patronage to those who projected the unlucky expedition of Quiberon, which will naturally form one of its episodes.

Art. 52. *The Lawfulness of defensive War, upon Christian Principles, impartially considered.* By a Clergyman of the Church of England. 12mo. pp. 36. 6d. Darton and Co. 1798.

Whether we consider the motive, the object, or the execution of this little piece, it merits every praise. Solid in its arguments, impressive in its manner, and simple in its style, we cannot but recommend it to the perusal of all classes of persons, of either sex, and of every age: but particularly to the sincere Christian, who loves the TRUTH, in the unsophisticated doctrines of his master and lord. It is wonderful how there could ever have been two opinions, among those who have perused the gospel, on the proposition considered by this worthy ecclesiastic; and yet no contrary assertions have been more positively made on any disputed passage of scripture, than on this plain question. 'That the precepts of Christ and his apostles are directly in favour of universal forbearance, I presume, (says our author,) no one can deny; and yet we are told by very high authority, that many of those precepts are *but strong oriental idioms*, and therefore, *not to be taken literally*. But how can we better judge of the precise meaning of the precepts of any teachers, than by comparing them with their own practice, and making their actions a comment (and what surer comment can we have) upon their doctrine? The word and works of Christ appear in perfect unison—as two undeniable witnesses, they join in bearing the most conclusive evidence against all fury, contention, and strife. What arguments then of human wisdom can possess force sufficient to disannul such an authority?' To which he adds, from the Bishop of Bristol's fast sermon, March 7, 1798, the following words: "We are not at liberty to blend human inventions with pure revelation from God. Our holy faith, when pressed into such an union, is injured by it, since it becomes difficult to distinguish between the pure principle, and its debasement by intermixture."

Now let us hear the Bishop of Rochester, in his pastoral letter, dated Westminster, May 1, of the present year:

"It is little else than a calumny on the Christian religion, to pretend, as some have pretended, that defensive war is either contrary to the general spirit of the morality of the Gospel, or forbidden by any particular precept, or discouraged by the example of the first Christians. The notorious fact is, that they scrupled not to serve in the armies even of their heathen sovereigns, &c."

What says our clergyman of the church of England to this? Whether he be right or wrong, let the reader judge:—

'Should it be asserted and acknowledged, that Christians were engaged in a military capacity during the early ages of the church, yet would it by no means justify Christians of the present day in following their example, if we do not find the practice to have been dictated and warranted by the precepts and example of Christ. The mistakes of those, who in *one* age professed themselves his disciples, will not excuse the misconduct of those who assume the same character in *another*. The question is not, what Christians have done? —but what they ought to have done? and, what Christ has commanded them and us to do? Otherwise, the temporising of Peter with the Jewish converts might be alleged in favour of many unjustifiable liberties taken by the present teachers and professors of Christianity, or the dispute between Barnabas and Saul be considered as a sufficient warrant for all the unkindness and cruelty which have been since exercised in the fierce contentions of Christian professors with each other.'

We shall just give one short extract more from this tract:

'The man who, after attempting every possible means of escape, suffers himself to be deprived of existence in this world, because he dare not lift up his hand against the life of a fellow creature, may be regarded as weak and pusillanimous. But what then?—will the censure of a few frail mistaken mortals disturb his quiet remains in the silent tomb; or divest his innocent spirit of the peaceful reflection, that he died without having added to his other offences the guilt of murder? It is true, he may have left behind him those who stood in need of his protection and support: but he has left them still within the reach of the boundless and unwearied benevolence of him, who is not likely to withhold his all-sufficient care from those connections which have been given up for his sake. If such a man be in error, his error is on the side of mercy: it is not *his* alone, he has an example for it in the conduct of the primitive Christians —of the first great preachers of Christianity, the apostles; and it is founded on the precepts and practice of Jesus Christ himself.'

Art. 53. *Virtue's Friend;* consisting of Essays, first published periodically, on Subjects connected with the Duty and Happiness of Mankind. Vol. I. 12mo. pp. 211. 2s. 6d. Johnson. 1798.

This volume consists of ingenious little essays and stories, compiled, as the writers tell us, with a view 'to oppose the pure attractions of conscious virtue to the fascinating allurements of vicious pleasure; to inspire an ardent passion for all that is noble, great, and excellent; to rouze men to emulation in useful and laudable pursuits; above all, to repress the malice of parties, allay those unhappy animosities that tear and distract society, and to diffuse throughout the calm of mutual forbearance, the sweets of social harmony, and the infelt joys of a self-approving mind.' The work seems well calculated to answer these laudable aims, and may be read with benefit, especially by young persons. As a specimen, we shall select the piece entitled "Sunday Morning;" not as the best in the collection; but because it is one of the shortest.

'It was Sunday morning. All the bells were ringing for church, and the streets were filled with people moving in all directions.

'Here, numbers of well-dressed persons, and a long train of charity children, were thronging in at the wide doors of a large, handsome church. There, a smaller number, almost equally gay in dress, were entering an elegant meeting-house. Up one alley, a Roman Catholic congregation was turning into their retired chapel, every one crossing himself with a finger dipt in holy-water as he went in. The opposite side of the street was covered with a train of quakers, distinguished by their plain and neat attire, and sedate aspect, who walked without ceremony into a room as plain as themselves, and took their seats, the men on one side and the women on the other in silence. A spacious building was filled with an overflowing crowd of methodists, decent and serious in demeanour; while a small society of baptists in the neighbourhood quietly occupied their humble place of assembly.

'Presently the different services began. The churches resounded with the solemn organ, and with the indistinct murmurs of a large body of people following the minister in responsive prayers. From the meetings were heard the slow psalm, and the single voice of the leader of their devotions. The Roman Catholic chapel was enlivened by strains of music, the tinkling of a small bell, and a perpetual change of service and ceremonial. A profound silence and unvarying look and posture announced the self-recollection and mental devotion of the quakers.

'Mr. Ambrose led his son Edwin round all these different assemblies as a spectator. Edwin viewed every thing with great attention, and was often impatient to enquire of his father the meaning of what he saw; but Mr. Ambrose would not suffer him to disturb any of the congregations even by a whisper. When they had gone through the whole, Edwin found a great number of questions to put to his father, who explained every thing to him in the best manner he could. At length says Edwin,

"But why cannot all these people agree to go to the same place, and worship God the same way?"

"And why should they agree?" replied his father. "Do not you see that people differ in a hundred other things? Do they all dress alike, and eat and drink alike, and keep the same hours, and use the same diversions?"

"Ay—but those are things in which they have a right to do as they please."—"And they have a right too to worship God as they please. It is their own business, and concerns none but themselves."

"But has not God ordered particularly ways of worshiping him?"

"He has directed the mind and spirit with which he is to be worshiped, but not the particular form and manner. That is left for every one to chuse, according as suits his temper and opinions. All these people like their own way best, and why should they leave it for the choice of another? Religion is one of the things in which *mankind were made to differ.*"

'The several congregations now began to be dismissed, and the street was again overspread with persons of all the different sects, going promiscuously to their respective homes. It chanced that a poor man fell down in the street in a fit of apoplexy, and lay for dead. His wife and children stood round him crying and lamenting in the bitterest distress. The beholders immediately flocked round, and, with looks and expressions of the warmest compassion, gave their help. A churchman raised the man from the ground by lifting him under his arms, while a dissenter held his head and wiped his face with a handkerchief. A Roman Catholic lady took out her smelling-bottle, and assiduously applied it to his nose. A methodist ran for a doctor. A quaker supported and comforted the woman, and a baptist took care of the children.

'Edwin and his father were among the spectators. "Here," said Mr. Ambrose, "is a thing in which *mankind were made to agree.*"

POLITICAL, &c.

Art. 54. *A Speculative Sketch of Europe.* Translated from the French of Mons. Dumouriez. To which are prefixed *Strictures on the Chapter relative to Great Britain.* 8vo. 2s. 6d. Hatchard, &c. 1798.

Our account of M. Dumouriez's *Tableau Speculatif de l'Europe* appeared in our last Appendix, p. 546. The translation before us is rendered peculiarly valuable by the accompaniment of the *Strictures* on the chapter "On England;" in which the English writer has completely exposed the futility of his author's attempt to prove that the threats of his countrymen, with respect to an invasion of *this* island, are *not* an idle bravado. This chapter, as the writer of the *Strictures* observes, seems to have been dashed off by the Ci-devant General, [still a true Frenchman!] 'with the national cockade in his hat.'

Art. 55. *Porto-Bello:* or a Plan for the Improvement of the Port and City of London: illustrated by Plates. By Sir Frederick Morton Eden, Bart. Author of "the State of the Poor." 8vo. 2s. 6d. White. 1798.

Previously to presenting his plan for improving the Port of London, Sir Fred. takes into consideration the evils resulting from the present state of the Port; the principal of which seem to be, the want of room for uninterrupted navigation, and the necessity for employing a large number of lighters in the unloading of ships with foreign cargoes; which, besides requiring so much room, occasions greatly increased charges in the landing and delivery of goods, and multiplies the opportunities of plundering.

Eight different plans have been laid before the Committee of the House of Commons; among which, the author observes, there is not one that is not liable to great and material objections, but that the plan of the Corporation of the City of London, and the merchants' plan, are those which have attracted the most attention.

As we do not possess sufficient knowlege of the subject to authorise us to offer an opinion on the merits of the different plans, we shall confine ourselves to laying before the reader the principal outlines of the plan recommended in this pamphlet; which are, 1st, that a dock should be excavated in Wapping, capable of containing 440 ships. 2. In order to provide the coal and timber trade with a commodious station near the heart of the metropolis, it is proposed that London bridge should be taken down, and rebuilt about 200 yards above its present situation. 3. That the present legal quays, and the range of buildings which it may be necessary to convert into warehouses, may be purchased by Government; and new quays, extending from Tower-hill to Fish-street-hill, be constructed: that, over the quays, on the margins of the docks, capacious warehouses may be erected; and that the custom-house should be rebuilt, in the centre between Fish-street-hill and Tower-hill.

For the author's remarks on the practicability of executing this plan, and the advantages which would accrue from its adoption, we refer our readers to the pamphlet; in which, likewise, many other considerable alterations are recommended for the improvement of the metropolis.

Art. 56. *A complete Analysis or Abridgment of Dr. Adam Smith's Inquiry into the Nature and Causes of the Wealth of Nations.* By Jeremiah Joyce. 8vo. pp. 290. 4s. Boards. Robinsons. 1797.

This work, as the title-page professes, is simply an abridgment. In some cases, such performances have their use: but, in general, in order that what in English used to be called the *marrow*, and what the French call the *spirit*, of literary productions, may be usefully extracted, it is necessary that each reader should perform the operation for himself. Dr. Smith's Inquiry, however, having been originally composed in the form of lectures to his pupils, still contains something of that diffusiveness and superfluity of illustration, by which lectures are usually distinguished. Under this aspect, an analysis of it may be the more justifiable: but, on the other hand, as some of his most important doctrines, in which the public seemed to have very generally acquiesced without examination, have been recently disputed, most readers would perhaps wish to see his arguments rather strengthened by addition than weakened by retrenchment.

Art. 57. *The Principles of Government*, in a DIALOGUE between a Gentleman and a Farmer. By the late Sir William Jones. Re-published with Notes and Historical Elucidations. By T. S. Norgate. The 2d Edition much enlarged. Norwich printed, and sold by Lee and Hurst, London. 1797.

It is well known that Sir William Jones's famous Dialogue on Government was originally published by his brother-in-law, the Dean of St. Asaph *; for which he [the Dean] was prosecuted at Shrewsbury assizes: see M. R. vol. lxix. p. 349.

All parties have seemed, in less violent times, to have been pretty well agreed as to the general merit and importance of that production. On this subject Mr. Norgate is quite an enthusiast; and indeed most readers, we apprehend, will join with him in opinion that 'no vehicle could be better, or indeed so well, adapted' [in so small a compass] 'for the circulation of opinions and hypotheses on the great variety of political subjects which it embraces.' *Second Pref.* p. xiv.

Mr. N. has likewise here re-printed the animated Preface to his first edition, published in 1796. The 2d Preface is dated in 1797.

The *notes* and *illustrations*, with the two prefaces, occupy a considerable number of pages more than the DIALOGUE itself; and they will doubtless, in the opinion of the few that are now left of our OLD WHIGS, be esteemed a valuable addition to the sentiments delivered by Sir W. Jones on the most important subject of FREE GOVERNMENT.—On the whole, we are glad to see so respectable an edition of this small but celebrated performance.

---

* The Rev. William Davies Shipley.

THANKSGIVING SERMONS.

Art. 58. Preached in the Parish Churches of Harmendsworth and West Drayton, Middlesex, 19th of December 1797, appointed for a General Thanksgiving for our late Victories at Sea. By the Rev. J. T. Langhorne, LL. B. Vicar of the said Parishes, 8vo. 1s. Rivingtons.

This preacher recommends with earnestness a reliance on Divine protection, and at the same time a readiness in ourselves to contribute, as far as we are able, to the defence and support of our country. While he manifests his zeal in these respects, he is not a random and violent declaimer. Having mentioned the Revolution as a *glorious æra*, he adds—' the comparison, however, between this present time and that I have just mentioned, will not, perhaps, extort from us an equal degree of admiration. Perhaps it may be found that the burthens of the people have increased, that the influence of the crown has incroached on the privileges of the subject, and that we have not that free representation which our constitution supposes, and which *the bill of rights* confirms to us.' Possibly this paragraph may have been mistaken or misrepresented; for, in a short advertisement, the author remarks that ' it is the duty of every man in a public situation, whose opinions are misconstrued, to make them more fully known.' Therefore he has made the discourse public, and proceeds to add that ' he is far from assuming the least merit from the style of the composition, but trusts that the liberality of the reader, however his political code may differ, will allow him credit for his *patriotism*.' Whatever opinions Mr. Langhorne may entertain respecting a desirable and practicable melioration in British affairs, he does not fail to remind his hearers ' that *this* is no time to complain.'—' Instead (says he, immediately after the lines quoted above) of dwelling on this comfortless view of things, we will indulge the pleasing hope, that when our country is delivered from impending dangers, our rulers will do us the justice to restore to us our constitutional rights, and mitigate the burdens they have imposed.' Under such impressions, he urges with warmth a willing and determined exertion for the general security and welfare, while we place our chief dependence on the care and blessing of heaven.

Art. 59. *The Duty of Thanksgiving for National Blessings;* preached December 19th 1797, by William Mavor, LL. D. Vicar of Hurley, Berks, &c. 8vo. 1s. Rivingtons.

Dr. Mavor writes with sense and spirit, in enumerating several benefits and blessings which invite Britons to praise, and which demand their gratitude. He execrates all war but that of the defensive kind; regarding the present as such, he exhorts his hearers, ' to the best of their abilities, to bear without reluctance those burdens, great and unexampled as they undoubtedly are, which the necessities of the state impose.' Again, he says, ' I have a better opinion of the patriotism of my countrymen than for a moment to apprehend that, however they may differ about matters of trivial import, they will be united in essentials, whenever the crisis approaches.' In a note, he condemns, what he terms, the gross impolicy of dividing this nation into favourers and opponents of the French Revolution: 'Call a man (he says) an "incorrigible Jacobin," and you certainly make him so. *False* principles are only propagated by the virulence of misapplied invective. It is the duty of every good subject to conciliate, not to divide.' These remarks are extremely well founded, and highly worthy of serious consideration from all warm-headed partisans.

SINGLE SERMONS.

Art. 60. Preached in the Parish Church of Swindon, at the Visitation, and published at the Request, of the Rev. Arthur Coham, A. M. Archdeacon of Wilts. By the Rev. J. Hare, A. M. Chaplain to the Right Hon. Countess Dowager Bathurst. 4to. 2s. Rivingtons. 1797.

This discourse approaches to the rank of a dissertation, and assimilates perhaps more to this class than to that of sermons. It proposes 'to shew that man, in his temporal as well as spiritual capacity, is indebted to revelation for that essential knowlege, and for those blessings and benefits, on which his happiness, here and hereafter, chiefly depends;'—a proposition which the author very satisfactorily supports.—In the course of his reasoning, he regards revelation as 'the chief and essential cause of establishing true civil liberty in society;' he farther insists that it augments human enjoyments by 'the increase of spiritual knowledge;' and he proceeds 'to prove that the most useful learning, which prevails at present in the world, may be justly ascribed to the same cause.'—'With respect to the philosophy and religion of the heathen world, it may be asserted, that the morality of the Stoics was savage and impracticable; the manners and opinions of the Epicureans, atheistical and sensual; that their liberty was licentious and without justice, and their religion impious; and that till the blessed doctrines of revelation enlightened the mind and corrected the will and heart of man, properly speaking, neither national mercy, true civil liberty, nor any other than an idolatrous religion, existed in the world. This is by no means an opinion or sentiment, hazarded: it is formed from a conviction engendered by an attentive perusal of ancient history.'

Certain it is, that the tendency of *revelation*, thoroughly understood and embraced, is to effect all that is ascribed to it by this writer, and still more. Much benefit has been hence derived to communities, and in a higher degree to individuals: yet must it not be acknowleged that its influence and operation have been partial and imperfect? Great obstructions have been opposed to it. If we contemplate the rule and spirit of Christianity, and at the same time direct our view to popish countries, to the Russian or Greek church, not to speak of what is called *reformed*, or if we read ecclesiastical history, with how striking a contrast are we presented?—This, though well repulsed, has been one among the most formidable objections which unbelievers have raised against the Christian revelation: but it is a point which we are not now called farther to canvas.

We agree with Mr. Hare when he says, 'In fact, the single injunction of the prophet Micah, to do justly, to love mercy, and to walk humbly before God, comprehends more vital essence than all the laws of Solon or Justinian; and obedience to this short, but comprehensive, injunction, would be more productive of real civil liberty; for—civil liberty can never permanently exist under any government, unless the people (should it not be said, the governours also) are just and virtuous.'—That Christianity has contributed, indirectly at least, and even by its corruption, (especially as to painting and sculpture,) to assist the *fine arts*, we will not dispute. How far the temple at Jerusalem, so truly magnificent, may have lent its aid for this purpose, though not improbable in itself, is yet a question on which we do not consider ourselves as competent to decide:—but we join hands with this writer when he directs the sceptic to the courts of law, to real life, and to the cabinets of princes, and assures him that 'he will see that all the law-suits, the divorces, the duels, and the wars, which have destroyed the peace of families, made orphans and widows, impoverished and depopulated nations, have been caused by the inobservance, the infringement, the violation, of the doctrines of the gospel.' He farther observes that 'Sceptics—who know *how very wicked the heart of man naturally is*, should be the first to confess that a remedy greater than philosophy ever supplied, was wanting to cure so inveterate a disease.'—This is, we think, the only passage that savours of polemical divinity: it is sometimes the language of statesmen, who forget, perhaps, that they are of the same species themselves. Soame Jenyns has somewhere told us that "*force* alone is sufficient to govern so wicked a creature as man."—Bad indeed are they, if there be those who make this their only or chief resort, especially under the light and benefit of revelation; for that, as this writer insists, if duly regarded, is adequate both to reformation, and to improvement in virtue.

Art. 61. *The Injustice of classing Unitarians with Deists and Infidels.* Written with Reference to some Reflections from the Pens of Bishops Newton, Hurd, and Horsley, Doctors White, Knox, and Fuller, Mrs. Piozzi, and others; and delivered at Tiverton, July 5, 1797, before the Society of Unitarian Christians established in the West of England, for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books. To which is prefixed a Letter to W. Wilberforce, Esq. occasioned by some Passages in his late "Practical View." By Joshua Toulmin, D.D. 8vo. 1s. 6d. Johnson.

The design of this discourse being to vindicate the writer, and those who think with him in religious matters, from some aspersions on their characters, Dr. Toulmin takes for his text that passage of St. Paul, 2 Cor. x. 7. *If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's*, which the Apostle uses in a defence of himself and his followers against their adversaries; it being one leading design, in each of his epistles to the church at Corinth, to support his own character and credit, and to vindicate himself from the calumnies of those who adhered to other teachers.

Those who see no arguments in scripture for worshipping a plurality of persons in the Deity are accused, it seems, 'of being governed by pride, of exalting their own reason in opposition to the scriptures, of degrading the Lord Jesus Christ.' Following up these charges, their adversaries have found no difficulty in proceeding to an impeachment of the reality of their faith in divine revelation. Dr. Fuller represents them, as "having a heart secretly dissatisfied with the gospel-way of salvation." Dr. White accuses them of "making little of the most express declarations of scripture, and of perverting the plain and obvious meaning of the scriptures by false glosses." Bp. Newton says, that, "if there were any, these are the men, who not *privily*, as the Apostle speaks, but publicly bring in damnable heresies, even denying the Lord that bought them, the atonement made by Christ, as well as his divinity." Dr. Knox speaks of them as zealously lowering our Saviour in the opinion of his followers; while Mr. Barnard insinuates that they only "pretend to believe the gospel;" and Bp. Horsley classes them with Mohammedans. Bp. Hurd and Mrs. Piozzi are not less zealous on the same side of the question; and a popular preacher announced from a city pulpit his intention to enter the lists with Socinians, as "daring adversaries, profane and scornful unbelievers, and impious mortals who divest the great author and founder of our faith of his divinity." Mr. Wilberforce asserts that unitarianism is the halfway house to infidelity; and that "it seems to be resorted to, not merely by those who are disgusted by the peculiar doctrines of Christianity, but by those also who are seeking a refuge from the strictness of her practical precepts; and who more particularly would escape from the obligations which she imposes upon her adherents, rather to incur the dreaded charge of singularity, than fall in with the declining manners of a dissipated age." Though we are not here reviewing Mr. Wilberforce's book, yet, as this passage appears before us in a quotation, we cannot help observing that it would more become controversial writers to state what are the doctrines, whether peculiar or others, of Christ; because the doctrines of *Christianity* have been moulded according to the creed of every particular sect of Christians, and *the system* has been made to prescribe a number of matters which never entered into *his* holy will.

These charges are certainly of a very serious nature; and, if we were less accustomed to controversial theology, we might attribute to them more weight than they really have: but it is so common for these agonistics to scatter firebrands, arrows, and death, as if by way of common amusement, that we have only to lament that they cannot find a worthier employment for their time in the cultivation and practice of the Christian virtues. These, we know assuredly, will have their fruit unto holiness, and the end everlasting life: whereas the giving heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith, we are enjoined as carefully to avoid; since the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned; from which some, having swerved, have turned aside unto vain jangling.

To the accusations of his adversaries, Dr. Toulmin replies in the true spirit of evangelical simplicity.

'All, (says he,) who avowedly embrace unitarian sentiments are more or less exposed to some trials: from which the profession of the common faith, or even silence about their own view of matters, would preserve them. Obloquy rests on their religious creed. Their places of worship are avoided; or entered with trembling. I speak on fact and experience. For misrepresentations are given of their designs; and their opinions are not resolved into involuntary error, but imputed to the worst principles. Of late years they have scarcely been allowed the merit of good citizens. Political guilt, as well as religious heresy, has been charged upon them. The persons of some have suffered insult and outrage. Their very names are odious. These circumstances are not pleasing. They are really trying to the temper and to fortitude of mind.

'No doubt can be made, that they have an unfavourable influence on the minds of some, who inwardly approve their sentiments and think with them; an influence which deters such from openly joining them: which disposes such timid Christians even to censure their exertions, lest, by seeming to countenance them, they should draw on themselves the ill opinion of their neighbours, and come in for a share of the odium which, they perceive, rests upon more open unitarians. Such meetings as those, for which we are this day convened, have been held under some apprehensions of provoking open violence; and, so unpropitious have the times been to us, that we feel ourselves particularly affected with the sense of the liberality, which, in the present or former instances, has afforded us a place wherein to assemble.

'If suffering reproach for conscience, and in the cause of Christ, be any mark of belonging to Christ, we will assert, that, are others Christ's, *we* are, on this ground, more especially so. Under the circumstances now stated there is a call for meekness with its gentle forbearing spirit; there is a call for zeal, with its sincerity and vigour, to shew themselves. I have appealed to eminent characters; and eminent characters have, under these circumstances, displayed to advantage the power and energy of principle and zeal, in this particular religious profession, as well as in our common profession as Christians. I appeal to the virtues, which the general state of this party calls into exercise.' P. 34.

This little tract merits the more consideration, as being written with the temper, the moderation, and the candour which are so essential to the character of a Christian minister, and are so seldom exemplified by the controversialist.

Art. 62. *The Danger of Lukewarmness in Religion considered, and applied to the present State of this Country*; delivered at the Octagon Chapel, Bath, April 29, 1798. By J. Gardiner, D. D. 8vo. 1s. Rivingtons.

In taking a view of the present state of our country, Dr. Gardiner is induced to cherish hope, but it is mixed with a considerable portion of fear, arising from the growing immorality and religious indifference discernable in all classes of society. He particularly laments that the public mind is not more awake to the sacred obligations of an oath, and that the horrid expedient of *perjury* should have been adopted (as it is to be feared it has been by many) in order to evade *taxation*. A revival of the true spirit of religion is most devoutly to be wished; and he who labours to *exalt a nation*, by turning it to *righteousness*, must be classed among its best friends.

Art. 63. *Sermon prêché à la Chapelle Helvétique, le Mercredi*, 11 *Avril* 1798, *jour anniversaire de la Société des Suisses et des Genevois, etablie à Londres depuis l'An* 1703, *et publié à la Requisition et au Profit de la dite Société. Par* Louis Amédée Anspach, *Ministre du Saint Evangile*. 8vo. pp. 22. 1s. La Grange, *à Londres*. 1798.

The text is Phil. ii. 2. Be of one accord, of one mind; *Soyez bien unis ensemble, ayant les mêmes sentimens*. The preacher exhorts his brethren to cherish a common sentiment—of interest—of charity—and of patriotism. Under this last head, he pathetically addresses the Swiss, and reminds them how powerfully *l'amour de la patrie* has been known to operate on their minds: '*on sait quelle force il eut toujours sur le cœur d'un Suisse*.' He presumes that this sacred flame will never be extinguished; that his audience contains those who are disposed to fly to the assistance of their country, unjustly attacked; and that they will not cease to be united in the same sentiment of patriotism. He concludes with calling on them to consider the nature of the Society, and to contribute to the support of its funds, which are destined for the relief and encouragement of his brethren and countrymen in this kingdom.

Though this be a charity sermon, the preacher cannot help recurring again and again to the unhappy fate of his country. '*Notre Patrie!*' he exclaims, '*Existe-t-il encore de Patrie pour nous?*' We cannot wonder that, in describing the recent events of his unhappy country, a preacher—a young Genevois preacher,—should be pathetic; and that the society of his countrymen, to whom he addressed himself, should be so forcibly moved as to solicit the publication of his sermon.

Speaking of the invasion of Switzerland by the French, he says that it presents every where traces of a sanguinary and perfidious enemy; who, with the words *liberty*, *peace*, and *fraternity* in their mouth, bring with them nothing but *servitude*, *disorganization*, and *discord*.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'ALLOW me, with acknowledgements of your very liberal criticism, and with deference to your judgment and accuracy, to propose a slight observation or two relative to my account of Constantinople, &c. (See M. R. Feb. last, Art. I.)

'The note in which the temple at Agrigentum is mentioned is indeed rendered perfectly unintelligible, by the error of the press. It may be thus corrected: "The breadth was 283 feet, the length 334, and the external height of the roof 100, each column of the peristyle having an entire shaft of 26 feet 8 inches, of the earliest Doric order."

'Concerning the present state of the Turkish navy, it may be remarked that the brigantines and galleys, formerly so numerous, are now disused, and the rates of European ships of war substituted for them.

‘ I remain, with great respect, your obedient Servant,
‘ JAMES DALLAWAY.

‘ Heralds' College, London,
Aug. 1, 1798.’

Mercator's note is received. In answer to it, we have only to observe that the Dr. and Cr. sides of a merchant's account-books are sooner summed up and balanced, than the merits and demerits of literary works.

G. W., who dates from Pewsey, must act according to his “ own good pleasure:” but *we know* that his opinion is not well founded. He mistakes in terming a former correspondent, to whom he alludes, *anonymous:* the writer of that letter gave to it the authority of his signature and his residence, as well as G. W.

By a third letter from C—s M—s, we are sorry to find him still labouring under a misconception. As long as he continues to make no distinction between an illustrative assumption and a serious didactic statement, we despair of being able to satisfy him, without disgusting our readers in general by minute details, which would appear *trivial* because *unnecessary* to them. We shall therefore refrain from farther observations on this subject.

Our friendly correspondent M. may be partly right in his first observation: but we shall not argue, because “ who shall decide,” on a point of taste?—As to the Cork-tree, we rather doubt the accuracy of the travellers to whom M. refers in this particular; but we cannot determine.—Our correspondent also inquires why, in our account of M. Tenhove's Memoirs of the House of Medici, (Rev. July,) the name of the celebrated Michael Angelo is there written Michelagnolo:—in thus deviating from the common English custom, we followed M. Tenhove's respectable translator, Sir Rd. Clayton, in restoring this great artist's name to the original Italian mode of spelling it.

The style of the letter subscribed with four stars is unjustified and unsupported by its contents. The writer accuses the M. Rev. of being much more typographically inaccurate than heretofore, and produces *one* instance, of *polical* being printed for *political!* (Rev. July, p. 253.) We can only say that we pay the utmost possible attention to correctness, and should thankfully accept the correction of any errors that may escape, in the hurry of our limited revisals.—This writer also objects to the word *antiquarians* in p. 251, instead of *antiquaries*. Could he not see that the former term was here used because it is a low word of reproach or derision, and therefore applicable in this instance? We *always* write *antiquary* on other occasions, and are scrupulous in our attention to avoid the impropriety censured by this Aristarchus, which is so common among writers.

Letters from the translator of Euler, and from Mr. Hornsey, &c. are necessarily deferred.

APPENDIX

TO THE

TWENTY-SIXTH VOLUME

OF THE

ONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

RT. I. C. M. WIELAND's *Sämmliche Werke*, i. e. The Collective Works of C. M. WIELAND. Vols. XXIV—XXX. inclusively.

WE are somewhat in arrear with our readers for the concluding portion of this extensive collection, which was st noticed in the Appendix to vol. xxiii. of our New Series, . 575: but we shall now resume our analysis.

The twenty-fourth volume of these works comprises *Lite- ry, Philosophical, and Historical Disquisitions*, alike remarkable r elegance and erudition. The first is a letter to a young oet, advising him either to make poetry his primary pursuit, r to abandon it altogether.—The second discusses the question "What is truth?" WIELAND considers it as a mutable, rela- ive, individual impression, little connected with the state of he external world:—a conclusion which is very favourable to yrrhonism.—In the third disquisition, philosophy is contem- lated as a remedy for diseases of the mind.—The fourth otices various symptoms of reviving credulity and superstition, tely exhibited in Berlin, in common with other European apitals.—The fifth is an antiquarian investigation of early astimes and games: it may furnish some additional anecdotes o the author of "Chess;" and it may, in turn, derive some orrection from a paper published by Sir William Jones in the *siatic Researches*.—The exquisite dissertation which follows, n the Ideals of the Greek artists, tends somewhat to disperse hat consecrated glory, which, in the consideration of a clas- ical mind, is too apt to hover over the productions of antiquity; it may change the *nimbus* into a *halo*, less delusive, and less unfavourable to an equitable appreciation of their merit. The over-rating of antient art has perhaps been a great obstacle to modern improvement. - The account of the Pythagorean women terminates with an interesting tribute of gratitude for the personal domestic happiness enjoyed by the author. The Apologies of Aspasia, of Julia, and of the younger Faustina, form an important piece of historic criticism: particularly the second, which is especially directed against a misrepresentation contained in Blackwell's Memoirs of the Court of Augustus.

The xxvth volume includes *Dialogues of the Gods, and Dialogues of the Dead;* which are separated from each other without any very obvious line of demarcation. The second colloquy, for instance, between Livia and Faustina, might as well have passed in Elysium as on Olympus. The dialogues were all written during the three years which the author employed in his excellent translation of Lucian, and are deeply tinctured with the peculiar hues of that original. They exhibit nearly an equal geniality of humour, with fewer tautologies of style; the same slight of sneer, with higher urbanity of satire; the same diverting wit and radiance of fancy, with a more dramatic individuality of character; a wider range of personification and command of allusion, and an aim more definite and important; the same Epicurean hostility to imposture, and indulgence for pleasure, with a more profound penetration into human spirit, and a loftier care for human excellence. Among the more fortunate of these dialogues, may be numbered those which relate to the French revolution; (four or five of which were published apart, and noticed in our 20th volume;) the defence of image-worship against the Iconoclasts, in a conversation between Lycinus and Athenagoras; the comparison of Paganism with Christianity, in a debate between the principal Roman divinities; and the following interlocution of Jupiter and Numa with a *Stranger:* who is still so, says WIELAND, to most persons in our own times, and who here appears to resolve some important problems relating to his real character and aim.

' *Jupiter, Numa.*

' JUPITER. How comes it, Numa, that for some time past we have not seen thee at the table of the Gods?

' NUMA. The news which Mercury lately brought us from Rome—

' J. Of my being formally dethroned by a decree of the Senate?

' N. —Allowed me no peace of mind till I had seen with my own eyes how things stood.

' J. Well, and what dost thou think of them?

' N. I say

.. I say it with a heavy heart, Jupiter, though probably I
int thee with nothing new: thine authority among men seems
evably lost.

Didst thou not hear what Apollo lately foretold at table?
it a time should come when our images would be replaced over
ltars, and again venerated with shudders of delight; when pon-
ould be proud to consecrate new temples to them under other
; when all Europe would become a second Athens filled with
ms and Academies; when Minerva and the Muses would be in-
even amid the Caledonian and Scandinavian wildernesses, and
ice of philosophy be heard there not less than of old in the
s of Greece and Alexandria."

. A very remote sort of consolation, and at best a play on
! It is as though a Chaldean soothsayer had comforted Alex-
the Great, when dying of a fever at Babylon in the midst of
nours and enjoyments, with the assurance that, two thousand
afterward, an emperor of Germany would wear his image on
. Such a thought may be amusing enough while one is well,
a poor compensation for the loss of the first throne in the
se.

I should have thought, friend Numa, that thy sojournment
mpus had been sufficient to have rectified thine opinions of
hings.

. I know very well that a decree of the Roman senate can-
b thee of the influence which thou hast in the lower world,

smiling. Out with all thou thinkest; mine ear has for some
ast been very tolerant.

. This influence cannot appear to thee very important, or I
comprehend how thou canst suffer thyself to be deprived of
ine authority, and exalted privileges, enjoyed by thee for so
centuries in the whole Roman world, without lifting up a finger
osition.

If my Flamen were not to comprehend this, well and good:
ou, Numa—

. To speak sincerely, Jupiter, although I may in some mea-
e considered as the founder of the old Roman religion, it was
my intention to give more hold to the superstition of the people
was essential to their civilization. I changed, indeed, nothing
nental in the service of those Gods, whom old and rooted opi-
had long put in possession of public veneration:—but I was
mly attentive to leave the way open for a purer knowledge of
preme Being; and I took precautions against the coarser kinds
latry, by forbidding to expose, for veneration in the temples,
s of the Divinity, either in an animal or human form. I at
ime considered the different persons and names which tradition
ified, either as symbols of the invisible and inscrutible powers
ure, or as men whom the gratitude of *posterity* had exalted to
k of guardian geniuses for great services to social and civil life.

. In this last opinion, at least, it is clear thou wast not much
ed; however I may differ from thee with respect to images.

N. Had

sublimity—In short, I own it would cost me infini
custom myself to any other point of view.

'J. I am almost inclined, for once, to break th
light, and to withdraw the veil from the secrets of m
which so many worthy people on earth have idly crac

'N. I am certain *thou* wilt lose nothing by it.

'J. One always gains by truth, friend Numa.
that none of us Olympians, long as we have existed
views extend, can point out the period at which th
WHOLE began. On the other hand, it may with
be maintained that, of its visible parts, not one has a
is. Thus the earth, which we once inhabited, has
great revolutions, of which some traces remain in the
more ancient nations, (such as the Goths, Hindoos,
that the earth was once the dwelling-place of Gods
inhabitants of the earth at that pristine period, if the
Men, were a sort of men bearing much the same rel
sent as the Jupiter Olympius of Phidias bears to the
tree wood, set up as scarecrows in the orchards: so
excel the men of after-times in size and beauty of
strength and vigour of mind! With them, and thro
earth was in a state of perfection, worthy of its t
but, after some millenniums, great changes took pl
the descendants of the first inhabitants degenerated in
to which their increase had driven them. Unusua
quakes, inundations, and volcanoes, altered the face
while some lands were swallowed by the ocean, others
and the majority of these primæval races perished a
sion of things. Chance might here and there bring
calion and a Pyrrha: but their successors soon rela
and misery into brutish wildness. Meanwhile, the
recovering from the chaotic state which was a natural

ever it arrived its appearance was like that of beneficent deities:—for they brought, besides a formed and cultivated language, those mild manners and arts, of which no longer any traces remained among the savage men of the wilderness; and the want of which degraded them to this inhuman brutality. Thou mayst conceive, friend Numa, that they were received by these poor creatures *like Gods*, and that by the good they imparted in the arts of pasturage and husbandry, they, by becoming the creators of a new earth; by the social life which they instituted; by the towns which they founded and to which they gave laws; by the lovely arts of the Muses, which they employed to diffuse softer manners and pleasures more refined; thou mayst conceive, I say, that by all these benefits, they deserved of mankind to be honoured after their death (the natural consequence of which was an ascent into this purer region) by a thankful posterity, as guardian geniuses. Nor wilt thou think it surprising, that those, who formerly were so useful to the human race, should, after their transit into a higher state of being, still take a concern in the men who received from them what made them *men;* and in general should be anxious for the preservation of that, of which they were in some measure the creators.

'N. Now, Jupiter, I clearly conceive what hitherto I have but dimly comprehended.

'J. I hope, too, thou canst conceive why I said, I could very well be contented, that men should advance so far in information as to take us for no more than we really are. Superstition and priestcraft, powerfully supported by poets, artists, and mythologists, had gradually transformed the service paid to us (in which we took a pleasure merely from its beneficial influence on mankind) into a stupid idolatry, which neither could nor should continue; which was necessarily undermined by the progress of knowledge; and, like all other human things, was to crumble in pieces. How could I desire that any thing should not happen, which was to happen by the eternal laws of necessity?

'N. These fanatical innovators, however, are not satisfied with purifying an antient worship founded on such great benefits; they disturb and annihilate it. They rob you even of what is your strict due; and, very far from merely lowering to the plain truth the opinions of the people concerning the gods of their forefathers, they push their absurdity and impious audacity so far as even to call you evil dæmons and hellish spirits, and treat you as such.

'J. Be not so warm, friend Numa. While my altars still smoaked, had I not to listen to every absurd and indecent tale, with which the poets, at my expence, amused their applauding hearers? Little can it concern me what is said or thought of me below, now that the worship of Jupiter has ceased to be useful to mankind. Should I compel them with thunderbolts to be more respectful? What can it signify to me whether they assign me a dwelling in Olympus or in Tartarus? Am I not here secured against all effect from their opinions? Will Ganymede pour me out one shell the less of nectar?

'N. But to them, Jupiter, it signifies, whether, by abolishing ll intercourse between you, they will not deprive themselves of the advantages which the world has hitherto derived from your government.

‘ J. I thank thee for thy good opinion, Pompilius. There are long heads below, who have not quite so high a notion of my influence over human affairs; and, every thing considered, they may not be wholly wrong. One cannot do more for people than they are capable of receiving. I was never fond of working miracles; and thus every thing, for the most part, goes on in its own way,—madly enough, sometimes, as thou seest, but in the main tolerably;—and thus, I believe, things will continue to go on. Whatever I can contribute to the general good, without foregoing my repose, I shall always perform with pleasure: but to turn enthusiast, and offer myself a sacrifice for the sake of fools and ingrates, is not Jupiter's way, I assure thee, friend Numa!

‘ *The Stranger appears.*

‘ N. Who is this approaching us? Dost thou know him, Jupiter?

‘ J. Not that I recollect. There is a something in his appearance which announces no common man.

‘ Stranger. Is it allowed to take a part in your discourse? I own that it has attracted me from a considerable distance.

‘ J. *(apart.)* A new species of magnetism—! *(To the Stranger.)* Thou knowest, then, the subject of our conversation?

‘ Stranger. I possess the gift of being where I please; and when two of you are seeking truth, I seldom fail visibly or invisibly to be the third.

‘ N. *(low, to Jupiter.)* A singular personage!

‘ J. *(without heeding Numa.)* Then thou art a very good companion. I shall be glad to be acquainted with thee.

‘ N. *(to the Stranger.)* May one ask thy name, and whence thou comest?

‘ S. Neither signifies aught to the matter of which ye were conversing.

‘ J. We spoke merely of facts; and these appear, as thou knowest, to every spectator, according to his situation, and to the construction of his optics.

‘ S. Yet every thing can be viewed aright only from one point of light.

‘ N. And that is—

‘ S. The centre of the whole.

‘ J. *(to Numa.)* Behind that lurks very much—or nothing at all. *(To the Stranger.)* Thou knowest, then, the whole?

‘ S. Yes.

‘ N. What callest thou its centre?

‘ S. Perfection; from which all is equidistant, and to which all is approaching.

‘ N. How does every thing appear to thee from this point of view?

‘ S. Not partially, not what it is in single places and periods, not as it relates to these or those things, not as it loses or gains by being plunged into the atmosphere of human opinions or passions, not as it is poisoned by folly or by corruption: but as it relates to the whole in its outset, progress, and event, in its internal tendency, in all its forms, motions, effects, and consequences—that is, in as much as it contributes to the eternal progress towards perfection.

'J. This is sound enough.

'N. From this point of view, what thinkest thou of the topic which we were discussing at thine arrival—of the great catastrophe which, in these days, has overthrown, without retrospect or exemption, whatever has been for ages most sacred and most respectable to the human race?

'S. It took place necessarily, for it had long been preparing; and, as thou knowest, a mere puff of wind is at last sufficient to throw down an old ill-joined and decayed building, founded on sand.

'N. Yet was it so magnificent an edifice, so venerable for its antiquity, so simple in its variety, so beneficial by the shelter which humanity, law, and the security of states, had long found beneath its lofty arches—that it had surely been wiser to improve than to overthrow it. Our philosophers of Alexandria had imagined such fine plans, not only to restore its former authority, but to give it additional lustre, and especially a symmetry, a beauty, and a convenience before unknown. It was a pantheon of such vast extent, and of such dexterous architecture, that all the religions in the world—even this new one, could it but be tolerant,—might have found place within it.

'S. It is a pity that, with all these apparent advantages, it was constructed only on a quicksand. As for tolerance, how canst thou fancy that, in a thing of such importance, truth and illusion should be compatible?

'N. That may very well be, if men will but bear with one another: men who are never more deceived than when they think themselves exclusively possessed of truth.

'S. If to be deceived be not their destination—which thou wilt not maintain—it neither can nor will be their lot for ever to wander in illusion and deception like sheep without a shepherd. Between darkness and light, twilight is no doubt better than gloom, but only as the passage into the pure and perfect day. The dawn is now risen; and wouldst thou grieve that night and twilight are passed away?

'J. Thou art fond of allegory, young man, I perceive. For my part, I like to speak out. Probably, thou meanest that mankind will be happier with this new order of things. I wish so too, though I can discover but faint appearances of it.

'S. Undoubtedly, things will go better, infinitely better with unfortunate mortals. Truth will put them in possession of freedom, which is the most indispensable condition of happiness; for truth alone maketh free.

'J. I have heard this to satiety, five hundred years ago.—Positions of this kind are as incontrovertible and contribute just as much to the salvation of the world, as the great truth that once one is—one. As soon as thou shalt bring me intelligence that the poor folk below, since a large portion of them have believed differently from their forefathers, are become better men than their predecessors, then will I acknowlege thee as the messenger of good tidings.

' S. The corruption of mankind was too great for the most extraordinary provisions at once to remedy the evil: but most certainly they will be better off, when the truth shall have made them free.

' J. I think so too: but in saying all this, little more seems to me to be said, than that, as soon as men shall be good and wise, they will cease to be foolish and corrupt—or that, when the golden age shall arrive, in which every one has his fill, nobody will die of hunger.

' S. I see the period advancing at which each, who shall not obstinately shut his heart against truth, will through its means arrive at a perfection, of which your philosophers had no idea.

' J. Hast thou been initiated into the mysteries of Eleusis?

' S. I know them as well as if I had.

' J. Then thou knowest the final object of these mysteries?

' S. To live happy, and to die with the hope of a better life.

' J. Thou seemest to me a sincere friend of human kind. Knowest thou aught more beneficial to mortals than this?

' S. Yes.

' J. Let us hear.—

' S. REALLY *to give them what the mystagogues of Eleusis* PROMISED.

' J. I fear that is more than thou or I can perform.

' S. Thou hast not tried, Jupiter.

' J. Thou wilt readily presume that I have not arrived at the honours, which have been paid to me for some centuries by so many great and polished nations, without having deserved something at their hands?

' S. That may be. He who will do no more for the good of men, than he can do without foregoing his repose, will exert no very saving powers. I acknowlege that mine has been a more formidable toil.

' J. Thou pleasest me, young man. At thine age, this amiable enthusiasm, which sacrifices itself for others, is a real merit. Who could offer himself up for mankind without loving them? Who could love them without thinking better of them than they deserve?

' S. I think neither too ill nor too well of them. Their misery wounds me. I see that it can be helped; and helped it shall be.

' J. Thou art full of courage and good-will, but thou art yet young. The folly of terrestrials has not matured thee. At my years, thou wilt sing in another strain.

' S. Thou speak'st as I expected from thee.

' J. It vexes thee, methinks, to hear me speak so. Thou hast imagined some great plan for the good of the human race; thou burnest with the desire of executing it; in it thou livest and movest. Thy far-seeing glance shews thee all thy advantages. Thy courage swallows all difficulties. Thou hast staked thine existence on it—how shouldst thou not expect to bring it to bear?—but thou hast to do with men. Take it not amiss that I speak to thee as I think; it is the privilege of age and experience. Thou resemblest, methinks, a tragic poet, who attempts to have an excellent piece performed by maimed, dwarfish, and limping actors. Once, again, friend, thou art not the first, who has attempted to exercise something great with men: but, I tell thee, so long as they are what they are, nothing comes of such experiments.

‘ S. Therefore we must make new men of them.

‘ J. New men—that is easily said—if thou canst do that:—but I think that I understand thee. Thou wouldst form them anew, give them another and a better figure; the *model* is in being, thou hast only to shape after *thyself*. Alas! this is not all. The clay for thy new creation nature has given; and that must be taken as it is. Think of me awhile hence. Thou wilt have taken all possible pains with thy potter's work, and when it comes out of the oven, thou wilt behold to thy confusion—

‘ S. The clay is of itself not so bad as thou believest; it may be purified and tempered as much as I need, to form out of it new and better men.

‘ J. That will delight me. Hast thou tried the experiment?

‘ S. Undoubtedly.

‘ J. I mean on the large scale:—for that among a thousand pieces one should succeed proves little.

‘ S. *(after some hesitation.)* If the experiment on a large scale has not yet answered to my full intentions, I know at least why it could not be otherwise. It will in time do better.

‘ J. In time?—From time one always hopes the best. Without this hope, who would undertake any thing great? We shall see how time will answer thine expectations. For the next thousand years, I would promise thee no great success.

‘ S. Thou hast, I see, but a narrow measure, old King of Crete. A thousand years are but as one day compared with the period, which the completion of the great work requires, of forming the whole human race into a single family of good and happy beings.

‘ J. Thou art in the right. How many thousands of years the hermetic philosophers toiled after their stone, without bringing it to bear; and what is the work of these sages compared with thine?

‘ S. Thy pleasantry is ill-timed. The work which I have undertaken is fully as possible, as that the seed of a cedar should grow up to a large tree: it is true that the cedar does not attain its perfection so speedily as the poplar.

‘ J. Nor would any one grudge thee time to accomplish thy great work, if that were all:—but the certain and monstrous evils, for centuries together, with which men are to purchase the hope of an uncertain good, give to the enterprize another shape. What are we to think of a plan which should be beneficial to the human race, and in its execution succeeds so ill, that a considerable portion of them, and for a period of which the end is not to be foreseen, have been made unhappier, and, which is more lamentable, still worse in head and in heart than before? I appeal to what is apparent;—and yet all that we have seen, since the fall of the brave enthusiast Julian, is but a prelude to the immeasurable mischief which the new hierarchy must bring on these poor wights, who are drawn into the unexpected snare by every new tune that is whistled to them.

‘ S. All

'S. All these evils of which thou complainest in the name of mankind,—thou on whose heart their sufferings never sat heavy,—are neither essential conditions, nor even effects of the great plan of which we are talking. They are the impediments, which withstand it from without, and with which the light will have to struggle but too long till it shall have entirely overcome the darkness. Is the fault in the wine if it be spoiled in mouldy casks? As it is in the nature of things that mankind should, by imperceptible degrees, advance in wisdom and in goodness, as their amelioration is resisted by so many foes both from within and from without, as the difficulties multiply with every victory, and even the most well-directed means, merely because they must pass through human heads and borrow the instrumentality of human hands, again become new impediments,—how can it appear surprizing that I am not able to procure for my brethren the happiness which I intend them at a cheaper rate? How gladly would I have abolished all their misery at once! But even *I* can do nothing against the eternal laws of necessity: it is enough that the time will at length come.

'J. *(a little out of humour,)* Well, then, let it come; and the poor wretches, for whom thou hast such good intentions, in the mean time must manage for the best. As I said, my foresight does not reach far enough to judge of a plan so comprehensive and so involved. It is fortunate that we are immortal, and may live to see its evolution, however many Platonic years we must wait for it.

'S. My plan, vast as it seems, is the simplest in the world. The way, by which I am certain of effecting general felicity, is the same by which I lead each individual to happiness; and a pledge to me of its certainty is that there can be no other. I now end as I began: it is impossible not to be deceived, so long as we consider things piecemeal, and as they appear by themselves and insulated. They are nothing in reality but what they are in relation to the whole; and perfection, the center which unites all in one, towards which all tends, and in which all shall finally repose, is the only point of view whence every thing can be seen aright, Herewith, Farewell! *(He vanishes.)*

N. to J. What sayst thou to this apparition, Jupiter?

J. Ask me fifteen hundred years hence.'

The dialogue between Proserpine, Luna, and Diana, (in which they endeavour to explain the mythological doctrine that describes each of the three as Hecate,) although superlatively ingenious, must in every country, of which the established religion is trinitarian, pass for very profane. The conversations of the deceased in the Elysian fields are, for the most part, of inferior interest.

The XXVIIth volume contains Alcestes, and Rosamond, two tragic operas; the Choice of Hercules, a lyric drama; the Judgment of Midas, a comic opera; and some dissertations relating to these dramatic poems; which were set to music by Schweitzer, in 1773 and 1774, and exhibited successfully, but which excite in the closet no very powerful emotion. The anecdote intitled "Richard Lionheart and Blondel" is given with classical propriety; and it is appended to this volume, probably because the author had it once in contemplation to make some such use of it as has been since made by M. *de Sedaine.*

The XXVIIth and XXVIIIth volumes contain the secret history of *Peregrinus Proteus*, of which we noticed a translation in vol. xxii. p. 349, with the promise of entering more at large into its merits. The basis of the story is to be found in Lucian; who, in narrating the death of this cynic philosopher, puts into the mouth of a spectator a very unfavourable statement of his life and conduct. In this account by Lucian, the penetration of WIELAND discovers ethic inconsistency, incompatible attributes of character, and moral impossibility. He undertakes, therefore, a fresh statement of the incidents, so as to account punctiliously for every report concerning Peregrinus which is preserved by Lucian, yet so as to assign to him a character perfectly consistent and radically amiable, although he is the frequent dupe of enthusiastic hallucinations. The novel is thrown into the form of a dialogue in Elysium between Lucian and Peregrinus: the latter of whom particularizes enough of his early life to shew that, in his education, in his circumstances, and in his propensities, was already sown the seed of an inflammable and ardent imagination. In his immature youth, he had detected within himself a something *dæmonic*; and his idea of the supreme good was modified by this persuasion throughout life, and consequently the tenour of his pursuits. A love-adventure with Kallippe obliges him to remove from Parium to Athens; and calumny drives him to Smyrna. The more his peculiar ideas of ultimate felicity (endæmonia) unfold, the stronger becomes his desire of attaining, by the cultivation of the higher sort of magic, a communion with more exalted natures. One Menippus, with whom he converses on these topics, directs him to a daughter of Apollonius of Tyana, resident at Halicarnassus. She intrusts to him manuscripts of her father, and she prescribes to him initiatory rites, for the purpose of conciliating the Venus Urania. He is indulged with a theophany. By degrees, he discovers that he has been the dupe of Mamilia Quintilla, a rich Roman widow, who wished to make him instrumental to her pleasures; and of Dioclea, a pantomime-dancer, who had personated the daughter of Apollonius. The scenery of this third section is so loosely luscious that it thoroughly cloys *; and in effect it tires the hero himself, who returns to Smyrna in a disappointed and melancholy mood: a natural consequence of the disappearance of that vivid scenery which had lately engrossed his attention. He is aroused from this intellectual listlessness, by falling in, (accidentally, as he supposes,) with an inexplicable but interesting stranger, who introduces him to an assembly of Christians at Pergamus; and from that moment a new mystic life, a regeneration of mind, begins within him. The stranger continues to act powerfully on him, to excite his curiosity and expectations, and, by dexterous but circuitous steps, to prepare and discipline the intended convert. A mysterious appointment to meet again precedes their sudden separation. A new guide attaches himself to Peregrinus, and introduces him to a family of Christians residing in a solitary part of the country; whose amiableness, harmony, and simplicity of manners, were calculated to make so deep an impression on his mind, as to inspire the settled wish of devoting his whole life to the society of persons so beautifully and holily virtuous. Perigrinus is at length initiated into the mysteries of this pure and attractive sect; and he again meets the impressive stranger, who becomes known to him by the name of Kerinthus, and from whom he receives, as the reward of his growing zeal, a second grade of initiation. The property which, about this time, he inherits from his father is chiefly made over to the common stock of the religious society, into which he is now grafted; and he gradually obtains an apparently more intimate knowlege of its interior constitution and the spirit of its directors: who destine him, however, rather for their instrument than their confidant. He undertakes the office of a missionary: but, in consequence of the well-known edict of Trajan, he incurs imprisonment. The attentions of the faithful console the irksomeness of his confinement. A deaconess is sent to him with the offerings of affectionate charity; and she is no other than Dioclea, the priestess of Halicarnassus, and the sister of Kerinthus. Her explanations convince him that he has been hitherto the dupe of artifice, and the blind conductor of purposes of politic ambition. Through the management of Dioclea, he obtains his liberty: but he is become disgusted with the interior of a sect externally so pure, so lovely, and so insinuating. He now falls into a kind of misanthropy, which leads the way to his annexation to the order of Cynics; whose severity, whose privations, and whose erect independence, form his next idea of human perfection. He is drawn to Rome, and sets up for a distinguished scourge of corruption, and an avowed woman-hater. The Empress Faustina (in whose character, incautious levity was a marked feature) becomes curious about the puritanic snarler; and, having laid a wager on the subject with a Roman lady, she contrives, without committing her own dignity, to gain a victory over the misogyny of Peregrinus by attacking him on his weak side. He now becomes the town-talk, and the jest of the court and the metropolis. This increases his ill-humour with the world, from which he attempts to retire, and which he now fancies he can best serve by the spectacle of a voluntary death, which should demonstrate his confidence in the essentially *dæmonic* nature of man, and its necessary continuance through future existence. This leads to the catastrophe, which he announces to all Greece, and realizes at Olympia.

---

* It drew on the author an epigram in the *Xenien*, which appears to have been felt by the mode in which it was avenged: see the *Teutscher Merkur* for Jan. and Feb. 1797.

Many traits in the character of this honest enthusiast seem derived from the study of that of *Rousseau.* It is a new and masterly delineation, imbued with the profoundest knowlege of human nature; and it is so perfectly consonant with moral probability, that one can hardly imagine the tale of Lucian to have had any other substratum. So complete is the adaptation of every circumstance in the new story to the outline of the old one, that it seems the only possible solution of this moral ænigma, the only manner in which events *so* misrepresented could truly have passed: it presses on conviction with that degree of illusion which is confounded with reality. The erudite intimacy of WIELAND with the manners and opinions of the age, and the sects, which he undertakes to characterize, is no where more conspicuous than in this novel; and the equity with which he depicts the pure morals of the family near Pitane, as naturally resulting from the religion of the Christians, is a tribute to impartiality not common among philosophers who are so perpetually busied in satirizing the priests. With all its insight into human nature, the whole work tends perhaps to chill the pursuer of the ardent virtues, and to insinuate a loose sensuality: we should rather wish it to be seriously studied by those who chance to read it, than to see it very generally read.

The XXIXth volume opens with an admirable dissertation on the free use of reason in matters of faith. It has been entirely translated in the "*Varieties of Literature* *;" and it well deserves a more than cursory perusal.

Essays on the French Revolution succeed, which are distinguished for calm and penetrating observation, for a poising equity of estimate, and for a discriminating urbanity of praise and censure.

---

* See a brief account of this work, Rev. *New Series*, vol. xix. p. 472.

Volume xxx. contains an account of the earlier essays of the Aeronauts; which are acquiring a fresh interest, now that balloons are become a regular military resource for reconnoitring. Next follows *The Secret of the Order of Cosmopolites*, which we respectfully recommend to the consideration of our heresy-ferrets. The *Account of Nicolas Flamel* has appeared in the "*Varieties of Literature.*" The *Philosopher's Stone*, and the *Salamandrine*, (called by the translator (see Rev. vol. xxv. p. 213-214) Silvester and Rosina, and the Druid,) are apparently the only fairy tales acknowleged by Wieland: the latter accomplishes a prediction of Horace Walpole, that it would be possible to construct a good story in which every thing should appear supernatural, and yet be naturally explained at last.—The *Dialogue with a Parish Priest* is tedious and feeble: it attempts an apology for the author's frequent obscenities. The priest, among other things, asks, "Would you wish to find, in the hands of your daughter, your Idris, or your Comic Tales?" Wieland answers, "I should not put them into her hands: but I have so educated her, that, if she reads them, she will read them without contamination."

This dialogue terminates the present collection: six more volumes, we hear, are in contemplation, which are to comprise the inferior and juvenile writings of Wieland, and an autobiography.

In looking back on this vast mass* of diversified composition, the attention will chiefly centre on the epic efforts in prose and verse. Wieland's Novels are of a form nearly peculiar. Wholly negligent, apparently, of living manners and opinions, he has laid the scene of all his fables in remote ages and countries, and is scrupulously attentive to the costume not only of the objects but of the very ideas introduced: yet he artfully indicates a perpetual analogy between the ways of acting and thinking in different times and places; he steadily keeps in view the general laws of human hallucination; and he is ever solicitous to inculcate the truism, that under other masks and names men are still repeating the same comedy. An enthusiast, tamed into a worldling by the delusions of a mistress and the lessons of a philosopher, is the favourite subject of his intellectual sculpture. For *pathetic*, and even for *highly comic* passages, we may long seek in vain: but for beautiful description, and delicately interesting situations, we are never at a loss: he does not aim at exciting passion, but at analysing character: he seldom attains to dramatic vivacity: he produces a calm and placid, not a boisterous and turbulent delight,—the intoxication of the sharoot, not of the wine-flask. It is observable that he seldom describes the scenery of mere nature. From the profusion of beautiful objects of art, among which his personages are exhibited to view, his fancy may be thought to have laid in its stock of decoration under the gilded ceilings of the opera-house, not beneath the blue cope of heaven; and he seems more to have dwelt in the palace than on the mountain-side. He every where flatters the luxurious, and encourages a delicate sensuality: a Stoic would call him "the sycophant of refinement;" an Epicurean would style him "the philosopher of the Graces." His writings are therefore adapted to attach the inhabitants of cities, and to find favour with the opulent, the travelled, and the polished: their whole impression is not made at first; they gain by repeated perusal.

---

* See Review, vol. xviii. p. 522.; xix. 481.; xxi. 490.; xxii. 506.; and xxiii. 575.

Of WIELAND's Poems, the most successful are his metrical romances. Wiser than Ariosto, he has not attempted to combine into a disjointed whole the several tales of knighthood which he has thrown into rhime. Sometimes, (as in *Gyron le Courtois*,) it is a single adventure which he versifies; sometimes, (as in *Oberon*,) it is a whole story-book to which he gives the form of an epopœa. Pagan legends also, and fairy tales, have often furnished him with a basis of narrative; for he bestrides with equal skill the Hippogryffon of chivalry, the Pegasus of Olympus, and the Simoorg of Ginnistan. His omnipresent fancy can evoke at will the divinities of every mythology, and enrobe them all with dazzling magnificence and classical propriety. Yet his heroes and heroines want, perhaps, a certain heroism of character: they are Sacripants, Zerbinos, and Rinaldos, Angelicas, and Armidas; they are neither Agamemnon, nor Achilles, nor Diomed, nor Clytemnestra, nor Andromache: but, if they win less on the admiration, they gain perhaps more on the affection. The youngest of the Graces, not the highest of the Muses, besought for him, of Apollo, the GIFT OF SONG.

ART. II. *Briefe zur Beförderung der Humanität*, &c. *i. e.* Letters designed to promote Humanization. By J. G. HERDER. Vols. IX. and X.* pp. 180 in each. Riga. 1797.

"TOO much of one thing is for nothing good," says a modern sonnetteer, after an antient proverb; and we have been almost tempted to repeat the exclamation on reading the ninth and tenth volumes of these letters.—The 108th letter relates to the national character of the Germans, which the author thinks distinguished for serviceableness, and to the esteem in which it is held among foreigners. In the 109th, the French nation is brought on the carpet; and their love of the theatrical in private conduct and public institutions, and their tendency to consult in every thing only its effect on the audience of the moment, are well noticed. The effects of French culture on German imitation are also analysed, and the Gallicomania is censured as tending to impair originality.

---

* The former volumes of these letters were noticed in the M. R. vol. xx. p. 519. and xxii. p. 513.

Some extracts from the posthumous works of *Lessing* next occur, under the title "Sparks;" and the collective edition of his works, undertaken by the pious care of a surviving brother, is recommended. We shall give an account of it hereafter.

The 113th letter contains remarks on the enthusiasm with which various English writers have been received by the German public: we are told that the novels of Richardson have ceased to please, and that Blair ranks very highly in the estimation of foreigners.

The tenth volume is more interesting than the ninth. It begins with an inquiry into the reciprocal influence of nations, and observes that hitherto they have rather injured than benefited each other; and that, if each nation had grown up in complete insulation, the progress of its culture would probably have been more rapid, and the phænomena of its characteristics more peculiar and interesting.

Negro-Idyls next occur. Not the smooth painless incidents of Arcadian life adorn these affecting poems. The real miseries, which every year's slave-trade repeats on the African and American shores, are here written with the tear-dipt pen of humanity.

The 115th letter enumerates various writers who have much contributed, by the maxims which they have invented or diffused, to promote social humanization. Among the less known, is the name of *Giambattista Vico*, author of *Principij di una Sciencia nuova*, 1725. After the example of the antients, whom he had much studied, he sought to found on common principles the theory of morals, law, and right of nations. Plato and Tacitus among the antients, Bacon and Grotius among the moderns, were, it is said, his favourite authors. He founded at Naples that school of political philosophy, which has since produced *Genovesi*, *Galanti*, and *Filangieri*.

A missionary-story, the scene of which lies in Paraguay, some moral oriental anecdotes in blank verse, vague reflections on perpetual peace, and a few odes, furnish matter for five letters.

The 121st, on the spirit of history, deserves perusal. Most historians, the author observes, propose to themselves, besides the mere narrative of events, the illustration of some truth of nature, or the impression of some moral inference. This secret connecting principle, which constitutes the point of view of the historian, is sometimes hostile to the general interests of mankind; as when a spirit of exclusive patriotism, ruinous and oppressive to the contiguous nations, is made the object of continual praise. The like may be observed of ecclesiastical histories, in which intolerance and persecution receive applause. *Macchiavel* merely proposes to himself to shew with what effects certain actions and systems of proceeding are commonly attended, without attributing to actions any inherent moral difference. Some historians, considering a free constitution of government as the ultimate end of every national association, contemplate all events with a satisfaction or a displeasure exactly proportioned to their effect in hastening or thwarting representative establishments. Others place in human culture, in the bloom of literature and art, the grand aim of civil union; and they prize even constitutions of government in proportion to their subserviency to this end. Perhaps the principle, which it is most useful to the human species to promulgate, to exemplify, and to employ as the motive for investigating and the scale for proportioning events, is this: that all deviations from justice, in nations as in individuals, are in the end attended with an inconvenience to the erring communities, exactly proportioned to the enormity. If every historian were careful to prove the vigilance of Nemesis, the omnipresence of the goddess of retribution on earth, surely the advisers and conductors of national injustice could be made, like other criminals, liable to the proper fate of conspirators against social happiness.

Letter 122 examines the third volume of Lord Monboddo's *Antient Metaphysics*, and recommends an epitome of the work to be published in German. Its repetitions, not its peculiarities, displease our author: he deems it full of humane and original views.

The two concluding letters discuss the merits of Christianity, and justly characterize it as deserving, above all others, the name of the humanizing religion. The innate maxim of the brutal or savage man is the selfish iniquitous adage: "Every one for himself; nature for us all." That of the humanized and civilized, and in an especial manner the doctrine of Christianity, is, "No one for himself: but each for all."

Art. III. *Commentatio de antiquo documento, quod extat Gen. II. et III. Auctore* D. Davide Julio Pott. *Prof. Theol. P. O.* 8vo. pp. 64. Helmstadt, 1797.

This is a very curious dissertation on a part of the second and the whole of the third chapter of Genesis; which the author, treading in the steps of *Eichhorn* and *Schelling*, (or rather improving on their systems,) considers as a pure *mythical philosophema*, and explains with much ingenuity. The orthodox will, no doubt, view this little tract as an audacious attempt to overthrow the whole fabric of modern theology, as far as the scriptures are concerned: but the philosophical and rational Christian will read it without any disagreeable emotion; and although he may not always approve, he will not be ready to reprobate. The sum of the *Mythos* is this:—the primeval state of the world, and of man in particular, was a perfectly happy state, *sata est aurea ætas*:—but man, deceived by a serpent, transgressed a divine precept, and hence the origin of all evils of the silver age.—These propositions are supported in so many different sections; the result of the whole we subjoin in the author's own *peroration*:

'*Sic igitur auctor noster omnem malorum labem, qua genus humanum vexatur, ex nimia rerum altiorum captatione, et e luxuria inde oriunda derivare conatus est. Et quis quaeso hanc sententiam, quae cum hodierna, qua sensuum in hominem saeva tyrannis summo rationis arbitrio et imperio nondum subacta pro communi malorum fonte habetur, facillime conciliari potest, ineptam et absurdam vocare ausit?*

'*In nisu isto, omnibus hominibus communi, ad res et virtutes altiores, imo divinas pertingendi, quem auctor reprehendit, et pro malorum fomite declarat, praecipua quidem cernitur hominis dignitas, quippe quo duce ad finem naturae humanae excolendae propositum, ut ultimae boni verique in nobismet ipsis positae leges ubique dominentur, contendimus; sed auctori nostro de rerum altiorum cognitione, qua vel ipsius mali curiositas in hominum animis excitabatur, quaque, relicta primitiva simplicitate, ad luxuriam abutebantur, sicque rotae velut Ixioneae alligabantur, qua circumacti perpetua et inexplebili rerum, ad altiores quasi vitae delicias pertinentium, cupiditate discruciabantur, sermonem esse, supra satis ostendisse nobis videmur. Sic igitur illa rerum altiorum captatio, sensu eo, quo noster eam reprehendit, ad luxuriose vivendi libidinem prope accedit.*

'*Quatenus vero hanc ipsam luxuriam pro malorum, homines urgentium, fomite, carmine suo declarat, quis sententiae ejus veritatem in dubium vocare ausit, cum, mutatis nominibus, et de seculo nostro fabula narrata videatur, quod si luxuriam, et delicatius vitae genus, spectaveris, quod urbes potissimum celebriores tantum non omnes veluti pestis invasit, vix seculi ferrei, licet sapientiae auro obducti, nomine dignum judicari potest. Et hodie illi luxuriae et diaetae nefandae nepotes ex sapientiae arbore propullulant, quas, tantum abest, ut falce quam primum amputemus et resecemus, ut eas potius una cum verae sapientiae surculis laete excrescere et efflorescere, hisque succum subtrahere sinamus. Bellorum quidem crudelitate et calamitate vix quicquam foedius et damnosius excogitari potest; at profecto*

. . . *saevit*

saevior armis
Luxuria *incubuit*
generi humano. *Externarum deliciarum contagione, dapum largarum et saliarium, conviviorum intempestivorum et ad multam noctem productorum insania, animi vires hebetantur, corporis vel tenacissimi nervi solvuntur, mors praematura arcessitur, et tanquam tetra peste, quae in tenebris grassatur, hominum genus imminuitur. Quid? quod blandis iisque calamitosis luxuriae irritamentis sopita gloria in infamiam convertitur, et intemperantiae impura lue dignitas humana atteritur, et omne virtutis studium sensim infringitur, languescit, perit!*

'*Sed quis novum hujusce rei, non ad unum vel alterum, sed ad societatem hominum pertinentis, morem ac ordinem inducere ausit? Nonne ad hunc finem obtinendum quasi opus esset concilio, ex toto genere humano convocato, quo pristinam frugalitatem et continentiam, quae in desuetudinem abiit, in locum hodiernae luxuriae surrogandam esse, unanimi consensu decerneretur? At vero haec objectio nil aliud, quam effeminatae inertiae latibulum, et somnolentiae in agendo perquam molle pulvinar! Ita potius age, ac si ejusmodi concilio interfuisses, quod praeside conscientia et sensu morali semper in animo cujusvis convocatum et praesto adsit, necesse est. Noli semper imitari alios, sed ex bono cordis thesauro potius nova depromе ipse, et ad imitandum, seu potius efficiendum, propone. Non solus relinqueris!*'

We have given this extract without translating it, because those whom it will interest will doubtless understand the language in which the author writes.

ART. IV. *Fragments sur Paris,* &c. *i. e.* Fragments respecting Paris, by F. J. L. MEYER, of Hamburgh: Translated from the German by General DUMOURIEZ. 2 vols. 8vo. 280 pages in each. Hamburgh, 1798.

THE author of these volumes, Doctor MEYER, in company with M. *Schmeisser*, a celebrated chemist, visited Paris in the summer of 1796; they stayed there from the 31st March to the 4th July; and the present work contains an account of the excursion. Dr. MEYER was the better qualified for an observer on this occasion, from having formerly visited Paris, viz. in 1784.

The Doctor observes, that his attention was immediately arrested by the comparative solitude of the French metropolis, the paucity of carriages, the disuse of livery-servants, the disappearance of beggary, the multiplication of robberies, and the destruction of monuments of art. A diminution of demand in the shops of the *Palais Royal* has favoured a growing practice of shutting them up, both on the Sunday and the Decadi. Crowds of the people, which have been described in the newspapers as dangerous, are still frequent, but not alarming; and the public mind tends more and more to the love of order. The national cockade must still be exhibited by those

who

who seek admission at the Thuilleries. Fifteen theatres are open every day; and such is the competition for admittance, that, at the four great theatres, tickets are bought up by monopolists, and resold with a profit at the hour of admission. In all public places, the style of dress is far less expensive than formerly. Fifty newspapers, most of them daily, are published in Paris. The *Moniteur*, edited by *Regnier* and *Trouvé*, (of which a new edition from the commencement is undertaken) the *Journal du Soir*, remarkable for the rapidity with which it furnishes impartial reports of the debates, the *Annales Politiques* of *Mercier*, the *Historien* of *Dupont de Nemours*, the *Redacteur* of *Thuant*, and the *Annales de la Religion* of *Gregoire*, are the most distinguished. Of the literary periodical publications, the *Journal d'Economie Publique, de Morale, & de Politique*, superintended by *Rœderer*, is the most valuable. The ardor for news is considerably less than in earlier stages of the revolution; yet the papers are still cried about the streets wet from the press. The following trait characterizes the actual state of public opinion:—When a hawker bawls out, "Great news from the armies! More victories!" the passengers retort on him: "Go to the Directory with your victories! No more battles! Peace!" On the contrary, if the hawker pronounce the word, *Negotiations!* customers hasten to him across the street: "Give, give!" and his newspapers are sold instantly.

The upper house of the new French constitution is unpopular: it passes for an hospital of invalids, useless to the public, though it may be decent to tolerate and honourable to endow them.

"*Chez les Anciens jamais rien de nouveau*:"*

such is the common sarcastic mode of speaking of their sittings.

Speaking of the Civic Festivals, Dr. MEYER notices the taste for Greek and Roman formalities, which has perpetually distinguished their arrangement. The orations are in the same style, and are always larded with scraps and anecdotes from the *Selecta è profanis.* To these petty pedantries, a recent epigrammatist well applied the line,

"*Qui nous délivrera des Grecs & des Romains?*"†

The French Pantheon is well inscribed:—"*Aux grands hommes, la Patrie reconnaissante*:"‡—but the persons selected for canonization have been strangely chosen. *Voltaire*, a very immoral writer; *Mirabeau*, a profligate man; and *Marat*, the most murderous of tyrants; have severally received a pompous apotheosis. Great powers, usefully employed, have doubtless a claim to posthumous gratitude: but ten years, perhaps, should elapse after the death of any man, before extraordinary honors be allotted to him; and these honors should originate not with statesmen, who have party ends to serve in the distribution of such modes of recompence, but with the people, who feel the advantage of the exertions which they celebrate.—The architecture of this pantheon was planned by *Soufflot*, and has the fault of being crowded with salient parts: every cornice and every colonnade abound with projections, which destroy all simplicity of appearance, and jut disagreeably against the eye. *Quatremere* is making bold alterations, and will endeavour to conceal, by a circle of 32 statues, the bad effect of the range of columns which surround the dome without supporting it.

---

* Familiarly—"Nothing *new* from the *old* ones!"

† "From the Greeks and the Romans, alas! who will free us?"

‡ "The gratitude of the country to its Great Men."

The account of the Executive Directory deserves attention; because it corrects, from ocular observation and personal intercourse, many current misrepresentations. We shall extract some fragments:

(P. 206.) 'The private life of the Directors is simple and retired: the pressure of their public occupations leaves them but little time for recreation. The whole day is spent in business; and if occasionally they call together a select circle of friends, of both sexes, they meet in private apartments, without form or ceremony. Thus *Rewbell* and *Barras* have every evening at eight o'clock a tea-party, who play a few games at commerce, and when very agreeable and unrestrained conversation is offered to their friends and to strangers introduced by them. Dinners, which are seldom given by the Directors, and which now never commence in Paris till six o'clock in the evening, are inferior in point of magnificence to those of the Parisian bankers and contractors. Two simple courses, wines of the country, and few guests, usually characterize them. *Barras*, however, betrays some disposition to splendid hospitality.

'*Rewbell* was formerly a counsellor at Colmar, and was highly esteemed for his love of justice, his disinterestedness, and his eloquence. He acquired in the Constituting Assembly considerable distinction; and indeed his activity was always remarkable: in the Convention, he defended his country against the destroying rage of the anarchists. After the fall of *Robespierre*, he was one of the first who attacked the Jacobin faction, and who voted for the suppression of the clubs. As a Director, he is distinguished for the tenacity of his opinions: but he considers deeply before he decides. He despises party-spirit; he stands on his own ground; he is distrustful;—and not to be influenced. He willingly hears the opinion of men whom he esteems, and is never offended by discordancy of advice or harshness of counsel. A remarkable instance of this came within my knowledge. At Mayence, some difference of opinion brought on a violent dispute between him and a respectable man, who treated him with very little ceremony. After *Rewbell* became Director, he sent for this person, who happened to be in Paris, and offered him an advantageous situation in his office; which was accepted, and in which he now continues, and associates with *Rewbell* on the most cordial footing. As a private man, he displays great love of regularity, moderation, fidelity in friendship, and all the virtues of the father of a family. Near Paris, he has a small villa, at which he commonly sleeps.—His dry cold manner contrasts with the amenity of French address, but mellows on a little acquaintance.'—

(P. 226) 'To *Réveillere-Lepaux*, justice, and the affairs of the interior, are entrusted. He is of the department of Vendée, and had property near Angers, where he had founded some literary institutions, and especially a botanic garden. The general opinion not merely of the impartial, but even of the most hostile to the extant government, agrees in dignifying him with the appellation of *the virtuous man*. France, it is said, did justice to the purest civism in entrusting to *Réveillere-Lepaux* her highest dignity; his views as a statesman, his acquirements as a scholar, and his morality as an individual, are equally acknowleged. He was a member of the States General, and an enemy, from the beginning, to all distinction of orders. At the commencement of the troubles of Vendée, he risked his life in a fruitless attempt to promote a pacific spirit. He has never belonged to any party: he loves peace: he prizes merit in every condition, and in every country; and he declares aloud, on all occasions, for that which is fair and good. His look inspires confidence, though he is short, somewhat bowed, and sallow. His hair is black, and his eyebrows are thick. I have often met him at the sittings of the National Institute, as a member of the second class, which cultivates the theory of morals. On the day of the solemn opening of the Institute, he presided in his directorial toga, in an elbow-chair, on the hustings: but he seemed to wish himself in his old place on the benches. He was hated by *Robespierre*, for braving the most furious demagogues of the dictatorial pack; and he abdicated his office of deputy, in order to escape being sacrificed by the Dictator. Without affecting too much care of himself, he withdrew to St. Quentin; where he had friends, one of whom I knew; and who, in every moment of emergency, had exposed himself and his family to shelter this worthy representative. "What good Frenchman (said he to me) would not have gladly risked his own life for a man so virtuous and so wise?"—He was a principal architect of the present Constitution; and he was chosen Director by the suffrage of the whole Council of Antients, except two members.

'The tallest and handsomest of the Directors is *Barras*: in company he is lively and agreeable: in times of danger, one of the bravest defenders of the republic. On the 13th Vendemiaire (5th October) he fought at the head of the army of the Convention against the revolted Parisians, and saved the Convention. His enemies complain, (and he has many enemies among the people,) that he overstepped the necessary measure of force, and continued to shed blood after the victory was decided in favor of the Convention. Many women are said still to wear about them the bullets with which their husbands or children were then slain; and *Barras*, I think, seems to fear the consequences of this cherished hatred. One day, when an aide-de-camp of *Buonaparte* suddenly brought to the Directory the first standards gained in the campaign, (it was at the time of the suppression of *Drouet*'s conspiracy,) *Barras* was evidently thrown into a state of great uneasiness. During the ceremony of audience, he turned incessantly about in his chair like a man who is fearing to be attacked by surprize; while his *four* colleagues were calm and composed.—*Barras* is the Director who seems most in haste to enjoy life, and has a noted villa beautifully situated at Surêne, near Paris.'*

A whole chapter is allotted to the character of *Sieyes*, with whom Dr. MEYER was much acquainted. He strongly asserts the judgment, the disinterestedness, and the consistency of this eminent character.

The Second Volume opens with an extract from the Constitution of the National Institute of Arts and Sciences. The organization of this establishment may supply some useful hints, but it is in many respects very exceptionable: particularly for the care taken to make it dependent on the government. The sixth article, for instance, confers on the Executive Directory the nomination of forty-eight persons, who are to choose the remaining ninety-six. One hundred and forty-four persons resident at Paris, and as many in the departments, are to receive salaries from this institution. A provision is also made for twenty-four foreign associates; who, no doubt, will be expected to recommend French *measures* to the adoption of Europe.—The Lyceum (says our author, p. 143) is the only Parisian scientific institution which costs nothing to the state: it is supported by the voluntary contributions of the members: it had the courage to vote a civic crown to *Lavoisier*, while he was languishing in a dungeon; and to refuse to *Robespierre*, while in power, the honor of association.

Many pages are devoted to the Aërostatic Institution, which is exclusively employed in the improvement of balloons, under 'the excellent *Conté*.' The battle of Fleurus was won by the *superior* intelligence obtained by means of a balloon. The process of filling them is now far from costly: it is here described at sufficient length. An aërial telegraph has lately been applied to the gondolas of the balloons, by means of which the voyagers can talk with each other in the echoless space. The telegraphs consist of hollow cylinders of plaited paper, resembling those pocket lanterns which squeeze into a mere hoop, and are in like manner dilated or contracted in different numbers, at the pleasure of the signal-maker.

---

* The reader may compare these traits of the French Directors with an account given from a preceding work, in our 22d vol. p. 320, et seq.

Concerning the pottery, glass, and porcelaine manufactures of Paris, the following details are given:

(P. 239.) '*Olivier*, who received from the Lyceum a patriotic crown, has an earthen-ware manufactory in the suburb St. Antoine, founded sixty years ago by his father, but greatly improved and enlarged by himself. All kinds of pottery are here made, from the coarsest to the finest. Of the latter, the glazing is exquisite and smooth, and the colours are bright: but the *forms* have not that grace and lightness which distinguish Wedgwood's English pottery. *Olivier* has well imitated the vases called Etruscan, both in material and colour. He also prepares a material resembling basalt in colour, weight, solidity, and sound; of which he makes caryatids, &c. for chimney-pieces, that have the merit of fine contours. This manufactory cannot now be kept in complete activity, for want of hands.—*Olivier* also prepares vermilion, and calx of lead.

'*O'Relly**, a Scotchman, established here some years ago a glasshouse, which rivals the brightest specimens of English glass. It has the same translucency, polish, and smoothness. He engraves, with the wheel, whole historic subjects on vases, cups, &c. with all the perfection of an engraver on copper; he executes equally well the naked form, the folds of drapery, and even the expression of countenance. There are infinite taste and grace in his arabesque borders, and a perfect imitation of the antique in those figures of fauns, nymphs, and dancers, which he borrows from the Herculaneum discoveries, and traces on his ewers. It requires a whole week to execute one of these ewers, which are of high price, from ten to twelve louis d'ors each, but which rival the finest gem-engraving. The undertaker of this beautiful manufacture has constructed a conical furnace of vast size for the fusion of his materials: it is nearly sixty feet in diameter, and three hundred feet high: but he was in great want of workmen.

'*Dihl*, a German, has a porcelaine manufactory on the boulevard of the Temple: which rivals, or rather surpasses, that of Seve. His forms proclaim his taste; and his painting is exquisite. His warehouses are splendidly stocked, and manifested no symptoms of deficient demand, nor want of workmen.' *Dihl* shewed to me, very confidentially, all his workshops, from the potter's wheel to the painter's and the gilder's laboratory. This manufactory was formerly a privileged one: but it has greatly thriven since the exclusive privileges of that of Seve, which was conducted on the King's account, have been annihilated.—

'The tannery of *Seguin* is become very celebrated by a new discovery, publicly noticed at the Lyceum, relative to the preparation of leather. I am indebted to my friend *Schmeisser* for the following account of the process:

'*Seguin* departs from the received practice, both in the preparation of the raw hides, and in the composition of the material for tanning.

---

* Probably *O'Reilly*, an *Irishman*;—it is not a *Scotch* name.

In washing the skins, he does not throw them pell-mell into the water, but spreads them perpendicularly and separately, so that they may absorb the water on both sides. To separate the hair, it is usual to fling the hide into a vat of lime-water: in which it is frequently stirred. *Seguin* has found that the addition of sulphuric acid to the water once used in this process revives and increases its effect: he infuses from $\frac{1}{1500}$ to $\frac{1}{2000}$ part of sulphuric acid.

'In tanning, *Seguin* has abandoned the usual method of steeping his leather in pits. He immerges them merely in water impregnated with tan; and after having repeated this immersion, he adds a new liquor, of the eleventh or twelfth degree of the aræometer, as is employed for the liquefaction of salts. The operation of this new tan is very speedy. The hides are first steeped in a weak infusion, which acts only on the surface; and afterward in a stronger infusion. The process commonly lasts fourteen or sixteen days, but can be completed in six or eight. The leather is dried in the usual way.

'The discovery of *Seguin* is, that tanner's bark contains a peculiar element, soluble in water, which has a stronger elective attraction for leather; and which, when united with it, becomes insoluble in water. Glue, precipitated from water by this element, also becomes insoluble in water. Not only oak-bark, but many other vegetables, contain tan; which may easily be ascertained by their power of precipitating glue.'

Dr. MEYER employs a long section in discussing the weights and measures of the French. There can be no doubt that it would be an universal convenience to employ all over the world one uniform system of weights, measures, dates, and coins; and the most wisely constructed measure has the strongest claim to general adoption. Is the French measure such?—In our XVIIth vol. p. 555, N. S. we inserted the decree relative to their system; and therefore it will not be necessary to transcribe the statement of it by Dr. M.

Their fundamental unit, the *metre*, (a very inconvenient name, because otherwise appropriated!) is ordained to be equal to the ten-millionth part of the arc of the terrestrial meridian, comprehended between the north pole and the equator. This is probably a mutable quantity, and therefore wholly unfit for a basis. Every additional discovery concerning the interior structure of the earth tends to shew that it perpetually increases in porosity; that it expands in all directions; and that by a process, of which crystallization is perhaps a ſpecies, all the continents are slowly radiating upwards; so that the diameter and the circumference of the globe are growing not stabile quantities. An arc of its circumference cannot, therefore, be the basis of a perpetual measure; and if this arc, as Dr. MEYER seems to suspect, has not been satisfactorily ascertained, it is on that account again necessary to hesitate about the new length and breadth of the French system. Another objection occurs at p. 255, that the reckoning by decimals prevents a precise expression of those very usual fractions ^{1}, $\frac{1}{3}$, $\frac{1}{4}$; on which account, duodecimal divisions of time, of the degrees of a circle, &c. have every where been adopted. It is not a question whether, by adding to the Arabic cyphers two more figures, we might not introduce a more convenient system of fractional arithmetic? All these questions should evidently be discussed in a congress of deputies from the several universities and academies of Europe. It increases the difficulty of intercourse, if one nation makes changes without consulting the convenience and the wisdom of the rest.

'The agriculture of France (says Dr. MEYER, p. 266) is now in the most flourishing state. How much has been published in Germany about the poverty of the country, the declension of husbandry, and the desolation of houses and gardens! Has not the very project of famishing France been entertained? I expected, in fact, from the absence of so many hands, a neglected and depopulated country, especially on the frontier: but I found quite the contrary. Never was land in finer cultivation: nowhere an acre in a barren state: tillage practised wherever practicable: a waveing sea of ears overflowing the hills on every side, as far as the eye could reach: kitchen-gardens carefully managed: the hedges and ditches tight and sharp: the dwellings of the peasantry in good repair, and commonly new. If there be a country equally rich in the prodigality of nature and the diligence of man, it is this. It has never been unusual in France to see the plough guided by the grey-haired, nor to observe the women and children occupied in field-labor; on these classes more than ever devolves the husbandry, now that so many sons, brothers, &c. are in the armies of the republic.

'The most numerous and most useful of all orders of men in France, the labourers, were never in better circumstances than now: they are free; they are at ease; and they are satisfied. Is it, then, a vain hope to regard this claes of men as the support of the present constitution, and to expect through them a revival of the highest prosperity in France? Never will this class again fall under the yoke of feudal oppression; and by degrees it will learn to sacrifice some part of its profits and its superfluities, in the form of taxes, to support the country; of which the finances are certainly very narrow.

'How many reasons has the French husbandman to rejoice in his condition! The fruits of his labor all belong to himself. He is no longer vexed with taxes and parish-services. The day-labourer is become a farmer! and the farmer a yeoman. Since the abolition of the feudal system, the claims of the lord of the manor and of the clergyman are withdrawn: his industry brings him in a net profit: money accumulates in his coffer; and he subsists in comfort:—but the voice of this peaceful happiness is stifled by the outcries of that large portion of the people, which has the power and the ready means of proclaiming aloud both its real and its imaginary sufferings. Let us always recollect, however, that the number of these Frenchmen who are surrounded with increasing comforts, and are happy, amounts to *sixteen millions*?'

This is the most complete account that we have seen of Paris since the war. We are informed that an English translation, from the original German, has been offered to some of the booksellers, but we know not whether it be forthcoming. The work, though very curious, is more instructive perhaps than amusing, and is drawn up with phlegmatic impartiality.

ART. V. *Histoire Naturelle des Poissons*, &c. *i. e.* The Natural History of Fish, by LA CÉPÈDE. 4to. vol. I. Paris.

THIS first volume opens with a discourse on the nature of fish, which is written with elegance, and tends to inspire a taste for studying this much neglected province of natural history. The subject has novelty even for the informed. The animals among which we wander, from the lion to the fly, easily and naturally attract our attentive observation: but the opportunities are few, and the patience must be inexhaustible, which are requisite to investigate the manners of Fish. Their element is not our element; although it covers the much greater half of our globe.—One of the essential characters of fish is the having gills instead of lungs; which vary from three to seven on each side of the head, and are in all fish the organs of respiration. This process in animals with gills, as in animals with lungs, is found to consist in absorbing oxygen from the surrounding fluid, and imparting it to the blood: so that, even amid the waters, we behold realized that beautiful and philosophic fiction of antient poetry, which described the breath of life as a sort of secret flame more or less fugitive.

Of the senses of fish, M. LA CÉPÈDE observes that their smell is the most exquisite. This might be inferred, he says, from the very conformation of the organ: but the distance which they will traverse in pursuit of prey, attracted merely by its odorous emanations, is immense. They will fly from a very distant enemy by a fear similarly communicated. The seat of smell is the true eye of fish, which directs them in the thickest darkness, in the most troubled waters, in the most agitated waves, at the very bottom of the abyss of ocean, where daylight is for ever unknown.

The other senses are discussed; and the sight is described as next to the smell in perfection: then follow the hearing, the touch, and the taste; which last is stated to be the most imperfect of their senses.

Their re-production is next treated: then their swimming, which is wholly resoluble into two motions; the progressive, by means of their fins; and the perpendicular, by means of an appropriate bladder, which they fill with hydrogen gas, or empty, according as they wish to ascend or descend. The latter motion, therefore, is in all respects conducted like the voyages of aëronauts.

Very few fish are wholly frugivorous: some appear to content themselves with marine plants and seeds: but most of them prey on insects, spawn, and all such fish as can be attacked without danger. *Old* are far more voracious than *young fish*, which can subsist for months apparently on mere water.

When fish sleep, their swimming bladder dilates, and brings them towards the surface; where a faint light, striking on their never-closing eyes, awakens them. They naturally seek the dark hollow of overhanging banks, or of vegetable shoots, when they wish to sleep.

Fish are not sociable. The females often void their spawn, and leave it for the males to fecundate at leisure in their absence. They eat their own species. They do not pursue prey in company. The migration of herrings, mackarel, and other fish of passage, is accomplished without a leader, and without apparent concert. To a certain degree they may be tamed. Carp in ponds have been taught to come at the sound of a bell, and take food.

To the introductory discourse succeeds a methodical table, which divides fish into cartilaginous and bony. The history of the first twelve kinds is given; and a continuation is announced.

This work is printed on the same plan as the Natural History of *Buffon*, to which it is intended as a sequel. The style of *Buffon*, laboriously easy, beautifully unaffected, appropriate, simple, yet impressive by the poetry of idea with which it abounds, is not attained by his respectable successor. Perhaps a severer investigation of authorities, an increased accumulation of facts, and an absence of theoretic ambition, may atone to science for inferiority of literary excellence.

Former works on natural history, from the pen of this author, heretofore well known as the *Comte* DE LA CÉPÈDE, have been noticed in our Review. See vols. 67, 72, 79, &c.

ART VI. *Précis sur la Maladie et la Mort du Général* HOCHE, &c. *i.e.* An Account of the Diſeaſe and Death of General HOCHE. By POUSSIELGUE, Surgeon. 8vo. Pamphlet. Paris.

OUR readers are well acquainted with the rumours to which the death of General *Hoche* gave birth; they have spred throughout Europe, and seem to have prevailed as much in France as elsewhere. The present pamphlet was doubtless occasioned by these reports; and certainly the evidence which it contains enables us fully to pronounce concerning the cause and manner of the event.

General *Hoche*, we are told, had a robust constitution, was of a sanguine temperament, and had a very lively disposition. He was addicted to wine and women, but did not run into intemperance. In his youth, he frequently suffered from inflammatory disorders; and he had long been subject to rheumatic and spasmodic* attacks in his chest. He had also for some time a constant cough, which he totally neglected; never, on this account, relaxing in the performance of his military functions.

After the armistice, he lived some time at Wetzlaer; and here it was that he first used medicines; when ptisans, with syrup of diacodium, and Kermes mineral, were prescribed. These were changed for gum ammoniac and other resolvents, as they are termed. Recourse was also had to bleeding and cupping. Dr. *Thilenius*, of Lauterbach, pronounced that the disease had originated in exposure to cold, and that it affected principally the bronchial glands. He expressed his apprehensions of consumption. This was the 15th Fructidor, (August,) 1797.

In the meanwhile, *Hoche* took the most lively interest in all occurrences; and hence his disorder seemed to be aggravated. He grew thin, pale, and had frequent shiverings. A journey to Frankfort fair, by way of amusement, was undertaken. Here he secretly consulted a medical person, and took his medicines afterward at Wetzlaer, without M. Poussielgue's knowlege. On the 30th of this month, that gentleman was suddenly called, and found his patient sitting at an open window, breathing very laboriously, with the cough suppressed, the pulse small, intermitting, and the abdomen inflamed, but not painful. Two grains of opium were administered, and the breathing and expectoration became easier: but the matter thrown up was bloody. The pulse amended, and the abatement of the symptoms continued during the next night and day. The General was cheerful, walked up and down the apartment, and sang. On the evening of the third day, however, all the symptoms returned with increased violence; and, in spite of various applications, the attack shortly terminated in death.

On opening the body, which was greatly emaciated, the abdomen was found swoln; the brain appeared natural, except too great fulness of the blood vessels; the stomach had a black spot at the pylorus, which passed inwards; the duodenum was reddish; and the liver was discoloured on its under-surface: the lower bowels were full of air, and contained some hardened fæces: the lungs had adhesions; they were discoloured, and the right was quite disorganised; and the wind-pipe and its branches were full of a matter resembling coagulated blood.

---

* Qu. as to the propriety of theſe terms?

After this detail, who can hesitate to refer the *poisoning* of *Hoche* to the fables of which History is full?

Art. VII. *Paris pendant l'Année* 1798. i. e. Paris during the Year 1798. By M. Peltier. 8vo. No. CLV. to CLXII. 1s. 6d. each. Deboffe, London.

In noticing some former volumes of this periodical work, (M. R. vol. xix. p. 569.) we intimated a suspicion that it had not a very popular circulation: our opinion was probably well-founded; for it ceased altogether to be published at the close of the year 1797 *, and is now resumed on a cheaper plan and at longer intervals. This is well-judged. Under the present mysterious, silent, and coercive system of direction, the internal proceedings of the government of France grow every day less interesting; and, the political constitution having absorbed those talents which were tending to eminence, the literature seems also to decline in importance, and to be rapidly falling into the hands of writers of secondary knowlege and coarse taste. A more sparing selection of the debates, a more abbreviated notice of the books, and a more scanty gleaning of intelligence, will consequently in future be sufficient to satisfy the public curiosity.

Occasionally, we have made copious extracts from this well-conducted journal: but, as other monthly compilers are now in the regular habit of resorting to the same source, and often for the same papers, (the Life of *Buffon*, for instance,) so that its most curious contents are usually rendered into English with expedition for the information of the public, we shall confine ourselves to very summary notices.

No. clvii. contains an account of the Dutch revolution of the 22d January. The author shrewdly observes that France would have acted more honestly towards the Hollanders, if she had at once incorporated them, and divided their country into departments: but in this case there would have been no pretext for levying successive contributions, and the revolutionists are in haste to enjoy themselves. Their axiom is that of Figaro: "Who knows whether the world will last four-and-twenty hours longer?" Probably, when the popularity of the new constitution is wholly exhausted by its rapacity, this annexation will be decreed.

---

* The numbers for that year did not come to our hands. The last account which we find in our work is in vol. xx. p. 569, and ends with the No. for August 1796.

At p. 325 occurs a letter to the Duke of Norfolk from one *Mandar*. Impertinent and unofficial as it seems, it may have been intended to intimate that, with a *patriotic* English administration, the Directory would make peace for twenty-three millions sterling, to be paid to them under the name of indemnities for the Toulon fleet, and for the Dutch cessions of Ceylon and the Cape.

At p. 333 is inserted a translation of Dryden's Alexander's Feast.

No. CLVIII. announces the death of the venerable Duc *de Nivernois*, the negotiator of the peace of 1763. He died at Saint-Ouen near Paris, at the age of 82, in June last. His poetical talents, and his friendship for *Barthélemi*, the author of Anacharsis, are well known. A few hours before his death, it was recommended to have a consultation of physicians: but he declined the proposal, by addressing the following note to his friend and physician *Lacaille*, who regularly attended him:

" *Ne consultons point d'avocats ;*
Hippocrate ne viendrait pas.
Je n'en ai point d'autres en ma cure
Que l'amitié, que la nature,
Qui font bonne guerre au trepas.
Mais peut-être dame Nature
A déjà décidé mon cas ;
Moi du moins sans changer d'allure
Je veux mourir entre vos bras."

No. CLIX. comprehends the instructive report of *Bailleul*, concerning the conspiracy of the 18th Fructidor.. It is impossible not to disapprove the banishments without trial, which were inflicted on this occasion by the victorious party: but it is difficult to doubt that *Pichegru*, and some other sufferers, were really in concert with the foreign enemy to attempt a royal revolution. The critical proceeding which seems to have provoked this violent riddance was, in the words of *Bailleul* (p. 631), *depriving the Directory of all pecuniary resources.*

No. CLX. contains an eloquent though turgid account of *Canova*, an Italian sculptor of Bassano, whose disinterested spirit induced him to refuse 1500 sequins for a statue of Magdalena, which he intended as a present for his parish church. Cupid and Psyche, Hercules and Licas, and a basso relievo representing the hospitality of Alcinous to Ulysses, have immortalized his general skill in his art, and especially his powers of pathetic expression. The tomb of Rezzonico in St. Peter's at Rome, and the Venus and Adonis at Naples, are also works of this new *Montorsoli*.

No. CLXI. relates among others the following anecdote:

'The *Montgolfiers*, after their splendid discoveries in aerostation, solicitated at Paris an exciseman's place *(un bureau de tabac)* for one of their relations. The Count *d'Antraigues*, one of their friends, went to M. *de Colonia*, on whom depended the success of this affair, and who threw difficulties in the way, and said to him: "Sir, if they do not obtain their request, I will publish what has happened to them in England, and what, thanks to you! is happening to them in France." "What has happened to them in England?" inquired M. *de Colonia*. "I will tell you," said the count: "M. *Stephen Montgolfier* was in England during the last year; was presented to the King, who received him with distinction; and was invited to ask of his Majesty some favour. M. *Montgolfier* observed to Lord Sydney, that, being a stranger, he did not exactly know what he could ask. Lord Sydney again pressed him to fix on something. He then recollected that he had at Quebec a brother, poor, and in orders; and he stated that he wished that the government would give him some small preferment of 50l. a year. Lord Sydney replied that such a boon was neither worthy of Mess. *Montgolfier*, nor of the King, nor of the Minister. Some time afterward, the bishopric of Quebec becoming vacant, it was given to M. *Montgolfier*, notwithstanding an opposite request from the Duke of Gloucester.'

Is there any truth in all this?

No. CLXII. contains some letters of *Commerson*, the companion of *Bougainville* in his celebrated voyage round the world: many curious particulars are interspersed, which have escaped other observers; and even the unimportant intelligence derives a value from the good sense with which it is narrated.

Philibert Commerson was born at Châtillon in Ain 18th November 1727. His father intended him for the law, but he preferred the medical profession. He went to Montpelier in 1747, and stayed there six years, during which he contracted an intimate friendship with M. *Crassons*, to whom his published letters were chiefly addressed. He cultivated natural history with peculiar zeal. In 1760 he married a literary woman, with whom he was very happy, but who after two years died in child-bed. This loss he never recovered: he forsook his dwelling-place, came to bury himself in the libraries of Paris, and finally caught at the proposal of a voyage of adventure, as a means of forgetting the grief which preyed on his bosom.

In 1767, he set sail in the Etoile, and was in the isle of France in November 1768; where M. *Poivre*, so serviceable to men of science though stationed where the sciences were unknown, received him with distinguishing friendliness. In

1771 he returned to Madagascar: but the new Governor cared little for natural history. *Commerson* had no longer apartments at the *Intendance*; his very salary was negligently paid, and at length even suspended. He died there of chagrin, and without receiving his nomination into the Academy of Sciences, which took place 21st March 1773, eight days after his death. Besides the letters to *Crassons*, a letter to M. *de la Lande* on the Pigmies of Madagascar is of value to the philosophic world. His will has been printed, under the title of *Testament singulier:* it bequeaths all his collections of natural productions to a public institution, and his body for dissection to an anatomical theatre; "desiring (as he expresses it) in every possible way, and to the last, to be useful to my fellow-creatures." He was laborious, and thought no fatigue excessive, if he could bring home a new plant or a new insect. He was fond of reading Ovid, and often quoted him. His wife's name and his own he endeavoured to perpetuate, by calling one of the plants which he discovered, *Pulcheria Commersonia.*

The address of *Richer-Serisy* to the Directory, which is here reprinted entire, and which occupies twenty-five pages, is a fine piece of writing. It is followed by a speculation of M. PELTIER, from which the following is an extract:

> 'If we examine attentively the situation of Europe, and calculate the force of those levers which remain to be employed against this infernal and gigantic republic, we shall at times feel tempted to wish that all the continental states were transformed in a moment into as many republics, jealous of dignity and independence, with each its *Directory*, its *Redacteur*, its *Rewbell*, and its *Jean de Bry*. Then we should see an irresistable coalition formed among the insulted republics to repair their honor, and some equipoise would be restored to Europe, until nature should again change the republics into monarchies.
>
> 'Does any one really believe that, if a Bohemian or Hungarian republic had been dismembered or reviled by France, yet had still a population of 20 millions of men and an army of 400,000 soldiers, it would have quietly consented to the breach of any preliminary or definitive treaty? that it would have endured from its rival the invasion, the spoliation, the annexation which Switzerland has suffered? that it would not have found means to obtain for itself a preference of allegiance? that it would have sent its *Cobenzels* to treat a French ex-director with Tokay, and have put up with the insults by order of a bullying ambassador? Would not the *Garats*, the *Lebruns*, the *Cheniers* of Vienna, have animated their fellow-citizens to avenge this insult to all nations, &c. &c.?'

A table of contents to each number of this journal is much wanted.

Art. VIII. *An inaugural Dissertation*, shewing in what Manner pestilential Vapours acquire their *acid* Quality, and how this is neutralized and destroyed by Alkalies. Submitted to the public Examination of the Faculty of Physic, under the Authority of the Trustees of Columbia College, in the State of New York, William Samuel Johnson, LL.D. President. For the Degree of Doctor of Physic, on the 2d Day of May, 1798. By ADOLPH C. LENT, Citizen of the State of New-York. 8vo. pp. 54. New-York, printed by Swords and Co. 1798.

THIS essay offers a farther elucidation of the doctrine concerning contagion, which originated with Dr. *Mitchill* of New-York, and of which we have more than once spoken in our *Appendixes*, within the last two or three years.

After a short introduction, the writer describes the relations of the products of animal and vegetable decomposition to other bodies. These are sufficiently familiar to chemists;—at least we find nothing here beyond the contents of the well-known manuals of chemistry.

In the second chapter, Mr. LENT professes to recite facts, tending to shew the connection between the effluvia of putrefying bodies, and pestilential diseases. Here he quotes almost solely English writers; and the passages from Pringle, Lind, and others, referring the origin of malignant fevers to putrefactive effluvia, cannot be new to those among our readers who interest themselves in these speculations.

Chapter 3d is entitled 'Enquiry into the history, production, and qualities of that acid, which attends the putrefaction of such bodies as give rise to malignant and pestilential diseases.' We scarcely need say that the various combinations of the elements of nitrous acid occur under this head.

These compounds are stated, in chapter 4th, to be imbibed by the timber of houses and ships; and to unite with iron, earths, alkalies, and water.

The assertions in this chapter, that bear particularly on the hypothesis, do not to us appear to be authorized. We must have better evidence, before we can believe that the septic (nitric) acid 'attaches and unites with timber, causing it to rot and decay, more or less rapidly, in proportion to its strength and activity.' We do not feel persuaded that, when cannon exposed to the atmosphere of the West Indies rusts much sooner than when buried in sand in the salt water, this change is effected by the septous acid. Is it not ludicrous to imagine that the salutary effect of cold-bathing is owing to the *septous* poison being washed off the skin? of what use would it be to wash off one portion from the surface, when another has penetrated the mass? It is not difficult to derive soreness of the

throat,

oat, and other symptoms attending some fevers, from the lication of the poison to particular parts. This is the busi- s of chapter v.

The next chapter treats of the destruction of contagion; and, ong the means of neutralizing and diluting the septous npounds, we wonder not to see fumigation by volatile alkali ommended.

We cannot conscientiously report that any progress has been de in establishing this doctrine. Its author has chosen to gle out one from among the many products of putrefaction, the cause of the extensive mishief of contagious disorders: ut he has produced no precise evidence,—scarcely one usible analogy,—in support of his choice. Former modern iters had fixed on other effluvia for a similar function: , as far as hitherto appears, they might as well have rested ntented with the old term, *miasma*; leaving it to chemistry, a more improved state, to specify the nature and variety these insidious and formidable agents.

This dissertation has an appendix of two pages, which we ll copy.

Experiment 1. I took two mice; one I caused to be stung by asp, which was immediately thrown into convulsions, and expired wo minutes: into an incision made in the muscular substance of other, I injected two drops of the nitrous acid; it seemed to rate exactly in the same manner as the sting of the wasp, and the nal expired immediately. On opening them, and endeavouring to ulate the muscular substance of their hearts, I found it had in a at measure lost its irritability. Fontana observes, in his book n Poisons, that the nitrous acid, applied to the muscular sub- ce of a pigeon, killed it immediately; Cavendish and Lavoisier e proved, by experiments, that the azote is the radical principle of nitrous acid.

Experiment 3. I took four young puppies: into the jugular vein one, I injected four drops of the decoction of white helebore; the second, I injected four drops of the digitalis; into the third, jected one grain of the salt of urine dissolved in water; the fourth used to be stung by two wasps: the first died almost instantane- ly; the second and third in less than five minutes; the fourth re- ered with great difficulty, and seemed to throw off the disease by ning at the mouth.

Experiment 4. I caused a number of earth worms to be stung bees, ants, and other insects, which always killed them immedi- y; and seemed to act on them in the same manner as the decoc- of the poisonous plants, the laurel, tobacco, opium, &c. This t is astonishing, in these animals, which, when cut into pieces the knife, still retain their irritability for many hours, or even days.

All poisonous plants with which we are acquainted seem to act e same manner when injected into the circulating system of animals; yet, from the nature and construction of the stomach of some animals, they are eaten with impunity: goats will grow fat upon euphorbium, and swine upon henbane, &c.'

We have received a private letter, either from Dr. *Mitchill* or one of his pupils, in which the writer endeavours to open our minds to the New-York doctrine of contagion. It may produce on our readers an effect which we have not felt; and we shall give it without comment. We had already noticed the work recommended, in our last Appendix.

' *To the* MONTHLY REVIEWERS.

' Together with this, you will find two more publications on the American doctrine of pestilential fluids. And they are forwarded to you, because the friends of science in New-York believe, that great obscurity has been thrown upon the subject by the fumigating process of Dr. Smyth. Since the publishing of Trotter's Medicina Nautica, the wonderful operation of the nitrous acid *vapours* is fully developed. And in our large hospital here, the physicians can add nothing in favour of the *internal use* of nitric acid in syphylis, after various and long trials. Like Mr. Bell, they are almost persuaded any other acids will do as well. I suppose, in certain cases, these will do better, especially if of the palatable kind derived from vegetables.

' The opinion entertained in Great Britain of the destructibility of all contagious, infectious, and pestilential matter by means of the acid of nitre, as it is preposterously called, or by its vapours, has probably its effect on the mind of the gentleman who reviewed Dr. Bay's dissertation, which must have appeared to him like a direct violation of every thing at that moment deemed valuable on the subject; when septic acid and its fumes were killing pestilence wherever it was to be found. A practice viewed here with surprise and horror!

' On this side of the Atlantic few persons, of the younger sort especially, are tinctured with the notions of the nitrous being a mineral acid, of contagion being a putrid thing, and consequently alkaline, and such unsolid dogmas as these. They view things very differently indeed, and to great advantage too, for some years past, when in the midst of plague and pestilence.

' The pamphlet on the tallow-chandlers case we think worthy your attention, because the subject of pestilential air is there discussed in connection with the manufacture of soap and candles, which the legislature of the state and the corporation of the city had determined to expel from town, as productive of infectious air and stirrers-up of yellow-fever. The statute of expulsion of these tradesmen, their memorial, and the argument of their counsel (Dr. Mitchill) before the legislature then sitting at Albany, exhibits the question in many interesting points of view, and is drawn up in such a manner as to involve the entire discussion of the principle. The effect wrought by the argument was such that, as it is not considered parliamentary to make and repeal a statute in the same session, a bill of mitigation was passed in 1797, and during the session of 1798 when Dr. Mitchill attended in person at Albany as a member of the house, the whole of the statutes contained in the first part of the pamphlet were repealed, and a new one passed, containing none of those odious and unscientific regulations which disgraced the former laws. What adds to the beauty of the thing here is, *the public are satisfied.* And surely Mr. Baldwin's account of the treatment of the plague in Egypt and the Levant *by friction with oil,* and the exemption of dealers in that article from that distemper, are powerful facts in corroboration of Dr. Mitchill's doctrine:—his letter to Dr. Haworth, one of Radcliffe's travelling physicians, lately in America, will give an idea how alkaline bodies destroy contagion; it will soon be published in a work, edited here under the title of the Medical Repository. If you could only get the fumigation process out of your minds, you would view the subject better. The Reviewers of Gottingen, Er-angen, and Geneva, are not so much tinctured with nitrous gas; and they view this matter in a considerably different light. You dwell upon the virtues of nitrous gas. Every member of the corporation and legislature of New-York knows better.

'The dissertation by Mr. Lent appeared a few days ago. Owing to some hurry or carelessness, he published it without the proofs and vouchers which he had collected. It is inclosed, however, for your examination.

'New-York, May 1798.'

Art. IX. *Voyage autour du Monde,* &c. *i. e.* A Voyage round the World, in the Years 1785, 1786, 1787, and 1788, by J. F. G. de la Pérouse: published conformably to the Decree of the National Assembly, of the 22d of April, 1791, and edited by M. L. A. Milet-Mureau, Brigadier General in the Corps of Engineers, Director of Fortifications, Ex-constituent, and Member of several Literary Societies at Paris. In Three Volumes. 4to. 4 Vols. 8vo. With an Atlas in folio. Paris. 1798 *.

NEITHER length of time, nor the quick succession of events the most important and the most universally interesting, seem to have diminished the eagerness of expectation for the account of the labours of this enterprising but unfortunate navigator; to whose great care and foresight, the world are indebted for any advantages which they may obtain from the results of his researches; as he seized every opportunity of sending, successively, his journals and observations to Europe. The editor justly regrets the want of diligence in the other scientific persons embarked with the worthy commander; who, if they had exerted themselves in the like manner, might have prevented the total loss of many articles and branches of important information. Yet it appears that those gentlemen were not all alike negligent, as the last volume is in a great measure 'composed of notes and detached pieces, forwarded to government by the men of science employed in the expedition.'

---

* Two English translations of this work have already appeared, and a third is advertised as in the press. We shall copy our extracts from the one that has been published by Johnson, in 3 Vols. 8vo. price 1l. 16s. boards.

About two years after the time at which M. *de la Pérouse* had been expected to return to France, it was proposed and decreed by the National Assembly, (their attention having been drawn to the subject by a petition from the Society of Natural History at Paris, Jan. 22, 1791,) that two ships should be sent in search of him: the last accounts, which he had transmitted home, giving a clue to form an opinion of the route that he had intended to pursue. The ships were accordingly dispatched, under the command of M. *d'Entrecasteaux*: but the search was not attended with success at all proportioned to their active and humane endeavours; and no new certain information was procured respecting the fate of M. *de la Pérouse* and his companions.

By a decree of the same Assembly, it was likewise directed that the accounts and charts, which this lamented navigator had sent home, should be printed and engraved at the national expence; and the profits were assigned to his widow. Both the decrees manifest much regard and attention for M. *de la Pérouse* and his associates, and are expressed with that degree of feeling which the circumstances must naturally excite.

The preparation of the materials which had been received, for the press, was at first entrusted to the care of M. *Fleurieu*, Minister of the Marine: but circumstances having obliged this gentleman to relinquish the undertaking, it was put into the hands of the present editor, M. *Milet Mureau*, Ex-constituent, and a Brigadier-General in the Engineers. He offers an apology for having affixed the title of a Voyage round the World; which we think very allowable, as all the route of importance to *discovery* was completed, and the return from China to Europe only was wanting. He accounts for the delay in publication as follows:

'The decree for its being printed was passed in the year 1791, and nothing was begun in 1793, the period at which I was entrusted with it. A paper money every day decreasing in value, occasioned the bargains and agreements with the artists and printers to be broken almost as soon as made, or induced them to oppose my efforts with a discouraging inertness, founded upon the hope of better times; public opinion bordering on madness, which then forced men to accommodate to the times, in opposition to the truth of history, the appellations and customs of other times, compelled me to remain inactive during more than a year; after all this, a new paper money, and the embarrassments of the government when specie re-appeared, have been the physical and moral causes of the hindrance I have met with.'

The editor also gives some particulars of the life of *La Pérouse*;—which, from the age of 15, when (in the year 1756) he first entered into the French Marine, to the time of his death, was a life of almost constant hard service. He was in several actions against our countrymen. The following is the character given of him by M. *Mureau*:

'Uniting in himself the vivacity peculiar to the inhabitants of warm climates, with an agreeable wit, and an equal temper, his mildness and his amiable gaiety made his company always sought after with eagerness: on the other hand, matured by long experience, he joined to uncommon prudence a firmness of character, which is the characteristic of a strong mind, and which, increased by the hardships of a seaman's life, rendered him qualified to attempt, and to conduct the greatest enterprizes with success.'

The most honourable testimony to his character, however, and to which is given the evidence of our own countrymen, is his humane conduct when sent to destroy the English settlements in Hudson's Bay, in the year 1782. Knowing that at his approach the English had fled into the woods, and that at his departure, on account of the destruction of their settlements, they would be exposed to the danger of perishing with hunger, or of falling defenceless into the hands of the savages, he had the singular humanity and generosity *to leave them provisions and arms!*

In a preliminary discourse by the editor, a plan is suggested for the perfection of geography, by establishing a congress composed of astronomers, hydrographers, navigators, &c.; and it is recommended that each of the maritime nations should contribute a proportion to the expence of expeditions, planned by and under the instructions of the congress, &c. This design requires a time of perfect peace and good neighbourhood.

The meridians in the voyage before us are throughout reckoned from Paris: on which head the editor remarks the inconvenience of calculations from many different meridians, and proposes, in order to obviate disputes for pre-eminence, to establish as the first meridian that 'remarkable peak which nature seems to have placed in the middle of the seas to serve as a beacon for navigators,' i. e. the peak of Teneriffe. This new meridian, he observes, would leave our immense materials of geography in their full value; and he adds that it is with regret that he rejects, for the present, the plan which has been recommended by *Borda*, and other learned men, for adopting a decimal division of the circle and of time: as it would almost destroy the value of the old materials in astronomical science, and for a great length of time occasion much perplexity.

The history of the voyage commences with copies of the instructions given to the commander; to which is prefixed a note from the French king (Louis XVI.), under whose particular patronage the expedition was designed and executed. They are divided under distinct heads.

The plan of the voyage, according to these directions, appears to us too extensive: for more was undertaken than a single expedition could well accomplish. The time requisite, according to the calculation of those who formed the design, exceeded four years; and allowances must always be made, in such long voyages, for accidents which are not to be foreseen and prevented, but which must be expected. Of this circumstance, indeed, they were not unmindful, for the orders are qualified by giving to M. *de la Pérouse* a considerable degree of discretionary power, relying on his abilities and on his zeal for the service in which he was engaged.

Many parts of the instructions are drawn up with great judgment. The acquirement of information respecting the interests of commerce is an object not neglected. The navigator was directed to inquire into the American fur-trade, and likewise into the particulars of the concerns of the Dutch and English in the Molucca and Spice islands; with other matters of a politico commercial nature. The interests of general knowlege and humanity are likewise objects of attention. Kindness and moderation are in the strongest manner recommended to be observed in all intercourse with Indians; with this addition, "His Majesty will look upon it as one of the most successful parts of the expedition, that it may be terminated without costing the life of a single man:" this is highly commendable, in every view!—The most curious, and not the least important, of the objects of the expedition mentioned in the plan, is to endeavour to establish a communication with Japan: on which the following instruction is given:

'11thly. He will make his examinations of the Kurile Isles, and of the land of Jesso, with prudence and circumspection, as much in consideration of that which concerns his navigation in a sea which is not known to Europeans, and which passes for tempestuous, as in the communication which he may have with the inhabitants of these islands and lands, whose character and manners must necessarily have some conformity with those of the Japanese, who may have subjugated part of them, and hold communication with the others.

'He will see by the geographical and historical notes joined to the present instruction, that Russia does not extend her dominion further than to those of the Kurile Isles, the nearest to Kamtschatka; and he will examine, whether, in the number of southerly and independent

dependent isles, there be not one remaining, upon which, in the supposition of a commerce in skins and furs to be opened with France, it would be possible to form an establishment, or factory, which might be rendered secure from any insult on the part of the islanders.

'12thly. With regard to Japan, he will endeavour to reconnoitre and inspect the north east, and the east coast, and go on shore in some one of its ports, in order to satisfy himself whether its government in reality oppose any invincible obstacle to every establishment, to every introduction of commerce or barter with Europeans, and whether by the enticement of furs, which are an object of utility and luxury to the Japanese, it would not be possible to prevail on the ports of the east or north-east coast, to admit ships, which should bring furs, and receive in change teas, silks, and other productions of their soil, and the works of their manufacture; perhaps the prohibitory laws of this empire, which all the accounts of this country speak of as so severe, are not in force on the coasts to the north-east and east, with so much rigour as at Nangasaki and the south coast, places too near the capital to expect any relaxation in them.'

One other article in the instructions ought not to pass unnoticed; discipline and indulgence are so properly blended in it, that we transcribe the following advice as one of the best models on which good discipline can be founded.

'The Sieur *De La Pérouse* should establish the most exact discipline among the crews of the two frigates, and he will carefully keep a strict hand to prevent any relaxation in this respect; but this severity, seasonable in every part of service, and absolutely necessary in a voyage of several years, will be tempered by the constant effect of those paternal cares which he will owe to the companions of his fatigues; and his Majesty, knowing the sentiments with which he is animated, is assured, that he will be constantly occupied in obtaining for his crews all the accommodation, and all the indulgence he can grant to them, without injury to the interest of the service and the object of the expedition.'

These orders are accompanied with explanatory notes, geographical and historical; and we find also a memoir drawn up by the Academy of Sciences, for the use and direction of the scientific persons embarked in the voyage; which is divided into distinct heads. In a part of this memoir, presented by the Medical Society, recommending attention towards obtaining information of the diseases peculiar to the climates which the ships should visit, it is mentioned as an established fact, that the venereal distemper was communicated to the natives of Otaheite by the ships under Captain Cook. Here it is sufficient for us to observe, that, before Captain Cook saw Otaheite, this island had been discovered by Wallis and by Bougainville; and this matter became a question between them, each throwing the blame on the other; and probably with reason, when the habits of living among seamen are considered: many of whom, when infected, are induced by indolence or dislike of medicine to let the disease take its free course for years together, till the whole mass becomes corrupted;—and it is far from unreasonable or severe to suppose, that no considerable body of seamen will be found so clear from the disorder, as that there shall not be danger of their communicating the infection.

The general interest which was excited by this undertaking appears in many instances; and in the equipment, the ships were most liberally provided with every thing that could be thought useful.

It has been mentioned that no step was taken towards publication, till the return of the ships began to be considered as almost hopeless. M. *de la Pérouse*, in a letter which he had written to a friend, had desired that, if his journal should be printed before his return, it might be trusted to the direction of a man well versed in mathematical knowlege, and not to one who was merely a man of letters. In their appointment of an editor, the French government seem to have coincided in opinion with the lamented navigator; and the charts have been executed under the direction of M. *Buache*, Hydrographer of the Marine.

The first paper presented to the reader, from the materials sent home by M. *de la Pérouse*, is a narrative of a voyage made in a Spanish frigate, *La Princessa*, commanded by Don Francisco Antonio Maurelle, from Manilla to San Blas in New Spain. This narrative was translated from the Spanish original by *A. G. Pingré*; and is accompanied with a chart constructed by *Buache*. The voyage, by the addition of some newly-discovered islands, assists, in some degree, towards completing the geography of the South Seas: but the situations given by the Spanish commander appear not always worthy of reliance; and the translator complains that the original journal was, in some places, unintelligible. The track and the narrative likewise disagree, though *Buache* has taken considerable pains in endeavouring to reconcile them.

Discovery was not the business of Don Maurelle, who was employed to carry dispatches to the Viceroy of Mexico. He appears to have at first intended to have run his longitude down in north latitude: but, finding it difficult to get to the northward, when in longitude 175° east of Paris, he stood to the south across the trade wind, till he got into 30 degrees south latitude, when he again changed his purpose, and stood towards the north. We do not wonder that the translator was perplexed, when we read that Don Maurelle made for Solomon's Islands bearing west 107 leagues distant, but was prevented by the north-easterly winds blowing without interruption. By the following curious extract, our readers will judge of the abilities of this navigator:

'Thus circumstanced, and upon continual complaints being made that the ship's bread was not eatable, I resolved to look at it myself. When I saw the state it was in, I could not but consider myself as placed in the most dreadful situation, to which any human being could be reduced, who sails in unknown seas, without hope of any succour. I never can look back to that sad moment, but the recollection of the afflicting picture, which then struck my sight, again rends my heart in pieces. I can declare with confidence, that if God had not supported me in that sorrowful and trying situation, I should have sunk into the deepest despair, seeing no prospect whatever of continuing our voyage.

'I called Don Joseph Vasquez, the first pilot, to me, Don Juan D'Echeverria, the second; as also all the warrant officers; and I appointed Don Pedro Carvajal, the surgeon, to make the written report of the council we were going to hold, and of the deliberations which might be taken thereon.

'I led them one by one into the bread room. We there found millions of cockroaches: it is necessary a man should have seen them with his own eyes, to have an idea of the number of these insects. These pests had so much infested the ship, that the holy father, who officiated as chaplain, was obliged to have recourse to exorcisms more than once.'

It must, however, be confessed that they were in a very distressed condition; for three casks of bread, that had been kept in reserve, being opened, 'they shewed no appearance of having ever held any bread; they were filled with cockroaches only.'—The French editor declines to make any remark on this narrative: but it appears that M. *de la Pérouse* did not hold it in high estimation.

We have here also other accounts of voyages of the Spaniards, to explore the N. W. coast of America, but unaccompanied with charts. They differ from our discoveries in their account of the longitudes, and there is nothing peculiarly interesting in the occurrences. With these accounts, what the editor calls the preliminary part concludes; and we now enter on the subject of M. *de la Pérouse*'s voyage.

On the 1st of August 1785, the two frigates *La Boussole*, and *L'Astrolabe*, the latter commanded by M. *de Langle*, but both under the orders of M. *de la Pérouse*, sailed from Brest Road. They touched at Madeira and at Teneriffe; at the first of which places they experienced much kindness and attention from Mr. Johnston, an English merchant, and from Mr. Murray the British Consul. The most remarkable occurrence at Teneriffe was the disappointment of M. *de Mennerον*, of which we have the following short account:

'M. *de Monneron*, captain in the corps of Engineers, also made a journey to the peak with the intention of taking levels down to the sea shore. It was the only manner of measuring this mountain that had never been attempted. Local difficulties, unless entirely insurmountable, would not have stopped him, because he was very much accustomed to operations of the kind. When upon the spot he found the obstacles much smaller than he had imagined, for in one day he had got through all that was difficult. He was come to a kind of plain, still indeed at a great elevation, but of easy access, and was congratulating himself upon the prospect of soon arriving at the end of his task, when difficulties were started by his guides, which he found it impossible to overcome. Their mules had not drunk for sixty-eight hours, and neither prayers nor money could prevail upon the muleteers to make a longer stay. M. *de Monneron* was therefore under the necessity of leaving a work incomplete, which he had considered as finished.'

In reading this account, we were sorry for the disappointment of M. *de M.*; yet we must confess that another sentiment, equally alive on the occasion, was respect for the muleteer's consideration for the animals.

October 16th. They saw the island of Trinidada, which, since it has been forsaken by the English, has been occupied by the Portuguese, as M. *de la Pérouse* conjectures, from no other motive than 'lest some other European nation should avail themselves of the vicinage, and carry on a contraband trade with the Brasils.'

After having quitted Trinidada, they endeavoured to find the island *Ascençaon*, but missed it; which, with what the Commodore afterward heard at St. Catherine's, made him conclude that no such island exists. On the 6th of November, they anchored at the island of St. Catherine, on the coast of Brasil; which is described as a convenient and excellent place for all necessary refreshments. In prosecuting their route from this place towards the south, they searched for the *Isle Grande* of *la Roche*, but without success. The editor is of opinion that M. *de la Pérouse* too hastily pronounces against the existence of lands which he cannot find in the positions assigned for them. He observes:

'It would be dangerous to the progress of navigation, and fatal to navigators, to adopt the method of expunging islands formerly discovered from the charts, under the pretence of their having been sought for in vain, or of their position being at any rate uncertain, in consequence of the want of means to lay them down with precision upon the charts, at the time of their discovery.

'I have the greater right to express my disapprobation of such a method, as, a few pages back, I have proved that Ascençaon really exists, and that those who should expunge an island from the globe, would be in a manner responsible for the risks to which navigators who might fall in with it would be exposed by the false security inspired by the charts; while its being laid down, even in an uncertain manner, by keeping alive the attention of mariners, may render the finding of it again a matter of greater facility.'

In the course of 66 days, in these latitudes, they experienced only 18 hours of easterly wind: but the weather being moderate, they with little difficulty rounded Cape Horn. On the 9th of February they were abreast of the Straits of Magellan in the South Seas; and on the 24th they anchored in the Bay of Conception, on the coast of Chili: the crews being in so good a state of health, that in the two ships there was not a single man on the sick lists. The Bay of Conception is here described to be one of the most commodious harbours that can be found in any part of the world. The old city was destroyed by an earthquake in the year 1751, or rather swallowed up by the sea. The new city is 3 leagues distant from the site of Old Conception, and is of 'greater extent, because the houses are built only one story high, that they may be the better able to resist the earthquakes that happen every year.' M. *de la Pérouse* says of this part of Chili, that 'there is not in the universe a soil more fertile. Corn yields sixty for one; the vineyards are equally productive; and the plains are covered with innumerable flocks which multiply beyond *conception*,' [an unlucky word, in this place!] 'though abandoned entirely to themselves.' The climate is remarkably healthy; and he found here, then living, several persons who had completed a century: yet, with all these advantages, this is not a thriving colony; which he attributes principally to the prohibitive regulations that exist from one end of Chili to the other. European goods pay immense duties; first at Cadiz, then at Lima, and lastly on their entering Chili. The administration of justice is likewise very defective. The character given of the common people is that they are a mongrel race, much addicted to thieving, and the women exceedingly easy of access. The country, M. *de la P.* observes, unfortunately produces a small quantity of gold.

'Almost all the rivers being auriferous, the inhabitant by washing the earth can earn, it is said, half a dollar a day; but as provisions are very abundant, he has no real want to incite him to labour. Without communication with foreigners, and unacquainted with our luxury and arts, he can desire nothing with sufficient energy to overcome his sloth.'—'Sloth, still more than credulity and superstition, has peopled this country with nuns and monks.'

However, he praises the inhabitants of the first class, and gives them the character of being remarkably polite, obliging, and hospitable.

Having said thus much of the inhabitants of Conception, we will present our readers with the more curious and interesting description of the native Indians.

'The Indians of Chili are no longer those Americans who were inspired with terror by European weapons. The increase of horses, which are now dispersed through the interior of the immense deserts of America, and that of oxen and sheep, which has also been very great, have converted these people into a nation of Arabs, comparable in every respect to those that inhabit the deserts of Arabia. Constantly on horseback, they consider an excursion of two hundred leagues as a very short journey. They march, accompanied by their flocks and herds; feed upon their flesh and milk; and sometimes upon their blood *; and cover themselves with their skins, of which they make helmets, cuirasses, and bucklers. Hence it appears that the introduction of two domestic animals has had a decisive influence upon the manners of all the tribes which inhabit the country from St. Jago to the Straits of Magellan. All their old customs are laid aside; they no longer feed on the same fruits, nor wear the same dress; but have a more striking resemblance to the Tartars, or to the inhabitants of the banks of the Red Sea, than to their ancestors, who lived two centuries ago.

'It is easy to conceive how formidable such people must be to the Spaniards. How is it possible to follow them in such long excursions? How is it possible to prevent assemblages which bring together in a single point nations scattered over four hundred leagues of country, and thus form armies of thirty thousand men?'

Major-General Higuins, an Irish gentleman, in the king of Spain's service, and who was commandant of the troops in this province, succeeded in gaining the good-will of these Indians, rendering thereby 'the most signal service to the nation that has adopted him.'

Having now conducted our readers round Cape Horn, we ſhall defer our farther account of this expedition to a future opportunity.

In this unfinished part of the article, we shall not presume to give an opinion of the merits of the work: but it is to be remarked that the subject, independently of its importance, cannot fail of being highly interesting. The publication, also, has been put into able hands, and the reader will find the notes of the editor intelligent and useful: but we wish to recommend, in a future edition, marginal dates; which, in journals, are always a great convenience.

The translator, in a short advertisement, professes to have exactly copied the original. He says,

---

'* I have been assured that they sometimes bleed their oxen and horses, and drink the blood.'

'If any difference be perceived in the style of the several parts of the translation, it is partly to be attributed to the unavoidable necessity, occasioned by competition, of bringing the work before the public with the least possible delay, in consequence of which, more than one gentleman has been employed: as, however, in the original work, the narrative and the various political and scientific documents, are written by the respective persons embarked in the expedition who were entrusted with the care of the various departments, the variety in the style of the translation may be principally ascribed to the want of uniformity in the style of the original. A few occasional and immaterial errors and irregularites may very possibly have escaped the strictest attention; but especial care has been taken to ensure the accuracy of the nautical parts, and of the scientific memoirs on subjects of natural history and geography.'

We have compared the plates in the translation of which we have made use, in the present article, with those of the French edition, and we find in them great resemblance. The translation is in that easy and natural language which generally accompanies a clear comprehension of the original, but bears marks of the haste with which it was executed.

[*To be continued.*]

Art. X. *Der Freistaat von Nordamerika*, &c. *i. e.* The Free State of North America described by D. von Bülow. 8vo. 2 Vols. 300 Pages in each. Berlin. 1797.

Some account of a foreign work concerning N. America, which tended to encourage emigration, was given in our 19th vol. p. 575. The publication before us undertakes to reverse the picture, and gives the most unfavourable and (we believe) exaggerated representation of the United States that we have yet received from any European traveller. The author indeed attacks, with a sort of ecclesiastical hatred, the praisers of America, treating them as men systematically perverse and deceitful; of misanthropic hearts or insane minds; and as a designing sect of deluders rather than as dupes. Their Americo-mania he seems to consider as a criminal heresy, which it is a duty to expose and to combat.—He has visited the trans-atlantic republic twice, and stayed there from September 1791 to July 1792, and from September 1795 to October 1796. He speaks of the German Travels of Doctor *Schöpf*, as distinguished for fidelity; of those of *Brissot* *, as a superficial, embellished, dexterous portrait, intended to impassion the French for the epuration of morals and the republicanization of governments; and of those of *Chastellux* † as the work of a man ill-informed and ill-circumstanced for observation. Bartram ‡ and

---

* See the 3d vol. of our General Index, p. 29. † Ibid.

‡ See Rev. N. S. vol. x. p. 13 and 130.

Imlay * he attacks for a gaudy tropical style, worthy only of the unwholesome wildernesses of which they boast. Even Cooper † is commended with reluctance.

From these preliminary depreciations of his predecessors, he passes on to consider the importance of descent; of being *well-bred*, in the sense of horse-dealers. He thinks that the Americans are derived from a bad stock;—from the dupes of puritanic cant; from stupid, sour, tasteless ascetics, whose tempers desired anarchy while at home, and practised intolerance when abroad. He seems to think the religious spirit an innate traditional evil.—Yet these are the best of the progenitors of the Americans.—He speaks of the posterity of the wild Irish as more idle, more cruel, and more intemperate in their new than in their old country;—of the Swabian boors, he says, a question must be asked of them both in German and in English before they understand it in either tongue, and whose unmeaning answers are returned with the sloth of a remote echo;—and the transported felons, who contributed to people Virginia with its drunken, gambling, lewd, rapacious, spendthrift, keen, quick, courageous, hospitable inhabitants, are commemorated with equal *respect*.

It is allowed (§ 5), however, that industry and frugality are to be found in America; and that wealth is pursued there with very general success:—but this has given rise to a tricking commercial spirit; and to an intolerable meanness of character, which repines at every bargain in which it has not overreached, establishes unfairness as the order of the market-day, and renders the habitual practice of injustice essential to self-approbation. A consequence of this spirit is a deference to cunning, and a servility to wealth, of which even the traders of Holland, to say nothing of other countries, would be ashamed.

Many historical traits are selected, in order to prove the low ebb of morality among the people, and the absence of elevated sentiment and disinterested virtue among the rulers. The paper-money system, the buying-in of the army-certificates, the contrivances of the land-jobbers,—every thing is made, as in the hands of *Mandeville*, to grow out of the lowest selfish passions. This practice of deteriorating motives, and of imputing, on all occasions, the principles of conduct least favourable to the dignity of human nature, is not, as Hume justly observes, conducive to the improvement of our species. It is both a proof and a cause of depravation.

' Hence (exclaims our author p. 85) naturally results, in a thinking mind, the question; " Is it well to have left the

---

* See Rev. N. S. vol. viii. p. 390. † Rev. vol. xvii. p. 312.

Americans thus long to their selfishness, or would it have been better by force to seize, for a time, on despotic power; and by well-adapted institutions to ennoble the nation and render it happy?' The author plainly inclines to the affirmative. 'Institutions (says he) form the character of a nation. By means of them, the legislators of antiquity fashioned the people into correspondence with the constitution. The moderns occupy themselves with constitutions merely, (which are the forms of governments,) but have no idea of institutions, and even consider them as in our times impracticable. Yet no constitution can answer its end without analogous institution: the latter is the soul and the former the body. A legislator should be animated by a fixed spirit of arrangement: there are men of talents who verge on this highest step without attaining it.'

We have no hesitation in denying the wisdom and benevolence of those ends which require despotic power as an instrument. Let us admit, for a moment, that the Americans have the vices of early society, of thinly-peopled countries, of a young nation; that rare intercourse has less called forth the sympathetic feelings among them; that they have less benevolence, less sensibility to the praise and blame of others, and a less acute sense of the laudable and the blame-worthy: will institutions alone remove this? Certainly not. Increase the population, multiply the intercourse, refine the taste by exhibiting specimens of what is morally beautiful in conduct, and by circulating them in description;—in a word, await the natural progress of unsophisticated society, and the virtues of a more advanced civilization will in due time arise.

The thirty-first section satirizes the more superstitious sects of the Americans, not, like the benevolent author of *the Spiritual Quixote*[*], so as to rub off the grimace without eroding the substance, but with the rash ridicule of a French philosophist, who does not enough hesitate to extinguish hope, to withdraw consolation, or to abolish restraint. To this censure, the second section is also exposed.

As the general result of this set of observations, the author states (p. 239) that the Americans are precisely the natural result of their unfortunate descent, of their unwholesome country, and of their unfavourable circumstances; that they are not that regenerated, simple, innocent, virtuous nation of republicans, which in Europe they are by many deemed; and that they may best be considered under the image of a youth prematurely enervated by luxury and sensuality, whose corrupted constitution tends to untimely old age, whom palliatives cannot effectually relieve, but to whom tonic doses of the most active medicines are necessary, if he be to recover the glow of vigor, and to throb with the elastic pulse of health.

---

[*] See a character of this work, M. R. vol. xlviii. p. 384.

A second part of the work is occupied by philosophic observations, not of the moral but of the physical kind; very few of which will instruct the natural philosopher. The sixth disquisition supposes the West-Indian islands to be remnants of an antient continent swallowed by the sea, and relates Plato's well-known story of an Atlantic island, in corroboration of the hypothesis. We are informed that the observations of mariners uniformly testify a decrease of depth in the shoals of the West-Indies. These islands seem therefore to be mountain-summits of a rising continent, not pinnacles of a submerged country. There is no part of the inhabited world on which the sea has made any *considerable* inroad: but the districts from which it has sensibly withdrawn are innumerable; and the beachy shore of North America is plainly one of the more recent desertions. Were we to seek in nature for the possibly romantic island of Plato, we should fix on Spain; the observations of naturalists having rendered it highly probable that the Bay of Biscay once joined the Mediterranean, by a streight nearly commensurate with the canal of Languedoc.

M. Von Bülow asserts (vol. ii. p. 49) the declension of the price of land in America. 'Mr. Cooper (says he, p. 62) had purchased a plantation near Northumberland: but, finding the labourers, to whom he had immense wages to pay, for ever at play and in liquor, he gave up the enterprize, and will attempt no more agricultural projects in America. Dr. Priestley is said to have written to his friends that Northumberland is a terrestrial paradise. This is putting a good face on a bad bargain. Northumberland is pleasantly situated, and the land is good: but it is no paradise. Neither the climate nor the sottish barbarians who inhabit it breathe the gales of Eden.'

P. 112. 'Preachers in America enjoy the privilege of being gratuitously received in all the inns. Hence every strolling adventurer calls himself a preacher, and performs occasionally to the crowd in the course of his journey.'

P. 141. 'It is astonishing that Congress should never yet have sent out any persons at the public cost, to examine the north-west country. It is truly humiliating for them that the English government should have to patronize travels of discovery in their immediate neighbourhood, while Congress minds nothing but the customs and the excise. This government has all the character of the people. To whatever does not bring instantaneous profit, they are wholly indifferent. Nothing noble characterizes their measures. If the modern Jews were to set up a republic, it would be such an one as the American.'

As the general result of this set of observations, the author states that the lower and poorer any European emigrant is, the more will he find his condition bettered in America. He should not merely be poor: meanness of education should accompany his poverty. Has he been used to those rude manual labours which form the basis of every society; has he been accustomed to the narrow gratifications and unmerited contempt in which this whole class is doomed to starve in Europe;—let him wander to America. The absence of competition there confers on his toil a higher recompence; and he may exchange his absolute nullity for a certain degree of independence and civil existence. A man with the talents of a cultivated mind will more easily make his way in Europe than in America, where these qualifications are not sufficiently valued. A merchant *may* gain in America: but he is far more likely to lose, if he has not served a long apprenticeship to the arts of the country under native tuition; and he will find himself involved in some of those periodical earthquakes which are so often overthrowing, in hundreds, the commercial houses of the country. Least of all is America the country for a farmer, of education and property, who aspires to realize agricultural projects. The high price of labour, its scarceness, its aukwardness, the dearness of cattle, of furniture, of clothing, and every thing else, are against him; and the wretchedness of every neighbourhood renders rural society there insupportable.

The third part of this work discusses the probable future state of this country, and prophesies a decrease of the American commerce; and a thence-resulting declension of English greatness. On every topic, the satirizing author studies the language of despondence, of alarm, and of reproach: his remarks, however, are those of a keen-sighted though not of a good-humoured observer. He was not born with a rose-coloured imagination, but gazes on the dingy hues of things: still his vision is sharp and distinct; and if he uses a *smoked*, it is nevertheless a *polished* glass.

Art. XI. *Bruder Moritz der Sonderling*, &c. *i.e.* Brother Maurice the Original, or the Colony for the Pelew Islands. By Augustus von Kotzebue. 8vo. 150 Pages. Second Edition. Leipzig, 1796.

We have already spoken of this author, on the appearance of his *Negroe-Slaves* (Rev. vol. xx. p. 543), of his *Indians in England* (xxii. p. 259), of his *History of an Orphan* (xxii. p. 557), of his *Misanthropy and Repentance* (xxvi. p. 188), and of his *Benyowski* (xxvi. p. 330). We have now to announce

another

another very pleasing drama, which still awaits the hand of a translator. This sentimental comedy bears more resemblance to the *Indians in England* than to any other of his preceding efforts, and like it has three acts.

Maurice was a poor nobleman, obliged to leave his aunt and sisters in narrow circumstances, and to embark for the Indies in quest of a maintenance. After having rapidly acquired the fortune of a nabob, he attempted to return through Arabia, where he was plundered of that portion of his property which had been intrusted to the caravan, and was himself made slave to a Bedouin Sheik. Omar, the son of the Arab chieftain, attaches himself to Maurice, learns of him an European language, obtains his liberty, and accompanies him to Europe: he has saved the life and he enjoys the friendship of Maurice. The piece opens soon after the arrival of the two friends in the sea-port at which the female relatives of Maurice reside, in industrious obscurity. They have just been removed to better lodgings, and are engaged in hiring an additional maid-servant. Maurice is represented as endowed with an excellent head and heart, but as having gotten rid of every prejudice, which the freaks of modern philosophy have attacked. He proposes to each of his sisters that she should marry him: but, finding them otherwise inclined, he gives the one to a painter, and the other to his friend Omar. He next applies to the maid-servant, who, after various hesitations, thinks it her duty to tell him that she has already a little bastard, five or six years of age, by a person who is lately dead. Maurice likes both the child and the mother, and determines to marry her. He is willing to let his property become a common stock; and his friends are willing that he should: they agree to lay it out in what is necessary for colonization, and, being rather unfit for Europe, to set off together for the Pelew Islands. Some episodical personages serve to prolong the piece by farcical incidents.

Much originality, consistency, interest, and nature, are manifest in the groupe of characters here assembled. The feeling, generous, bold, and naked honesty of Maurice; the negroe-fidelity and fiery sensibility of Omar; the lofty reserve of Moll, who is incurring the reproach of avarice in order to obtain the means of beneficence; the tender melancholy of his Julia; and the lively petulance and amiable caprice of Nelly, so bewitchingly employed in taming and rewarding the half-savage Arabian;—afford a high degree of variety and of pleasure. The most peculiar scene is perhaps that in which Maria meets the offer of marriage from Maurice by acquainting him with her previous amour: we shall translate it:

'*Maria (leading in a little boy to Maurice).* See.

'*Maurice (advancing towards her).* At length then, you fibber, you are return'd. Are these your quarters of an hour? For this I expect that in future you turn my months into quarters of hours.

'*Maria.* I have waited awhile behind the hedge; you were not alone; and I wanted to collect myself—to prepare myself:—my eyes were so red.

'*Maurice.* Sweet girl, a red *cheek* I will allow you; for virgin shame reddens the cheek:—but grief the eyes. My wife must have tears only for *another*'s sorrows.

'*Maria.* The generosity of a man can dry bitter tears: but generosity is not omnipotence: it cannot blot out the past, it cannot raze the written troubles of the heart. Your wife——good! great—man! there was a time when I might have fancied myself worthy of such a title:—but of those sweet days of innocence, nothing now is left to me but the courage to tell you—that they are no more. This boy is my son. *(She clings about the child, and takes him to her arms.)* Charles, Charles, to thee thy mother made a great sacrifice; and in return thou shalt one day curse me for having given to thee a dishonourable being. *(She rises up again.)* Farewell, Sir. My thanks and my blessing swim in those tears. I owe you much. You lifted up my soul anew. You gave me occasion to discover that I am still not wholly unworthy. Yes, Sir, to you I can willingly own it—I felt so bowed down, and so debased, that I dared not even pray to my God; for I had only words to atone for my faults: but the sacrifice which to-day I make to duty and to virtue, will restore to me some claim on my own esteem. I thank you, Sir. You have saved a wretch! —for who is so wretched as she who has lost her own esteem? The remembrance of this last hour will sweeten many moments of my life. I can again pray to God; and your name shall mingle with every breath of my gratitude. Farewell.

'*Maurice.* Stay. (*He takes her by the hand, and after a pause beckons the child.)* Where is thy father, child?

'*Child.* He is dead.

'*Maurice.* I will be thy father, boy.

'*Maria.* O! God!

'*Maurice (turning from the child to Maria).* Thou art again flinging a prejudice in my way, and I—do not stumble at it, but tread it under foot. Look at this diamond *(shewing her his ring)*, it is handsome, it is of the purest water, it is mine. I am not the first who possessed it; though I trust it shall be buried with me. I joy in it as much as if I had myself dug it from the mine of Golconda. *(He takes her cordially by the hand.)* I feel, Maria, that thou canst make me happy such as thou art. Thou speakest of a time when thou wast better: I tell thee thou art better now. Thy innocence was ignorance, was custom: thou wast good, because it had been told thee to be good. Now thou knowest *why* thou art good; now thou art virtuous:—and shall I cast away the felicity of my life out of deference to a whim?—refuse a rose because a butterfly has rifled it? What thou *hast* been I have no right to ask. I know what thou *art*, and what thou *wilt* be to me. Why dost thou not ask me whether I have ever been a pure young man, a stranger to incontinence? In my eyes, both sexes have equal rights. To-day begins a new life: the present is clear: the future smiles: the past lies behind us like a cloud which the wind has driven by. Dwell not enthusiastically on thy woes. Think of thy sorrows only with the glad feeling that they are no more. Whatever troubles thee henceforth, let me share it faithfully with thee.

'*Maria (deeply moved, labours to express her gratitude in gestures: she cannot speak. At length she turns to the child, looks alternately at him and at Maurice, and with faultering voice says)* And this child?

'*Maurice.* I am his father; he is my son. The mother to whom *I* owe him is not indeed named *Pleasure*, but *Affection*. Nature did not force him on me as a son in an hour of intoxication—he is my son by the choice of my heart. Come, my boy, shake hands. *(He offers his hand to the child, who takes it and caresses him.)* Here I promise thee, in the face of those who take most concern in thy fate, in the face of God and of thy mother, that I will truly and faithfully be thy father. I will so act towards thee, that, when we meet thy real father before the throne of God, he shall not dare to say—*the lad is mine.*

'*The Child (drawing back his hand).* You hurt me.

'*Maurice (smiling).* He understands me not: but God has understood me; and thou too?

'*Maria (with deep emotion).* I have.

'*Maurice.* So much, then, is settled. I am by this time known to thee; and I may now more confidently repeat my question: Sweet girl, wilt thou be my wife?

'*Maria.* You deserve an entire heart.

'*Maurice.* And if I deserve, I shall have it. If any of thine affections yet cling to other objects, time will separate them; and every day will add to the wholeness of my possession. This very feeling of progress is a new enjoyment.

'*Maria.* Yes, I shall love thee. As yet I cannot: you are too much my benefactor: we are not equal enough to each other:—but if esteem and gratitude be the preparations for real love—as I think I feel they are———then———yes—

'*Maurice (snatches her hand with transport).* Speak after me. Thou—

'*Maria (bashfully).* Thou—

'*Maurice.* I love thee.

'*Maria.* Thee.

'*Maurice.* I am thine.

'*Maria.* Thine.

'*Maurice (clasping her in his arms.)* Mine. Here, my child, thou belongest to our trefoil leaf. *(He lifts up the child, who throws a hand round each of their necks.)* The knot is tied. *(He sets down the child, and lets go the hand of Maria.)* It is completely tied in my eyes: in thine it still wants another ceremony. Come. Follow me to the clergyman?'

In this as in many others of his scenes, KOTZEBUE must be thought to tread on the brink of moral licentiousness. By putting a case, in which the feelings of an audience are drawn to sympathize with a man who overlooks, in his wife, the stain of previous incontinence, there is danger lest the general rule of purity should become enfeebled in the public imagination. So in *the Stranger*, by putting a case in which the feelings of an audience are drawn to sympathize with a man who overlooks in his wife the stain of adultery, there is danger lest the general rule of severity should become enfeebled in the public opinion.

These dramas are too well written not to be read once: but it depends much on those who wish well to public morality, whether they should shortly be dismissed as a fashion, or whether the tendency of their impression should be prolonged by listening to them with persevering applause.

ART. XII. *Grundlage zu einer kunftigen Zoonomie*, &c. *i. e.* A Foundation for a future *Zoonomia*. 8vo. pp. 240. Jena. 1798.

THIS is the ingenious attempt of a young medical student. Professor *Hufeland*, who was consulted by the bookseller respecting the manuscript, observed, that " no sooner had he learned that it came from one of his hearers, than he gave his voice for its being printed; not out of vanity, but because the author had chosen to criticise and reject his doctrines. Nor can any one fail to perceive that happy ideas and penetrating views occur in the essay, however it may be deficient in connection, and sophistical in some of its reasonings."

In relation to a former work of similar title, the author remarks that ' Darwin has already used the name Zoonomia, and only the name. For his work is nothing but an universal organical natural history, and looks more like an hypothetical didactic poem than a systematic plan of the laws of organic life. It is very allowable in a poet to call unknown powers into action, but not so in a teacher of the laws of nature. The latter must not go about to explain what he cannot explain.'

The cause of the present imperfect knowlege of animal nature is not, we are told, ' the indolence of inquirers, nor a deficiency of the means of inquiry: – the fault lies with Philosophy, who in the evening appears in one garb; in the morning in another; to-day, takes a thing one way, to-morrow another, and explodes her yesterday's opinion as nonsense. It is Philosophy content with half experiments, and undertaking to make out the remainder *à priori*. He who invented the doctrine of ideas *à priori* deserves a pillar from Indolence and Ignorance. This doctrine, alas! makes dreadful encroachments;

ments; and we shall soon be able to account for every thing without needing to take a single step after experiment.' This is doubtless meant more particularly of the philosophy of *Kant*; whose definition of the word *organic*, this author examines and rejects. He himself offers the following definition: 'That is organic which, by generation, *(gattungserzengung,)* is compounded of irritable fitness for a common end.' Afterward, *Matter and quality* (substance and accident), *Vis vitæ in general*, or *irritability—Structure of fibres*, or *vis vitæ in specie—Composition of organs to a living individual—Operation of life—Animalismus in particular*—constitute the subjects of so many chapters. We could extract various reasonings equally ingenious with those of celebrated writers, and not more paradoxical.

Having contended at length for the irritability (contractibility) of the nerves, the author proceeds to argue *against* their sensibility in the following manner:

'Every power of a physical body must have a sensible action. We must perceive this action in a body *ab extra*. This sensible action of sensibility is neither an idea of perception, nor (what is most in point) can it be made an idea of understanding. This proves that sensation belongs to the soul, not to the body. For every act of the soul is like itself a non-entity, *(unding,)* and conversely a non-entity belongs to the soul. 2. All the spasmodic symptoms, known under the title of nervous symptoms, arise from a really spasmodic contraction, and can by no means be referred to sensation. One part, for example, feels: another not, or more intensely. One part does not so act on the soul that sensation can arise, as it can in another. Now were the action of a nerve *sensation*, there must take place, at a time when the nerve is so greatly irritated, an increase of feeling, not insensibility:—but, when I assume an actual contraction, and conceive the nerve in this state, and irritate it externally, no farther contraction can follow; for the nerve is at its utmost contraction; and therefore the new stimulus can occasion no increased action of the soul. 3. We do not feel in sleep, and yet we have the same nerves as when awake. That all the conditions necessary to the activity of the nerves are present, appears from our feeling when we suddenly awake. Were sensation the affair of the nerves, they must continue to act as long as the proper conditions shall be present; and sleep would be an impossible state. 4. We perceive animal phænomena which immediately depend on the nerves. If sensibility be an act of the nerves, how far can a *no-phænomenon* be the cause of a phænomenon? For it is demonstrable that sensation is no phænomenon. 5. Were the nerves sensible, we should understand the organs, laws, and actions of our system better than we do. We should need no anatomy, no physiology; nor should we have the trouble of framing such frail hypotheses concerning the functions of the organs: for the nerve would well know what neighbours it had; would manifest to us by its feeling, *what* acted on it, and how this *something* acted.—But wherefore more proofs against a theory, which refutes itself by its incapability of being proved?'

We do not believe that any intelligent reader will require to have the fallacy of these arguments pointed out to him; yet, at the same time, it might not be easy to argue to better purpose in defence of such a thesis.

Of two or three other difficult problems, the anonymous reasoner offers this solution:

> 'Will, to which they have done the honour of constituting it a peculiar faculty, is nothing but the power of sensation directed by the power of thinking towards a determinate object. For this no peculiar faculty is needed; and to this may all voluntary motions be reduced.—Instinct, that mysterious term and mysterious idea, is nothing but sensibility directed by simple organic irritation, without co-operation of the thinking power. All motions, that cannot be explained by simple organic connection, belong to sensibility; without which, as a co-operative cause, no corporeal act can be conceived: —but this co-operation can primarily relate only to the degree of corporeal action.—Consciousness is the thought of the state for the time being; it is therefore no primary effect of a power; and therefore the soul is not identity of consciousness.'

The author concludes with promising to publish experiments in future, rather than theory; having found, he says, during the composition of his essay, that we are in need solely of facts. We cannot but allow that he has much the appearance of being capable of kindling new light in physiology.

ART. XIII. *Le Nord Littéraire*, &c. *i. e.* The Literary, Physical, Political, and Moral State of the North: a periodical Work. By Professor OLIVARIUS, of the University of Kiel in Holstein. 8vo. Kiel. 1798.

THE annunciation of a French periodical work, the object of which is to instruct the Parisians concerning the produce of literature in the North, will no doubt be agreeable to the learned in Scandinavia and Germany, whose celebrity will thus be more speedily diffused; and to many individuals in this and other countries, whose studies have extended to the French and not to the German tongue. It appears once in three months; and it is highly honourable to the Editor, who composes in a foreign language with much facility and purity. One year's numbers are before us, commencing in July 1797: they include many entertaining, if not many valuable articles; and they certainly deserve to be periodically consulted by our publishers, if not by our public also.

A discourse, by the editor, concerning the universality of the French language, very properly introduces his undertaking.

He maintains that a language which, for more than a century, has been so much cultivated by the higher classes in Europe, will continually become more and more familiar to them; that the revolution of France has now introduced it among the inferior classes of neighbouring countries, who will attach themselves to it more and more; and that a language already so general must, for that very reason, tend to *universalization*.

To these positions, many objections might be offered. The French language is declining in favour among the higher classes; and its fortunes seem in some degree associated with those of the opinions which the French writers have sought to promulgate. In this country, at present, noblemen are heard to boast that no French is taught in their houses; and women of fashion pique themselves on not understanding it at all. The example of Frederic and of Catharine has ceased to operate in its behalf among the courts of the North. Alexander did many things in order to be the subject of conversation at Athens; and these sovereigns do many things in order to be the subject of conversation at Paris:—but praise is valuable only while it is expressed with taste and bestowed with discernment. Who would choose to incur the eulogies of the sycophants of *Robespierre* and the deifiers of *Marat?* Paris is no longer the chosen seat of refinement: her literature has degenerated in quality, and is consulted with diminishing interest. The French language is not unlikely to decline in favour also among the secondary classes, who have generally some profitable end in view when they choose their studies, and who were commonly directed to the selection of French by its extensive use in commercial relations. Now the commerce of France and that of Holland, which employed the French tongue, have declined prodigiously. The English language is already a better medium of intercourse in the Baltic, in North America, and in the East and West Indies, than the French. Our merchants could easily advance the interests of our literature, by favouring still farther the use of English correspondence;—and as metropolisses, where French has chiefly been studied, are few,—but sea-ports, where English is much studied, are many,—it is not improbable that the next century will reverse the preponderance of language, in favour of that which can already reckon its authors and printing-presses on the banks of the Delaware and of the Ganges.

To this speculation, succeeds an account of Russian music, of a Danish tragedy, of *Hufeland*'s art of prolonging life *, of a panea panegyric on Gustavus III. and on Catharine II., of an essay on the city of Hamburgh, of a description of Norway, and of a beautiful hymn by Professor *Baggesen* of Copenhagen, which has much suffered in the translation. Several articles of intelligence accompany these notices.

---

* Of which we lately gave some account: See Rev. April, p. 471.

No. 2. details the mode of travelling in the North: the regulations of the poor-man's hospital at Berlin: the mode of rearing colts in Holstein: the organization of the Norwegian regiment of skaiters; and the medical polity of Sweden. It reviews *Strisa*'s annihilation of Poland, the new edition of *Mensel's Gelehrtes Deutschland*, or biographies of German writers, and a description of Weissenstein. An account is also inserted of a new fish, or rather an improved description of an ill-classed fish, henceforth to be called *Pleuronectes Lichtensteinii.*

No. 3. opens with a very interesting account of the administration of the Margrave of Baden. This excellent prince, Charles Frederic, is a pupil of the physiocratic writers of the French, and has spent a mild and pacific life of fifty years in realizing, on his little territory, the most practicable and useful plans of political philosophy. Superior to the ambition of military prowess, he never wept at the tomb of a conqueror to become like him:

Thrænen geliebt zu seyn
Vom glückseligen Volk, weckten den Jüngling oft
In der Stunde der Mitternacht.

This number also contains an epitome of *Valentiner*'s dissertation on the best means of preventing fires in large towns: some notice of the system of *Kant*, of the state of the arts in Denmark, of the liberty of the press there, and of the services of Count *Bernstorff*: an account of the construction of a newly-invented sort of ship, which draws less water than usual; and many minute varieties of intelligence.

No. 4. exhibits a political sketch of Europe, which is written with brilliancy; a valuable statement of the condition of the Danish marine; a delineation of the Norwegian peasantry; a string of observations on sea-sickness; a curious account of southern Russia; a prospectus of a military journal; and various literary notices, of which we select the concluding one.

> 'The ecclesiastical annals prove but too decidedly how obnoxious tythes have at all times been in all countries. Never has any tax excited so many disturbances, and with so much reason. The Danish government, persuaded of this truth, has endeavoured to substitute a less inconvenient levy for the tythe; and has invited the land-owners to come to agreements with the clergy, respecting the value of the indemnity to be assigned to the latter,—which is to consist in fixed landed property. In several places, this commutation has been ac-

complished successfully. Orders have also been given to the bailiffs that, whenever a vacancy happens in a benefice, they are to endeavour, in concert with the farmers, to accomplish such agreement; and, if they do not succeed, to report the case to the government for farther attention. Thus it is evident that many years will not elapse before an impost so hostile to the interests of agriculture, and so unfavourable to the popularity of the clergy, will entirely have ceased, without injury to any individual.'

It also appears, from some facts here enumerated, that the Danish government is gradually improving the condition of the Jews.

The next number is to consist chiefly of intelligence respecting Sweden: a country, as Professor OLIVARIUS observes, 'little known even in the North.'

ART. XIV. *Der Geschichten Schweizerischer Eidgenoſſenſchaft:* i. e. The History of the Swiss Confederacy. By JOHANNES MÜLLER. 8vo. 3 Vols. 700 Pages in each. Leipzig. 1786 to 1795.

MOUNTAINOUS countries, which have mostly been inhabited by a robust and courageous race of men, of tall stature and healthy complexion, do not appear to be so favourable to the intellectual as to the corporeal excellence of the human species. From Bœotia to Biscay, the feats of mental exertion have at all times been scarce along the Alpine and Pyrenean ridge of hills. The noted seats of culture and refinement must every where be sought at the river's mouth, not at its source; on the flat shore, not on the cloud-capt rock. Those who illustrated Olympus and Parnassus mostly dwelt at Athens or Alexandria. Florence and Rome were thronged with genius; while San Marino and Perugia, those cities in the clouds, offered to fame but a solitary tribute. Even the long tranquillity and careful education of the Swiss have produced a liberal refinement only on the brink of their lakes.' Yet perhaps it is less to any influence of climate, than to moral causes connected with the structure of elevated regions, that we ought to ascribe the apparent inferiority of talents among mountaineers. Inaccessible districts are naturally favourable to solitude and independence, rather than to liberty and co-operation. The inhabitants tend more to anarchy, which is the cradle of energy, than to civilization, which is the alembic of excellence. They habitually approach nearly to a state of nature, which requires little exertion of those faculties that are most admired in a state of society. Intercourse is the great polisher of man, the stimulus to talents, and the provocative of competition; and intercourse is necessarily proportioned to the condensation of populousness. Hence, eminence of any kind is to be sought with the greatest certainty in those places, at which, from whatever causes this may arise, the largest number of individuals engaged in a given pursuit are assembled. In emporiums, are formed distinguished merchants; in universities, superior scholars; in a luxurious metropolis, the fine artist; and in the capital of a free country, the great orator or statesman. Population and intercourse can never attain to their maximum in rugged and wintery cantons.—Where only the narrow bottom of a valley is covered with arable earth, agriculture can maintain but a scanty number of families. The abrupt torrent supplies no food for man, and is wholly inapplicable to the purposes of commercial navigation. No useful traffic can proceed where the steep roads ultimately lose themselves among pyramids of snow, solid lakes, and wildernesses of granite. In such rocky grounds, industry can continue to employ but a portion of the children of the soil, and has nothing to squander on the leisure of those who aspire to more than ordinary utility. From the high lands, often descend the brawny sons of labour, and the bold and strong recruits of the European armies: but seldom the elect disciples of excellence, and the ornaments of the temple of Fame.

The history of Switzerland forms no decisive exception to this general law. Her warriors and patriots are rarely of a class which excites much interest: they are Abderites, not Athenians. The higher order of faculties never appears at work. The deeds which they undertake or perform are directed to some inferior end, or wear a homely garb and clownish rudeness of exterior, which check the sympathy that might be felt for their village-feuds and parish-quarrels. The most popular anecdote of the Swiss is probably a fabulous legend concerning Wilhelm Tell. The conspiracy of the neighbouring nobility against Rudolf Brun, the demagogue of Zurich, brought on the feudal aristocracy an odium which secured the lasting liberty of extensive districts: yet we read the history of this powerful burgomaster with a curiosity very disproportioned to the extent of his influence. The fifty years' peace, concluded on the 28th May 1412, is scarcely known to the gratitude of wondering humanity. The very magnificence of their theatre of action contributes to sink the actors into insignificance: for who can condescend to regard with vindictive joy a charnel-house of the bones of Frenchmen, amid landscapes, the giant-majesty of which the God of nature seems to have fashioned by the hands of his archangels?

The praiseworthy author of the history before us is, we believe, a native of Lucerne, and in the employment of the Imperial court. His familiarity with the antique chronicles of his country, his probity of opinion and truly national reverence for simple worth, his love of orderly liberty, and of reform patiently engrafted on precedent and habit, and his respectful scepticism relative to the controverted propriety of the instituted forms of Christianity, qualify him for the office of an informed and impartial historian. A conciseness of style, harsh to affectation, has obtained for him comparison with Tacitus; and a circumstantiality of detail, not less convenient than tedious, assimilates his manner to the calm but superfluous fidelity of Rapin. Aware that the sole use of history is to supply the lessons of experience, he neither obtrudes nor obscures any facts in compliment to the wishes of innovating philosophy. *Sà* (to use the words of Nani) *ch'è una cosa sacra comporre l'istorie, da non trattarse che coll' animo puro e con le mani intatte; l'istorico assumendo dittatura assoluta sopra i tempi, le persone e le attioni, con arbitrio indistinto sopra i rè, ed i plebei; giudice dei secoli corsi, e maestro dell' avenire, inganna o instruisce.*

The *First Volume* opens with an address to the Eidgenossen (oath-fellows) or Covenanters: such is the collective name by which the inhabitants of the united Cantons denote themselves in their public acts. This patriotic dedication, in general terms, calls on the Swiss to receive with indulgence, and to amend by their criticism, the history here offered to their perusal, and devoted to their illustration: it also suggests the importance of strengthening the bands of union and cohesion between the co-estates, and of adopting a more comprehensive spirit of internal polity. The preliminary chapters discuss the state of Helvetia in the earliest periods—the settlement of its original *Gaelic* inhabitants—the first discovery of the country by the Phocœans of Marseilles, who ascended the Rhone with goods for sale—the partial emigration of the *Cimbric* tribe, and its first war with the Romans under Lucius Cassius, who was defeated near lake Leman—the great irruption into Gaul occasioned by Orgetorix—the state of Helvetia under the Roman Emperors—the profuse introduction of *Gothic* inhabitants about the time of Attila—its condition under Charlemagne—and its continued relation to the German empire, to the dukedom of Swabia, and to the see of Rome.

The 15th chapter treats of the origin of the name of Swiss, which was the patrimony of the inhabitants of the little town and county of Schwyz, or Suites, as some old documents have it; who, according to their hereditary traditions, quitted the northern part of Europe in consequence of a famine, which induced their forefathers to expel every tenth man with his family, in quest of subsistence.

Chapter 16 notices the state of Savoy, which seems intended by nature to cohere with Switzerland, and which was equally adapted for the acquisition of independence. Of the house of Habsburg, also, the origin is investigated. The celebrated Count *Rudolf* of Habsburg appears on the scene in the 17th chapter. His aquiline nose and pouting lips have descended to a long line of Austrian princes. In contempt of the claim of Richard of Cornwall to the Imperial dignity, (a claim unwisely though * fortunately purchased with English gold,) he obtained the chieftaincy of Germany, and refused to go, as was usual, to Rome for coronation:—but the part which he took in defence of some young noblemen, who by indecent insolence had provoked a riot at Basil, laid a ground-work for the unpopularity of his house among the Swiss burghers. *Rudolf* indeed was the steady patron of the aristocracy, and the uniform antagonist of even the most reasonable encroachments from the people. Under his odious successor *Albrecht*, occurs the first combination of the burghers against the extortions of the nobles. The whole of this curious covenant is inserted at p. 571: it began in the towns of Uri, Schwyz, and Unterwald. Common grievances occasioned elsewhere similar combinations. The prospect of support encouraged local resistance to the Imperial Vogts, or tax-gatherers; and at length hostilities began by *Tell*'s killing with an arrow the Vogt, *Herman Gessler*. The story of *Tell*'s son and the apple is borrowed from Saxo, who had already related this tale of the Scandinavian *Tocco*.

The *Second Volume* includes only seven chapters: the first of which is occupied with the various local assassinations, burnings, and massacres, which distinguished the commencement of this insurrection; and which, both for motive, character of the victims, and extensive suddenness, resemble those which compelled or accompanied in France the abolition of the feudal system on the 4th August 1789.

The 2d chapter treats of the internal revolution of the constitution of *Zurich*, in useful detail: the 3d of that of Berne: the 4th of the eight towns: the 5th includes a general view of the state of manners and opinions in Switzerland, at the time of its emancipation: the 6th narrates the Barons' war, as it is called; for of those who had conspired to throw off the Austrian yoke, many were still desirous of exercising, themselves, similar feudal tyranny, and could only be brought to obey the laws of reason and justice by the use of force. At length, external and internal domination was suppressed by the perseverance of the multitude; and the fifty years' peace was concluded.

---

* The poverty of Henry III., occasioned by this subsidy, obliged him to comply with the demands of Simon de Montfort, Earl of Leicester, the great instituter of British liberty.

This peace, however, was not strictly observed. The controversies of the Reformation, which the *Third Volume* introduces to notice, occasioned internally at least many disturbances. Of the council of Constance, our author thus speaks:

Vol. iii. p. 112.' 'Thus ended the most solemn and considerable council ever assembled in western Christendom: after having been holden in the city of Constance during three years and a half, without being once disturbed by any of the neighbouring belligerent nations, notwithstanding the bitterness of their then religious dissensions. No tumult, no dearth, no contagious disorder, ever interrupted its sittings. It deserves the praise not only of having healed a schism in the church, but of having given one decree which, if duly observed, might have prevented many subsequent and have removed all remaining evils. I allude to the decree for repeating its sittings in every tenth year. This, indeed, was too short an interval: the weight of so frequent an assemblage would not have been great:—but, if every thirtieth or every fiftieth year had been the fixed period, the church would have enjoyed an advantage, the want of which is the greatest blemish of all republican constitutions:—for, since the best institutions alter with years, and are deformed by human passions, it is proper that the times and means be prescribed for the self-improvement, and renovation from within, of a free constitution. Thus only can institutions keep pace with the perpetual progress of the human mind, and avoid that greatest of all dangers, a discrepancy with the rising relations of the world. After what happened at Constance, it seems improbable that any succeeding council, supposing it to meet every half-century, would have suffered the constitution of the church to subsist without some one radical reform.

'Next to the pleasure of beholding, within the limits of a single city, the characteristic features of all the European nations, both in great transactions and in private intercourse; nothing could be more instructive and entertaining than to compare the manners of the Swiss and of the Italians; to whom every thing was already known which, of old, at the court of Augustus, had been employed to gratify the intellect or the senses. Among our forefathers, on the contrary, as among the contiguous Germans, both burghers and farmers lived in a simple, frugal, patriarchal way, but without gloom and asceticism. They loved dance and song; they sang God and their arms; and to love-ditties they were not averse. Their sports contributed to exercise and diversion: but their taste for gambling the magistrate was wont to restrict. Though bastards were not uncommon, it is almost incredible how free from suspicion both fathers and husbands were. It was difficult for any one to think aught amiss of his own relatives: and this no doubt with good reason, at a time when the domestic manners little contributed to the excitement of voluptuous passions. This indulgent character was favoured by the national love of chearfulness, which leaves no time for the dark cares of jealousy; and by a disposition to consider every misfortune as "the will of God," to be consoled in others, and to be borne without a murmur. From times of similar innocence, are derived thoſe descriptions, given by the antient Greeks, of the games of the Paphian goddess.'

It is amusing to compare this native account of the manners of the Swiss, in which it is remarkable that the love of drinking-bouts makes no part, with *Poggio*'s description of the same manners at the same period: the Italian cannot believe in their purity. "*Ridiculum est videre vetulas decrepitas, simul et adolescentiores, nudas in oculis hominum aquas ingredi, verenda et nates hominibus ostentantes; illi neque hoc oculis advertunt neque quidquam suspicantur aut loquuntur mali.—Permirum est videre quâ fide videbant viri uxores suas a peregrinis tangi; non animum advertebant, omnia in meliorem partem accipiunt.——Persæpe existimo et Venerem ex Cypro et quicquid ubique est deliciarum ad hæc* balnea commigrasse; ita illius instituta servantur, ita ad unguem ejus mores et lasciviam repræsentant.*"

The 2d chapter of vol. III. continues the history of the Reformation, and completes the first part of this volume. Its second part discusses the interval between the years 1436 and 1450, is divided into ten chapters, and abounds with particulars of those local civil wars, which, however petty, deserve in one respect the notice of the philosopher; as they have almost invariably arisen from the indolence of the constituted magistracies; from their neglecting to remedy, by legislative provisions, the various grievances which time and instruction were continually displaying to the multitude; from their indifference to every thing but the profits of office, and the monopoly of heritable power.

A continuation of this work, to the end of the year 1469, is announced by the author; whose profound knowlege of the detail of the borough history of Switzerland well entitled him to propose a specific plan of reformation. His advice to hold a Swiss federation, and to execute, on the jubilee of their original revolution, a constitutional reform of their decayed institutions, was given, indeed, timely in a separate pamphlet, but is carried away to that limbo of perdition in which some evil genius seems to collect the fruitless plans of benevolent wisdom. With a reformed constitution, Switzerland could have made an undivided and successful stand against invasion. A foreign power has corrupted with its aid the natural uprightness of Swiss procedure, and the natural justice of a holy cause. The autonomy of Helvetia is no more; and its laws, whatever they are to be, will not retain that *raciness*, that taste of the soil, which can alone endear any laws to a free people. They may extend the right of suffrage: but they are to be executed by French armies; and the executive power in the hands of Frenchmen is every where a dictatorial power. To be the puppets of a Parisian directory is an humiliating employment for the pride of genius. We may expect, then, that those who have brought on their country this tyrannic intrusion will ultimately solicit its incorporation with France; and seek, in the extension of their sphere of action, to forget the local injuries of their intolerant enthusiasm.

---

* At Baden in Switzerland.

Art. XV. *Coup d'œil sur le Renversement de la Suisse*, &c. i. e. A Glance at the Overthrow of Switzerland. 8vo. 74 Pages. 1798. Printed in Switzerland.

It is pleasant to the vulgar to be made of consequence: they like to be told that they have rights, and to feel that they have power; and this is so gratifying to them, that they are commonly willing to sacrifice much substantial good to this end, and, for the sake of *political* freedom, to undergo a considerable diminution of *civil* liberty. Such, at least, seems to have been the sentiment of the lower class of town's-people in Switzerland: otherwise, with their courage and their natural advantages for defence, they would not so easily have submitted to France.

The municipal governments of the Swiss were for the most part sovereign, and constituted like our self-elected borough-corporations. These oligarchies were cheap and quiescent: their concerns were too puny to excite the magnificent passions: they maintained a puritanic and provident police, and, ten years ago, were tolerated without impatience, though surveyed without approbation, by their subjects.—The principles scattered anew by the French revolution are unfavourable to the stability of any institutions, that do not emanate from the suffrage of the people. It was felt, therefore, that they endangered a senate of Berne or of Basil, not less than a king of Sardinia or of Naples. The magistrates of the Helvetic cities had indeed long employed the dialect of freedom: but they now first began to perceive that, while they were talking of rights and liberties, they meant privileges and power. They were not less unwilling than other legislators, to confer on the non-burghers a share in the choice of the sovereign. A desire of suiting their creed to their practice gradually threw all the enemies of concession into the doctrines of the Anti-jacobin sect. These doctrines, when violently avowed by the ruling power, naturally render desperate the friends of innovation, by quashing all hope of reform from within; and they predispose the leaders to foreign intrigue, by destroying their chance for domestic advancement. The advocates of these tenets indulge, at the present time, an unrelenting spirit of proselytism; and, not contented to withhold, they are active in denying, the rights of the people. Instead of merely refusing the boon of novel franchises, they treat questions of change or reform as seditious; and the concerted pursuit of redress as treasonable conspiracy. Possessed of ecclesiastical zeal, they would employ every established government as a political inquisition.

This needless addition of irritation to power, and of persecution to authority, provokes extremely all the excluded classes: for it is in human nature to bear with much oppression if flattered by its governors, and to feel angry at small oppressions if reviled by them. The adoption, therefore, of the furious Antijacobin creed, by the rulers of any country, tends to produce an alienation of the multitudinous class; who, from anger rather than reflection, are prone to desert governors who affect to despise them, in favor of governors who affect to regard them, even when the probability is great that the latter will be less mild: so that, wherever an invasion from the Jacobin power is practicable, it finds adherents in proportion to the violent Anti-Jacobinism of the government attacked. The *Ochs* and the *Laharpes* would no where have been able to deliver over their countrymen, were the nominal increase of popular power an habitual occupation of the constituted authorities. —So much for the general causes of a revolution which we deeply and decidedly lament.

The author of the pamphlet before us rather pronounces the elegy than details the fall of the independence of Switzerland; and he writes with eloquent bitterness. He pays a tribute of applause to the firmness of 'the virtuous *Steiguer*,' (p. 47,) who, in the final deliberation of the senate of Berne, when it determined to accede to the demands of the revolutionists, resigned the insignia of his dignity, and refused to take part in the debate.—It is not easy to infer from the narrative, (p. 53,) whether the soldiers of *d'Erlach* *, who, after their defeat, sacrilegiously murdered this General, were led to battle under a persuasion that they were contending for the antient or for the reformed government of their country.—The writer suggests (p. 55) that Switzerland might have been saved by appointing *Steiguer* a dictator, or (as our constitution calls an extraordinary magistrate of this kind) a *protector*, with a temporary supreme command;—but it is not easy to conceive how a dictator could have been created in Switzerland.—To appoint by a convention of deputies would have been acceding at once to the claims of the democrats; and surely this author will not admit that a domestic Jacobinization was the only defence against foreign subjection,—the only mode of recovering the public allegiance,—the only price which would have purchased that omnipotent zeal of the whole nation, which could alone have coped with French energy. We ought not, however, to talk of Jacobins in Switzerland: the Swiss, like our roundheads of the last age, are religious republicans.

---

* The *Erlachs* are one of the six families privileged at Berne.

Art. XVI. *Memorias da Acad. R. das Sciencias de Lisboa*, &c. i. e. Memoirs of the Royal Academy of Sciences at Lisbon, Vol. the 1st. Small Folio. 577 pages. Lisbon. 1797.

The institution of philosophical societies is, perhaps, to be reckoned among the principal causes of the superiority of the moderns over the antients, in respect to natural and mathematical knowlege. Besides the emulation usually arising from an eſtabliſhed intercourse between ingenious men, who are employed in the same pursuits, their transactions serve to keep in store for future ages a vast number of observations and ideas, which might otherwise fall into oblivion; and they disseminate, in the mean time, a taste for science, and a tendency to increase its cultivation. In regard to national utility, their good effects are numberless, and have been felt by all the states that have in any degree encouraged them; even by that northern empire in which the academy of sciences, recruited from foreign countries, bears more the appearance of a collection of exotics, which luxury nourishes in a hot-house, than of an article of indigenous culture. We therefore congratulate our antient allies on the happy, though tardy, establishment of a Royal Society in their country; and we most cordially hail this first publication of the transactions of that learned body.

At the opening of this volume appears a short and simple but dignified dedication to the Prince Regent of Portugal, from the Duke *de Lafoens*, the president, and, as is well known to the literary world, the original founder of this society. A preface follows, written, we suppose, by one of the secretaries of the academy, and apologizing for the non-appearance of the *history* of the society, in the present volume. Had this academy been long established, no apology, we believe, would have been thought necessary; the works of literary societies being their proper history. Insertions of that nature have long been discountenanced by the English Royal Society; and the Parisian Academy of Sciences discontinued it in the latter volumes of their collection. On the first appearance, however, of a respectable body, which bids fair to raise the literary reputation of Portugal, and to establish an useful co-operation with other European societies in the general culture of science, the curiosity of foreign nations has a right to be indulged with some information concerning its origin and constitution. We shall therefore endeavour to gratify our readers with such authentic intelligence as the book before us, the Lisbon Court Calendar, and public notoriety, confirmed by respectable persons who have resided in that country, have enabled us to collect.

This Royal Academy was founded in the year 1779, by the Duke *de Lafoens*, uncle to the present Queen; and by his fostering care it has been brought to its present state. The Sovereign is the immediate patron, and the founder is President. Twenty-four 'effective members' are equally divided into three classes, 1st, *Natural Sciences*; 2d, *Mathematics*; 3d, *National Literature*: these form, as it seems, the main body of the society: the remainder of which is composed of thirty-six (called *free*) members; a small number of foreign literary characters, and a larger one of great personages of the nation, as honorary members; some veteran members; and a considerable proportion of extra correspondents. Government allows them a revenue; by means of which they have established an observatory, a museum, a library, and a printing-office.

From the catalogue of works published by order of the Academy, which we find printed at the end of this volume, and from some of their proposals for prize dissertations, we observe that this society has directed its attention to, and has encouraged the advancement of, many objects, which do not generally, in other countries, require the care of an academy of sciences. In all probability, they found these useful pursuits too much disregarded in Portugal; and we have been on this occasion reminded of the many different arts, which industrious settlers in a new country are obliged to exercise. The more, however, we lament the baneful effects of protracted darkness, the more we are disposed to praise the enlightened and enlightening zeal of this new institution.

Two memoirs on *Portuguese Literature*, twelve on *Natural Philosophy* and *Natural History*, six on *Astronomy*, and four on *pure Mathematics*, followed by an Eulogium of M. *d'Alembert*, who was one of the foreign members of the academy, compose the present volume.

I. PORTUGUESE LITERATURE.

These papers on the national literature of Portugal have much excited our curiosity. From the Portuguese books which a long intercourse between the two nations has brought to England, we had entertained rather an unfavourable opinion of their present literary taste: but we have been agreeably surprised on seeing the memoirs before us rise superior to our expectation.

On the State of Lusitania, till it became a Roman Province, by M. A. C. do Amaral.

This writer discards, with a critical judgment, every notion respecting this subject which is not supported by the only competent authority, that of Greek and Roman writers. He endeavours, from scattered passages in those authors, to give a view of Lusitania, and of its state in those remote ages; and considering the scanty information which the antient writers afford on this subject, he has executed his task with success. He directs his attention to the different nations which inhabited the country, their original state, their forms of government, laws, trade, and occupations; examines the resemblances (in our opinion, very faint,) which some of these nations bore to the Greeks, whose descendants they were supposed to be; and concludes his paper with pertinent reflections on the warlike character of the Lusitanians, their obstinate resistance, and their final subjection, to the Romans.

The form of this memoir evinces the taste of its author; the narrative part is free from the tediousness of multiplied quotations; the authorities which support it, and the critical disquisitions which they occasion, being thrown into the numerous annotations that accompany the paper. In regard to language, however, we remark a flowery style, more adapted to a rhetorical than an historical composition; one instance of which is the continual use of verbs in the present tense, and which, though it may be on particular occasions properly adopted in speaking of past circumstances, is tiresome and improper when employed to recount the events of a long period. *Bossuet* writes thus in the first part of his discourse on universal history, (if our memory does not fail us,) but resumes the common mode throughout the rest of the work. That elegant writer was well aware of its impropriety, and employed it only to enliven the dulness of a dry recapitulation of epochs, for the French Dauphin. On the whole, we must praise this memoir of M. d'Amaral, but hope for improvement in the *continuation*: this being, as he informs us, the first of a series of papers which he intends to publish on the history of the legislation and customs of the Portuguese.

On the Bucolic Poetry of the Portuguese. By M. J. de Foyos.

We presume that this discourse is also the first of a series of dissertations, on the subject which it treats; as we have not found in it any thing particularly relating to Portuguese *Bucolic* poetry, but a bare enumeration of seven Portuguese poets who have written *eclogas* with distinguished applause among their countrymen, viz. *Sà de Miranda, Ferreira, Camoens, Bernardes, Rodrigues Lobo, Alvares do Oriente*, and *Veiga*, who all lived in the XVIth and XVIIth centuries. M. DE FOYOS tells us that their compositions may cope with the best eclogues which either Greece or Latium have left, and *modestly* asserts that they are superior to any similar productions of English or French poets: we wait for the proofs on which he grounds this confident decision, and which he will doubtless produce in the following memoirs. In the mean time, though this paper does not afford any information on Portuguese Bucolic poetry, it deserves praise as a dissertation on Bucolics in general. It contains sound though trite doctrines, and shews that the author is well acquainted with classic writers, and with the judges and legislators of poetry, from Aristotle down to Marmontel.

NATURAL PHILOSOPHY and NATURAL HISTORY.

DOMINICI VANDELLI *Floræ et Faunæ Lusitanicæ specimen.*

Some years ago, Professor VANDELLI published a *Specimen Floræ Lusitanicæ et Brasiliensis*, which excited general dissatisfaction in the botanic world. A dry list of names of plants, like the catalogues of our nurserymen, without observations, without *habitats*, and without characters, (except of a few, which he supposed to be new plants,) very inadequately fulfilled the promises of the title. These supposed new plants were soon found to be already well known to botanists; or were given by the Professor in such terms, that even the Industry of a *Wildenow* could not make any thing of them *. From the title of the memoir before us, we were induced to believe that, at least in what concerns Portugal, Professor V. intended to open a larger store of botanical information, in order to make some amends for former deficiencies: but we were soon mortified by disappointment. The paper is a bare catalogue of about thirteen hundred plants, of which many more than two hundred are marked with asterisks as foreign to the country. What right, therefore, they could have to be named here, cannot be easily guessed; nor will botanists be satisfied with the remaining number as a specimen of a Flora so rich in subjects as that of Portugal. Even in this meagre list, on close inspection, a reader may doubt the accuracy of the information: for example, the *Olea Europæa*, the *Chamærops humilis*, the *Nerium Oleander*, and the *Buxus sempervirens*, are marked as exotics. It is well known to botanists, however, that the first plant is natural to Portugal, as Clusius ascertained more than two centuries ago; that the second grows spontaneously in all the south of Spain and Portugal, not far from the sea-coast; and that the *Nerium Oleander* borders, in prodigious quantities, the brooks and rivers to the south of the 38th degree of latitude. The *Buxus sempervirens* has been observed by philosophical travellers, in a wild state, forming whole copses near *Ourem*, and in other more northern parts of Portugal. On the other hand, who can believe the *Amaryllis capensis*, and the *Erythrina corallodendrum*, to be spontaneous productions of that country? We are persuaded that a far superior knowlege of the vegetable riches of Portugal, than is displayed in this paper, may be acquired from the collections of Portuguese plants existing in London; particularly since our indefatigable *Masson* last visited that kingdom. *Nil intentatum nostri liquere.*

---

* Spec. Plant. t. 1. p. vi.

The poverty of the *Fauna* is, if possible, still greater than that of the *Flora*. It contains the list of about seven hundred animals; to complete which number, near an hundred species from very remote regions are brought in and marked by asterisks. Even with this precaution, we are surprised to find the catalogue of the Portuguese animals beginning by five species of monkeys, and affording place to ten species of parrots. We leave it to zoologists, who may visit Portugal, to judge of the attempts to fix characters and draw descriptions, which are found in some parts of this *Fauna*.

De extincto Vulcano Olisiponensi et Montis Ermini. By the same.

In 1777, M. *Dolomieu*, travelling in Portugal, observed in some mountains near Lisbon what were then generally believed to be marks of an extinct volcano; and he wrote some letters on this subject, which were published by *Faujas de St. Fond*. Since that time, the memorable controversy between Neptunists and Vulcanists has given occasion to further investigations and discoveries, which, on the whole, seem to confirm the Wernerian system; and even the most sturdy Vulcanists have been obliged to give up their pretensions to many of these Basaltine mountains. We expected to find, in this memoir, something which might decide our opinion respecting *Dolomieu*'s discovery: but we observe only a repetition of the same idea, Professor VANDELLI taking no notice of the great controversy: yet, from the comparison which he draws between the Euganean hills and these of Lisbon, we infer that they are simply basaltine and not volcanic.

On the uncertainty of the Plant which affords Myrrh, with the Description of a Shrub which possesses the same qualities and has the same uses. By S. DE LOUREIRO.

This author, who is well known by his *Flora Cochinchinensis*, here examines the opinions of several botanists respecting the plant which produces myrrh, and very plausibly opposes the reasons on which they are founded. He modestly refrains from giving any opinion of his own, but describes, with that precision for which his Flora is so conspicuous, a shrub growing in Ceylon, Cochinchina, and other parts of Asia, and possessing to a great degree the taste and smell of myrrh. This plant had been mentioned, but very slightly described, by *Plukenet*, *Burmann*, and *Hermannus*. It proves to be a species of *Laurus*, which M. de L. calls *Laurus Myrrha*. The Chinese and Cochinchinese physicians employ the decoction of its roots internally, and the oil expressed from its bays externally. The oil is very frequently used as a detergent; and to the decoction of the root they attribute antiseptic, anthelmintic, and resolvent qualities.

M. de Loureiro candidly acknowleges that he never met with any thing like gum or resin naturally exuding from this shrub: but he supposes, with some degree of probability, that it would be obtained by means of incisions performed at proper seasons, as is the case in many other plants.

On the Nature and true Origin of the Agallochum. By the same.

Tournefort has justly observed that the darkest and most intricate part of Botany is the exact knowlege of vegetable drugs. The history of them has been so often attempted by persons who had no botanical science, that it needs more than common skill to avoid their blunders. If any of these drugs happen to be a valuable article of commerce, the difficulties of the inquiry are still greater; because the ingenuity exerted to find succedanea multiplies the number of different though similar substances, which circulate under the same denomination. This was the case of the agallochum, several sorts of wood being sold in the East under this name, as if there were varieties of it, differing only in degrees of goodness. The long residence of M. de Loureiro in Cochinchina, whence the real and most esteemed agallochum is exported to all the Asiatic markets, afforded him many opportunities of making himself well acquainted with the tree which produces it, and with the history of its formation. In this memoir, he gives the description of the plant, which happens to be a genus totally unknown to former botanists, and to which he gives the name of *aloexylum*; and the particular species he calls *aloexylum verum*. The resinous concretion, which is found in these trees when in a decayed state, is the true agallochum; the history of which is here detailed in a satisfactory manner. The author's accounts, however, are not so satisfactory when, deviating from the botanical and historical track, he attempts to explain physiologically the origin of these concretions; his ideas on the internal structure of plants happening to be more than merely defective.

On a vegetable Hygrometer. By A. Soares Barbosa.

A perfect hygrometer still remains a desideratum. It is not sufficient to constitute a perfect hygrometer, that it be capable of shewing the greater or less humidity of the atmosphere, but it must shew it with precision and equability of motion. On reflection, it seems that the simpler the substance is which is to be affected by humidity, the more may we rely on the degrees which it marks; because the fewer is the number of collateral causes which may influence its changes. For this reason, we suspect organized bodies to be the most unfit of all to afford that precision which is generally the produce of simplicity of action and of re-action. M. Barbosa endeavours to construct an hygrometer with the twisted tails of the seeds of some species of geranium, which are known to have the power of contracting themselves into a screw-like form, when dry; and of extending themselves again, in proportion as they are affected by moisture. Prepossessed as we may be againſt the fitness of the twisted tails of the seeds of a geranium, for constructing a perfect hygrometer, we must do justice to the writer's extensive knowlege of natural philosophy, and to the ingenuity which he has displayed in this memoir; wishing, at the same time, that he may in future choose some other object more worthy of his researches.

On the Effect produced by Thunder on the Royal Palace at Mafra, *at six different Times.* By D. S. Dassumpcao Vetho.

The writer of this paper seems to be well acquainted with electric phænomena, and electrical theories. *The thunder-ſtruck palace*, which is here described as far as its ſtructure may be connected with atmospherical electricy, is no doubt one of the best theatres on which a philosopher could observe its effects. An elevated situation, loſty spires, and the almost incredible quantity of metallic subſtances which they contain, are certainly strong attractives of the electric fluid.

Meteorological Obſervations, made at Mafra *in the Year* 1783. By the same.

These observations were made with select instruments, and appear to have been conducted with care and skill. The climate of Portugal being reputed one of the finest in Europe, our readers will not be displeased if we transcribe some part of the general result of the observations. Mafra is in about the 39th degree of latitude, not far from the sea-coast, and the building stands about 600 feet above the level of the sea.

The general result for the year 1783.

Total of the rain, 27 inches, 9 lines, 1 tenth.

Thermometer.—Highest degree of heat,		91°
Lowest ditto,	-	36°
Medium ditto,	-	55°

The thermometer was executed by Nairne on Reaumur's principles, but with the scale of Farenheit.

Barometer.—Highest elevation,		27	10	9
Less ditto,	-	25	5	4
Medium ditto,	-	26	8	4

The number of days of fine weather, without clouds, was 179.

Meteorological Observations made at Mafra *in the Year* 1784. By the same.

General result of this year's observations;

Total of the rain, 45 inches, and 9 tenths of a line.

Thermometer.—Highest degree of heat,		93°
Lowest ditto,	-	35°
Medium ditto,	-	55°

Barometer.—Highest elevation,		27	10	7
Less ditto,	-	26	9	0
Medium ditto,	-	27	5	4

The days of perfectly clear weather were 186 in number.

Of the other papers in this volume, we must reserve our account for a future opportunity.

[*To be continued.*]

Art. XVII. Caroli a Linné *Systema Vegetabilium. Editio XV. à C. H.* Persoon *procurata.* 8vo. pp. 1026. Goettingæ, 1797.

The present is the third edition since Professor Murray's revisal. We are informed by M. Persoon that it was undertaken in consequence of the exhaustion of former impressions, and of the very urgent demand for the compendium itself. The publisher, after many unsuccessful applications to celebrated botanists, at last prevailed on the present editor to take on himself the laborious charge in question. M. Persoon, however, has not aimed at improvements adequate to the present state of botany; as he himself declares in these terms: '*Me vero aliis insuper obrutum negotiis, ut hocce opus præsenti rei botanicæ statui adæquatum concinnem, multo longiori temporis spatio indigere, cum bibliopolæ declarassem, ipsi modo in votis fuit, ut meâ sub curâ hocce opus non mutatum prelo daretur; imprimis quoque ne formam priorem ab immortali auctore ei attributam, alio-*

rum observationibus cæteroquin mutandam, plane amittat, necnon pro libro manuali justo amplius evadat. Nisi hæc bibliopolæ mens fuisset, per temporis angustias plura vix præstare potuissem.'

The editor was, nevertheless, unwilling to suffer the present impression to come abroad without some additions; particularly as, since *Murray*'s edition of 1784, so many improvements in the specific characters had taken place, so many new plants had been discovered, and so many already known were more perfectly examined. These additions and alterations extend not merely to the species: the genera and their characters are equally concerned in them: nor could the labours of the late indefatigable *Gaertner* be overlooked on the present occasion.

M. Persoon, therefore, collected from his own notes, and from the writings of other botanists, whatever was new and remarkable in these respects, and has either added it in notes or inserted it in the text. These interpolations occur not unfrequently: but to the last class the present editor has added nothing. Had he inserted the immense number of cryptogamic plants, discovered since the time of *Linné*, with the necessary remarks, the book (already of a sufficiently large size) would have far exceeded the bounds of a manual. This omission, if it should be desired, he is willing to supply in a separate volume; and we think that he would thus render an acceptable service to the botanical world.

Art. XVIII. *Über die wirkung Mineralischer Wasser*, &c. *i.e.* On the Effect of Mineral Waters, particularly that of Wildung. By J. E. Wickman, M. D. 8vo. pp. 64. Hanover. 1797.

The author of this tract holds (we believe) a distinguished rank among the fashionable physicians of his country; and we have on this account read his production with the greater attention. It is for the most part a piece of medical morality. Dr. Wickman calls on his brethren to renounce the quackery that is so generally carried on with mineral waters. He exhorts them strenuously to introduce philosophical precision into this department. He wishes that the distant practitioner, and the watering-place physician, should lend to each other their assistance towards completing the knowlege of cases; deeming it not enough that the latter send abroad their ordinary common-place recommendations of the spring at which they reside, even though such recommendation be accompanied by a careful chemical analysis.

With respect to the water of Wildung, the author affirms that he knows none comparable to it in diuretic effect, and in affording relief to calculous patients.

Art. XIX. *Grundriss der Natur Chre;* i. e. Outlines of Physical Science. By F. C. A. Gren, Professor at Halle. 8vo. pp. 900. With 15 Plates. Halle. 1797.

Although this be the third edition of Dr. Gren's outlines, yet it has been laboured with so much diligence as to assume the appearance of a new work; and in no publication have we found a more complete synopsis of the latest discoveries in physics. Could the English market be supposed sufficient for its sale, we should recommend a translation of this compend.—The author is a *thinker for himself.* In the most difficult parts of philosophy (*e. g.* in the doctrine of electricity) he has endeavoured to arrange the facts in his own manner. He supposes light and caloric (*i. e.* phlogiston and caloric) to be the constituent principles of the electrical fluid. Its tendency to equilibrium does not depend only on the repulsion of its particles, but on the attraction of other bodies; and this tendency appears when it is accumulated on other bodies above their point of saturation. In consequence of still greater accumulation and the insufficient attraction of other bodies, (as non-conductors,) the fluid becomes free, appears as light, and is dissipated. The accumulation, however, of electric matter on insulated conductors cannot take place merely from their attraction, which would not counteract the repulsion of its particles; so that it must escape as light, did not the repulsion of the electric atmosphere come in aid to the conductor's attraction. This may be proved by the phænomena of the electric light *in vacuo.* Hence it also appears that uncombined light is no longer the electric matter, but that it is only light adhering to other bodies which deserves this name.

According to this theory, the electric fluid may be compounded and decompounded in bodies; and hence we are to understand the excitation of electricity in the various processes of smelting, combustion, and evaporation. In the case of friction, it is doubtless the developed caloric, which imparts to the electric fluid, lying inactive and at equilibrium in bodies, the necessary expanive force. The different colours of the electric fluid, taken from different conductors, shew a variation in the proportion of its constituent parts, which arises from the unequal attraction of bodies for caloric.

This will be a sufficient specimen of the author's mode of speculation:—but it is rather as a compilation that we think the work valuable.

Art. XX. *Osservazioni ed Esperienze*, &c. *i. e.* Observations and Experiments on the Gastric Juice, regarded as the Means destined by Nature to render many Substances capable of Absorption. By F. Chiarenti, M. D. 8vo. Florence. 1797.

Art. XXI. *Programma del Modo d'Agire*, &c. *i. e.* On the Action of Frictions with Saliva or other animalized Liquids and Drugs. By V. L. Brera, M. D. 8vo. Pavia. 1797.

The idea expressed in the title of the first of the above pamphlets must be allowed to be ingenious. Its author declares the effects of opium with gastric liquor to have been salutary.—By the report of Dr. Chiarenti, Dr. Brera was induced to repeat and vary the experiments; and with this view, he caused patients, in whose cases opium seemed to be indicated, to rub in about ten grains of this drug mixed with a drachm of gastric liquor, twice or thrice in a day; and he affirms that great advantage followed the practice. He next tried other medicines. Thus he prepared a mixture of squill and gastric liquor; and he caused persons, ill of the dropsy, who had been disagreeably affected by the internal use of squills, to rub it into the loins, the thighs, and other parts. The experiment succeeded:—the medicine proved diuretic, and the patients recovered. *Terra foliata tartari*, foxglove, and other articles applied in the same way, operates not less beneficially.—The gastric liquor is not the only animal fluid that is fit for the purpose. Professor Brera is convinced by multiplied trials that opium, squill, sublimate, and tartar emetic mixed with saliva, equally exert their specific powers.

Fluids of a different kind seem not applicable to the same end. At least, the author affirms that squill with volatile salve, gum-water, and with unctuous oil, proved totally inefficacious.

Dr. Brera supports his observations with trials made by Dr. *Ballerini* at Pavia, and by Dr. *Benvenuti* at Turin; and he promises to furnish reports at large of the several cases.

Art. XXII. *Fables de la Fontaine*, &c. *i. e.* The Fables of *La Fontaine*; with Notes by M. *Costé*; and short Lives of *La Fontaine*, *Æsop*, and *Phædrus*. 2 Vols. small 12mo. Dulau, London. 1798.

The Fables of *La Fontaine* are so well known over all Europe, and possess so great a degree of excellence, that it were superfluous here to enlarge in their praise. A new edition of them seemed to be wanted, at least in this country; and we owe the present very neat one to the French press of Baylis, established in London. It is copied from the Parisian impression of 1785, with the necessary notes; without which it would be difficult for a Briton, and even for many Frenchmen, perfectly to understand the text. Short biographical accounts of *La Fontaine*, *Æsop*, and *Phædrus* are prefixed; which are compiled by the Abbé *de Levizac*, author of the French grammar of which we gave an account in a late Review. The remarks on the genius and style of *La Fontaine* are so pertinent, that we are tempted to transcribe the following passage:

> ' *Le mérite de cet homme extraordinaire et unique en son genre ne fut pas connu de son temps comme il l'est de nos jours. Si l'on excepte le duc de la Rochefoucault, Mesdames de Sévigné et de la Fayette, Molière, Racine, Saint-Evremont, Fontenelle et Bayle, personne ne l'apprécia ce qu'il valoit. On vit plutôt en lui le* bon homme, *que cet heureux génie qui devoit à jamais illustrer sa patrie. Despréaux lui-même, quoique son ami, partagea cette erreur, disons mieux, cette faux de goût et de tact. Il est vrai cependant, selont l'auteur du* Bolœana, *que ce critique judicieux lui rendit enfin justice de vive voix: mais n'étoit-ce pas dans son art poëtique qu'il devoit en parler? Pouvoit-il avoir une occasion plus favorable pour faire connoître son opinion? La fable n'est-elle pas un véritable poëme qui a sa marche, ses progrès, ses incidens, sa durée et son dénouement? N'a-t-elle pas un caractère qui la distingue, et un style qui lui est propre? N'est-ce point un genre particulier, et sous ce rapport, Despréaux ne devoit-il pas en faire connoître la nature, ayant sur-tout parlé de l'épigramme, du sonnet, du rondeau, de vaudeville même, qui certainement sont des genres bien inférieurs? Avouons de bonne-foi que ce silence est inexcusable dans Despréaux, d'ailleurs si bon juge.*
>
> ' *Viendroit-il de ce que la Fontaine n'a rien inventé? mais qu'importe qu'il ait ou qu'il n'ait pas inventé les sujets de ses Fables, si, en les prenant dans Esope, Phèdre ou Pilpay, il a porté ce genre à un point de perfection où personne n'avoit atteint avant lui? La Mothe, Richer, Ardenne, Dorat, Aubert, le Monnier, &c. l'emportent en invention: mais après avoir lu leur fables, est-on tourmenté du désir de les relire une seconde fois, comme celles de la Fontaine? On les lit pour dire qu'on les a lues, au lieu que plus on lit celles de la Fontaine, plus on se convainc qu'elles sont le livre de tous les âges et le manuel de l'homme de goût.*'

An alphabetical table of the Fables is added, which is convenient for occasional reference.

ART. XXIII. *Neue kleine Schriften*, &c. New small Writings of J. KANT. 8vo. 110 Pages. Berlin.

PROFESSOR KANT is by this time generally known to our readers. The present pamphlet contains three dissertations from his pen, reprinted from the Berlin Magazine, relative to 1. *The End of all Things*; 2. *The Influence of the Moon on Weather*; and 3. *The Absurdity of a common Phrase*, " It is good in theory, but not in practice."

The first treatise contains the following remark:

'Be it observed that, from the oldest times, two systems have existed relative to future eternity. The one an Unitarian system, which promises to all men, who have undergone shorter or longer purifications, an ultimate eternal felicity. The other a dual * system, which promises to some elect persons a future felicity, but to all others eternal damnation. A system, which should promise damnation *to all*, could not be supported; because it would contain no justificatory ground of its own existence; and an ultimate annihilation of all would imply a mistaken wisdom, an erring intelligence; which, dissatisfied with its work, knew no other means of removing its defects than by breaking it to pieces. Now the same difficulty lies in the way of the two-fold system, that has prevented the system of universal damnation from being maintained: "for why," it might be asked, "were a few or a single one made at all, if only to exist in order to be eternally miserable; which is infinitely worse than non-existence?"'

The discourse *on the influence of the moon* concludes thus:

'The attraction of the moon, which is its only motive force, its only mode of causing change here, of acting on our atmosphere, and thus on our weather, operates directly according to the laws of statics in as much as the atmosphere is a fluid having weight:—but, by this power, the moon is too feeble to produce those sensible changes in the state of the barometer, which are observed to bear a relation to its motions. Were we therefore to admit only an immediate action of the moon on the atmosphere, we must also allow that it could have no sensible effect on the weather:—but, if we except the hypothesis of an imponderous æther stretching far above the sphere of heavy air, and thereby more subject to the influence of lunar attraction;—if we suppose this ætherial fluid miscible with the contained atmosphere of air, and able to act on it by chemical affinity, so as to affect its weight or elasticity;—it may then be conceivable that the moon should exert an indirect influence on the weather through the medium of chemical laws. This imponderous matter ought perhaps also to be considered as incoercible; that is, able to operate, like the magnetic fluid, through all sorts of matter except that with which it has chemical affinity.'

Dissertation III. Theory, being only a form of expressing the general law inferred from the whole known mass of practical

---

* Such a system was founded on the religion of Zoroaster, who taught that there were two essentially hostile eternal Beings, the principle of good, Ormuz, and the principle of evil, Ahriman. It is singular that the names of these Beings in two distinct countries, and both of them very distant from the present seat of the German language, should appear to be Teutonic. In Ava, Sonnerat informs us, the good principle is called *Godeman* (a probable origin of the surname of Darius Codomanus); and Ahriman approaches very near to der *arge mann*. The Persian is well known to contain a multitude of German words.

tical cases, is, when true, the rule for practice; when *probable*, the *probable* rule for practice, and to be obeyed in exact proportion to its probability; when *doubtful*, a *doubtful* rule for practice. To act contrary to theory, and to act absurdly, are therefore synonimous phrases.

ART. XXIV. *Idée de ce pourrait être une Histoire universelle*, &c. *i. e.* An Idea of what Universal History might become in the Hands of a Cosmopolite. By M. KANT. 8vo. pp. 40. No place of publication. 1798. Imported by De Boffe.

WE are here presented with the French translation of a disquisition inserted by Professor KANT in a Berlin Magazine for the year 1784. It discusses the possibility of a *cosmopolitical federation*, or a concert between all the nations of the earth to arrange their disputes by means of umpires, instead of armies. It recommends to the future historian, to keep uniformly in view the interests of the whole human race; to bring out those facts and institutions which have favoured the intercivilization of nations; and to suffer those actions to be lost to memory, which are lost to the progress of the whole towards perfection. The Professor is a strenuous asserter of the power of perpetual improvement in mankind: philosophy, he says, has its millenium as well as religion, in which are to be realized the fairest projects of disinterested philanthropy; a millenium, of which the arrival is accelerated by the discussion of its conditions, and of which the felicity must be commensurate with the experience of the species.

ART. XXV. *Description et Usages des Globes*, &c. *i. e.* The Description and Use of the Globes; with an elementary Treatise on the Almanac, and a Table of Chronology. By M. L. DESPIAU, Professor of Mathematics, &c. 12mo. pp. 200. London. Dulau and Co.

WE do not immediately perceive for what description of persons this book has been composed. It is indeed adapted for the use of schools: but, in *French* schools, an elementary work of this kind, which takes no notice of the new calendar, must be wholly useless; and in *English* schools, it will hardly be thought advisable to teach the names of the constellations in French, before they are learnt in English: thus superadding the embarrassment of a strange language to the natural difficulty of astronomical science. It is, however, a very respectable manual.

The subjects treated are—the planets and their satellites the phases and eclipses of the moon, eclipses of the sun, comets, fixed stars, constellations, the milky way, &c. Then follows a description of the globes, with solutions of the usual problems, an account of the various periods of time, of the dominical letter, cycles of the sun and moon, the epact, moveable festivals, the doctrine of tides, and a chronological table of the most interesting æras of history, &c.

This is the first production of a foreigner, in which we have seen the seventh planet, discovered by Herschel, called by the name of our king. *La planète George*, says our author p. 8. *fait sa revolution dans environ quatre-vingt-trois ans.* Some foreigners call it Uranus, who was the predecessor of Saturn; and some by the name of the discoverer. M. Despiau enumerates a hundred constellations; consisting of the fifty named by the antients, and of the fifty added in modern times by Hevelius, Halley, Bayer, and Lacaille. It is certain that these constellations are unskilfully named; in a manner not easily graven on the memory, and not at all connected with the history of science. The stars composing them are also very ill distributed, into unequal lots, and mis-shapen combinations. It is surprising that the French Directory should not yet have given orders to *De la Lande* to turn the Pleiades adrift, and to loosen the bands of Orion; to divide the sky into a hundred new departments, and to assign as guardian spirit to each, a Thales, a Callisthenes, a Galileo, or a Newton.

We shall not detain the reader by extracting and translating the author's very accurate directions how to find the hour of the day in any part of the earth, or what letter is to stand for Sunday in the next year's almanac. It is however melancholy to observe how much of astrological credulity still clings to the structure of our calendars, and how imperfect is the victory yet gained over the Sidrophels of this superstition.

In his tables of chronology, M. Despiau ventures to note several dates anterior to the invention of the year of 365 days; which was first introduced only 888 years before Christ. Every previous date is utterly uncertain; and many of the subsequent dates are very boldly specified by him.

Art. XXVI. *Quelques Observations d'un Cosmopolite*, &c. *i. e.* Some Observations, by a Cosmopolite, on the Project of shutting the Weser and the Elbe against the Commerce of Great Britain. 4to. pp. 12. No place of publication. 1797. Imported by Dulau.

A report was some time since industriously circulated that the French were about to demand of the Congress at Rastadt, a denial of the navigation both of the Weser and of the Elbe to the commerce of England; a regulation which would greatly injure the cities of Bremen and Hamburgh.

4 This

This pamphlet contains an attempt to prove that such a measure would materially, though indirectly, injure the commerce of France; and would not certainly distress, in any very great degree, the commerce of England: to which Embden, and especially the undervalued port of Tonningen on the Eider, together with all the Danish and Baltic sea-towns, would still remain open.

As this threat of the French probably had for its object to levy some contribution on the terrors of the Hamburghers, in the form of a loan, and as this end is probably accomplished, we trust that our philanthropic author will have to felicitate himself on the apparent success of his arguments.

ART. XXVII. *Dokimion, oder Practischer Versuch*, &c. *i. e.* Dokimion, or a Practical Essay on the real Relation subsisting between the Living and the Spirits of the Departed. By GUSTAVUS ERNEST WILLIAM DEDEKIND. 8vo. pp. 184. Hanover. 1797.

PERHAPS it is a provision of nature for the perpetuation of the religious spirit, that a hopeless atheism should render uncomfortable the individual who embraces it; and should occasion him to seek refuge even in the most improbable superstition, sooner than not be rid of that negative faith, that privative belief, which, like silence, cold, and darkness to the bodily sense, extinguishes by its very nature a vast branch of the pleasures of imagination. From the regularity with which atheism has been renounced by those who have profeſſed it, and almost always for some more than usually superstitious form of religion, it should seem to operate like a directly debilitating system of regimen on the natural body; and to increase, as it were, the irritability of credulity, so as to render it more susceptible of future impressions. At least, we can in no other way account for the extraordinary increase of enthusiastical publications which seem now to inundate the literary world, and which bid fair not only to supersede the forgotten pamphlets of French sceptical philosophy, but to embarrass the use of reason itself, to subdue the very spirit of inquiry, and to darken Europe with the evening twilight of a dismal and servile superstition.

The author of the work before us appears to have felt this increasing re-action of opinion. He very seriously and methodically labours to prove that we shall always continue, as natural Beings, to act on other natural Beings according to established laws of the universe; and that we shall for ever continue to experience, from other Beings, an analogous agency. This reciprocal causality and dependence is an analogy common to the world of appearances, (*Ershemungen,*) and might be inferred *à priori*

priori with respect to the spirits of the departed, even if we did not know *à posteriori* that they very frequently do operate on us.

We are so unwilling to favour the progress of this philosophical Swedenborgianism, that we shall content ourselves with the present cursory notice of a work which is certainly written with ability, and is dangerous to common and feeble intellects.

ART. XXVIII. *John Bull der jüngere*, &c. *i. e.* John Bull junior; or, on the recent Accident of the Bank of London. By JOHN GEORGE BÜSCH. 8vo. pp. 46. Hamburgh. 1797.

PROFESSOR BÜSCH, of Hamburgh, has long been known in the literary world as a most industrious compiler of commercial and statistical information, and as an intelligent theorist in political economy. His work on the Circulation of Money we had occasion to quote in vol. xxiii. p. 231; and his various tracts on political subjects have obtained, both at Paris and at Rastadt, a marked attention. He probably inclines to the politics of the Gallican advisers of the king of Prussia.

The pamphlet before us is only curious because it relates to the Bank of England. After having divided banks with great formality into Giro-banks (Banks of Deposit, Adam Smith calls them, B. IV. c. iii.) and Note-banks, and having classed the London Bank among the latter; after having given the history of its difficulties in 1697 and 1745, and alluded to its recent and more alarming stoppage; the venerable Professor undertakes an analysis of its present financial condition. In his opinion, (p. 24,) the nation is indebted to the Bank 11,686,800 *l.* irreclaimable, by agreement; and 9,964,413 *l.* which must also be funded on the same footing. He rates the bank notes in circulation at 13,770,390 *l.* and the advance to the India Company at 6,000,000 *l.* and makes out a probable ultimate property of 3,826,890 *l.* on the hypothesis that government would agree to pay off at par (!) the funded capital of the Bank. As the papers annexed to Mr. Allardyce's Address to the Proprietors (see Review, July, p. 349) had not yet reached our author, and as these documents would enable him to correct many essentially erroneous assumptions, we abstain from all comment on the more material part of the work.

The pamphlet winds up with an allegorical history of John Bull junior, in which the patience of the nation under its present rapid expenditure is ridiculed, and an alarm of national bankruptcy is encouraged.

Art. XXIX. *Die Politische Wichtigkeit der Freiheit Hamburgs,* &c. *i. e.* The Political Importance of Hamburgh and its Sister-towns considered in a new Light. By J. G. Büsch. 8vo. pp. 60. Hamburgh. 1797.

Superstition has had her *sacred territory,* which the contending Greeks agreed to exempt from the ravages of war; and why not Commerce? In the opinion of Professor Büsch, it is for the common interest of the belligerent powers that Hamburgh, Lubeck, and Bremen, should not be comprehended in a war of the empire, but should be suffered, unblockaded and unplundered, to continue in peace their useful occupations. France, it is urged, gains by their neutrality a mart for her wines and oils, and a mode of supplying her armies with clothing:—Britain, it is asserted, has an interest in maintaining some thoroughfare to the continent, that her manufactures may continue to distribute themselves over the surface of Europe;—while Prussia and Austria, it is pretended, will find their internal convenience improved by suffering a regular traffic to flow, as usual, to these industrious sea-ports.—This is all very true, but not more true than that these powers would severally find it for their interest to be at peace themselves; and to pursue aggrandizement by internal industry rather than by conquest. These four great powers have not, however, an *equal* interest in the independence and neutrality of Hamburgh. England and Austria have a complete interest in it; because they can neither of them hope to usurp it for themselves:—but France or Prussia may reasonably hope to keep, if they can once seize, any of these towns; which would be a stronger interest than the temporary profit of their neutrality. They will not, therefore, in the event of war, be respected by these powers.

It is wonderful that the northern Princes of Germany should not be more alive to the danger of France usurping, under the name of an independent republic, the whole interval between the Rhine and the Weser. The Overyssel is already in fact a French department.

Art. XXX. *Lettres Choisies,* &c. *i. e. Select* Letters of Mad. *de Sevigné,* and Mad. *de Maintenon:* with a Preface and Notes by M. l'Abbé Lévizac, 12mo. pp. 375. Dulau and Co. London. 1798.

Monsieur Lévizac has not, like many of his fellow emigrants, mis-spent his time in idleness, during his residence in England. He has, in the course of a year or two, given an excellent *Grammar* of the French language, a good *Abridgment* of that work, an ingenious tract on the *French Articles*, a preface to a neat and correct edition of *La Fontaine's Fables*, and the volume now before us.

This volume contains a judicious selection of the letters of two French ladies, which have been generally accounted models of the epistolary style. Those of Mad. *de Sevigné* are thus characterised by the editor:

> '*La réputation dont jouissent les Lettres de Mde. de Sévigné est trop bien établie pour qu'il soit nécessaire d'insister sur leur beauté. Le temps, ce juge impartial & sûr du mérite des ouvrages d'esprit, n'a fait que confirmer dans les idées qu'on en eut, dès qu'elles parurent. Chaque jour ajoute de nouvelles fleurs aux guirlandes dont le siècle du génie & du bon goût s'est plu à parer cette femme aimable & extraordinaire. En effet, pensées fines & profondes, expressions animées & pittoresques, tours hardis & inattendus, style delicat, brillant & varié, grâces légères & naïves, naturel piquant, aisance continue, heureux abandon, art de narrer unique; en un mot, tout ce qui peut attacher le cœur & charmer l'esprit se trouve dans ses Lettres au degré le plus éminent. La négligence même y est une grâce.*'

Although we cannot entirely subscribe to this high eulogium, we allow that Mad. *de Sevigné* is an original writer: her style and manner are all her own; and no one, perhaps, ever possessed the talent of giving importance to the most trifling topics, in a greater degree than that lady. The main subject of her letters is not, indeed, of this description; it is *maternal love*, expressed in all the variety in which it can appear: but this subject is interspersed with so many unimportant anecdotes, court intrigues, jealousies, disappointments, &c. &c. that the greater part of the *nine* volumes may be said to consist of trifles. Yet never were trifles better told; and the *careless ease* of polite conversation shines through every page. Even Madame *de Sevigné*, however, is not without spots. M. LÉVIZAC himself is obliged to acknowlege that her *style* is not always *pure;* and the notes, which he has added, are chiefly for the purpose of pointing out its defects in that respect. We beg leave to give our opinion that, even in its purest form, it is not the genuine *epistolary style;* and that the letters of Madame *de Maintenon* are far superior. We are sorry that so few of these appear in this collection.

The Abbé has given in his preface a short account of the life of Madame *de Sevigné*, and memoirs of Madame *de Maintenon* are prefixed to her letters. He has also made extracts from those of the letters of Madame *de Sevigné* that are not here published, a selection of brilliant passages, *bons mots*, &c. of which we give the following as a specimen:

"Long hopes wear out joy, as long maladies wear out grief."

"I know nothing more divine than the power of giving, and the will to give opportunely."

"The desire of being singular, and of astonishing mankind by uncommon deeds, is, in my opinion, the source of many virtues."

"It is not always grief that makes us weep: many sorts of sensation enter into the composition of tears."

"All philosophic systems are good only when one has no use for them."

We will now give one in the lady's own language, as a *theme* for some of our fair readers to render into English: which, we can assure them, will not be an easy task. Indeed, we are not acquainted with a French writer whom it would be more difficult to translate. Let any one, who doubts this, make the experiment.

'*Il y a des femmes qu'il faudroit assommer à frais communs; entendez-vous bien ce que je vous dis là? oui, il faudroit les assommer. La perfidie, la trahison, l'insolence, l'effronterie, sont les qualités dont elles font l'usage le plus ordinaire; & l'infâme mal-honnêteté est le moindre de leurs défauts. Au reste, pas le moindre sentiment, je ne dis pas d'amour, car on ne sait ce que c'est, mais je dis, de la plus simple amitié, de charité naturelle, d'humanité; enfin ce sont des monstres, mais des monstres qui parlent, qui ont de l'esprit, qui ont un front d'airain, qui sont au dessus de tous reproches, qui prennent plaisir de triompher & d'abuser de la foiblesse humaine, & qui voudroient étendre leur tyrannie sur tous les états.*'

On the whole, we recommend this volume to the superintendants of boarding-schools, as a very proper book to be put into the hands of young ladies who study the French language; and we have often wondered that no such *selection* had been hitherto made.

FOREIGN WORKS *of which* ENGLISH TRANSLATIONS *have appeared.*

ART. XXXI. *Oberon*, a Poem, from the German of Wieland. By William Sotheby, Esq. 8vo. 2 Vols. 12s. Boards. Cadell jun. and Davies, &c. 1798.

IT is no doubt an advantage to any poem, to be perused in a foreign and difficult language. Why else do many classics please, which, when faithfully translated, please so little? To detain the attention on any passage by clothing it in a strange dialect, or in old spelling, certainly increases its stimulant power, gives it time to worm itself as it were into the mind, and enables many simple thoughts to act on the reader's sensibility, which in current language would seem insipid. We do not therefore ascribe it to any feebleness in the translator, if the poem of Oberon has affected us less in its English than in its German garb *. It is rendered sentence for sentence, and stanza for stanza, faithfully enough, but somewhat diffusely: eight lines being every where expanded into nine; although the natural conciseness of our language rather invited compression. The comic parts are less fortunate than the serious: but all are versified with smoothness and harmony, in a style well adapted to metrical romance, and not widely differing from that of Spenser. We shall present our readers with some extracts.

In our account of the original, we mentioned the accidental meeting, in a desert, of Sir Huon and his old servant Jerom, book i. st. 18—27, with particular approbation:—it is thus rendered by Mr. Sotheby:

'Sudden the way that led deep rocks among
Sunk in a cavern, from whose pit profound
Sparkled a crackling flame: the stones around,
That o'er the night a wond'rous radiance flung,
Were fring'd with bushes, whose rude tangles green
Nodded the mazes of the clefts between:
And as they glitter'd with reflected rays
Shone like a verdant fire. In mute amaze
Motionless stood the knight amid th'enchanted scene.

'At once a voice, that thro' the cavern rung,
"Halt!" thunders forth; strait stands the knight before
One of wild mien, whose mantle cover'd o'er
With cat-skins coarsely patch'd loose flapping hung
Down to his hairy shanks: in tangled flow,
His coal-black beard thick wav'd his breast below.
A ponderous branch from giant cedar torn,
Swung, like a mace, upon his shoulder borne,
Of pow'r the stoutest beast to level at a blow.

'The knight, undaunted at his savage dress,
Club, and rough beard, and all that met his view,
In mother speech, no other speech he knew,
Begins the story of his sad distress.
"What hear I?" as his voice the woodman hears,
While down his hairy cheek stream joyful tears;
"Oh, mother tongue! oh, sweet melodious sound!
Full sixteen years the sun has journey'd round,
Nor has thy note, till now, e'er charm'd my longing ears.

"Welcome to Libanon, illustrious knight!
Tho' well I ween, no voluntary guest
You came, night-wanderer, to my dragon nest.
In peace repose thee, nor my welcome slight;
And freely take whate'er I have, the cheer
That Nature for her children caters here;

---

* See Rev. N. S. vol. xxiii. p. 576—584.

Yet grateful to the taste when hunger wrings;
And quaff my wine that in this cellar springs,
Pure draught that thins the blood, and makes the eye-sight clear."

'Charm'd by this greeting, where the savage trod,
Our hero follows gaily to the spot,
Lays by his helm and hauberk in the grot,
And stands unarm'd, in form a youthful god.
The woodman, bound in fascinating trance,
Thrills, as his eyes upon the stranger glance:
While, as he lifts the helmet from his head,
Down his slim shape his hair diffusely spread,
Floats like a stream of gold, and curls in wavy dance.

"How like! how like! Yes, limb for limb the same;
Breast, eye, mouth, hair,"—'Like whom!' Sir Huon says:
"Pardon, young man! a dream of happier days
So sweet, yet, ah! so bitter, o'er me came.
Ah! no! delightful dream! thou art not true:
One moment seen, then vanish'd from the view—
Yet, down your back when fell that golden hair,
From head to foot himself, himself was there:
His breast alone more broad, your locks of yellower hue.

"Your's is my native speech: ah, not in vain,
Haply, in you my dearest lord I trace;
Whom now for sixteen years, in this wild place
Far, far from every friend, I lonely plain.
Ah! to survive him was the bitterest blow:
Alone one sweet reflection sooths my woe:
I clos'd his eyes; I laid him on the bier;
I shed on his fresh grave the farewell tear.
To see him here in you surpasses mortal show."

'Chance,' Huon says, 'such sports so seeming strange
Not rarely plays.'—"At least," exclaims his host,
"Chance, here, in what I feel, no part can boast.
The love I bear you, Sir, I dare engage,
Is truth, plain truth, and no illusion vain.
Good youth! to Sherasmin one favor deign!
Forgive! oh, let me call you by your name!"
'Huon, the son and heir of peer of fame,
Duke Segewin the Brave, once Lord of fair Guyenne.'

'Fallen at his feet, he cries, with new delight,
"My heart deceiv'd me not—a thousand times
Welcome, 'mid houseless rocks and barbarous climes,
Son of the best, the bravest, worthiest knight;
With whom, companion of life's better day,
In many a pastime wild, and desperate fray,
I dar'd th'adventures youth alone atchieves.
You leap'd, a little child, in hanging sleeves,
When to the Holy Land we took our votive way.

" Who ever could have thought that once again,
We, after eighteen years, 'mid deserts hoar,
Should meet on Libanon's unfriendly shore?
Despair not, man of misery and pain!
Tho' hope's last glimmer sunk in darkness dies,
Again her star to light thy path shall rise.
Forgive! that wild with joy, my tongue too bold,
Babbles at will; but, oh! 'bove all unfold
What storm has blown you here, to bless my longing eyes?"

The involuntary dance of the monks and nuns, caused by the magic horn of Oberon, is thus described: (book ii. st. 32—38.)

' A new adventure.—On that day befals
The yearly feast in honor of the name
Of holy Agatha, most gracious dame,
The guardian of these girl-confining walls:
And there, a gun-shot off, a convent stood
Of youths, St. Anthony's high-pamper'd brood.
That eve the cloyster race their choirs had join'd,
And both a common pilgrimage design'd.
As nun and monk befits in social neighbourhood.

' Back they return'd, and near the cloyster moat
On as they wind, in order, pair by pair,
The rattling tempest thunders from the air;
Cross, standards, scapularies, wildly float,
Sport of the blasts; and thro' each folded veil
In torrents stream the rain and driving hail;
All ranks and orders in confusion lost,
Mingle in comic mood, diversely tost,
And scamper here and there as wind and rain assail.

' There, tuck'd up to the knee, a dainty nun
Wades thro' the brown morass: a brother here
Slips as he speeds, and thrown, sans grace or fear,
Amid the sisters that before him run,
Gripes, by her spindle shanks, some reverend dame.
Now, when the tempest lull'd, with languid frame,
Tir'd, out of breath, the mud-bespattered train
Sous'd head and foot, assemble once again,
And to the cloyster-court in crowds tumultuous came.

' Here, as they pant together, monks and nuns,
Pale thro' the convent gate that open stood,
'Mid the confusion of the cloyster brood
My Sherasmin with headlong fury runs:
That holy ground, like heav'n, he vainly deems,
And safe 'mid guardian saints himself esteems.
Soon Huon follows, and with courtly grace,
While he permission begs, and checks his pace,
Swift, as a meteor darts, the dwarf amid them gleams.

‘ At once the storm is fled, serenely mild
Heav'n smiles around, bright rays the sky adorn,
While beauteous as an angel newly born
Beams in the roseate day-spring, glow'd the child.
A lily stalk his graceful limbs sustain'd,
Round his smooth neck an ivory horn was chain'd;
Yet lovely as he was, on all around
Strange horror stole, for stern the fairy frown'd,
And o'er each sadden'd charm a sullen anger reign'd.

‘ He to his rosy lip the horn applies,
And breathes enchanting tones of fairy sound:
At once old Sherasmin in giddy round
Reels without stop—away the spinner flies,
Seizes a hoary nun without a tooth,
Who dies to dance, as if the blood of youth
Boil'd in her veins: the old man deftly springs,
Bounds like a buck, while every caper flings
Her veil and gown in air, that all laugh loud forsooth.

‘ Cloyster and convent burn with equal rage,
Nor hoary hairs, nor rank, the dance withstand:
Each sinner takes a sister by the hand,
And in the gay contention all engage.
Not soon such ballets shall be seen again:
No rules or discipline the choir restrain:
No tipsy fawn so bounds in wanton dance;
Huon unmov'd beholds the reeling trance,
While laughter shakes his breast to see the giddy train.’

The storm at sea, raised by the angry Oberon in consequence of the forbidden unhallowed union of Sir Huon and Amanda, or Rezia, will be our concluding specimen: (book vii. st. 17—19.)

‘ At once the heav'ns are darken'd, quench'd each star!
Ah! happy pair! they knew it not—the wave
Howls as unfetter'd winds o'er ocean rave:
Their tempest-laden pinions roar from far!
They hear it not—with rage encircled round,
Stern Oberon flying thro' the gloom profound
Rushes before their face—they hear him not!
And thrice the thunder peals their boded lot:
And, ah! they hear it not, each sense in rapture drown'd!

‘ Meanwhile the tumult maddens more and more;
Fierce from all sides at once a whirlwind breaks;
Rock'd by rude gusts the earth confus'dly shakes,
The welkin flames, with lightning vaulted o'er:
High in the air by surging tempests cast,
The world of waters bellows to the blast:
The vessel reels at random to and fro,
The boatswain calls in vain, while shrieks of woe
Ring thro' the staggering ship, all hope of safety past!

> ' The wind's unbridled rage, the heav'n that burns,
> Enwrapt in flames like hell's sulphureous tides,
> The crackling of the vessel's rifted sides,
> That now, as rise and fall the waves by turns,
> Sinks buried in the dark unfathom'd deep;
> Now rocks upon the billow's ridgy steep,
> While all beneath in foamy vapour dies:
> These sounds, of power to force the dead to rise,
> Awake the conscious pair from love's enchanted sleep.'

There is one peculiarity in the composition of Wieland, which perpetually escapes the translator;—his love of allusion, his perpetual insertion of lines and half-lines culled from other poets. So in the first stanza, *der holde Wahnsinn spielt* is a translation of Horace's *an me ludit amabilis insania:* for this Mr. Sotheby has, ' What lovely dreams entrance th'unfetter'd brain,' in which phraseology the allusion cannot be perceived. He has effected much, however, in having naturalized so well a poem that is remarkable for a versatility of style which has no model among our native writers.

ART. XXXII. *The Roman Nights; or* Dialogues at the Tombs of the Scipios. Translated from the Italian of Count Verri. 12mo. pp. 334. 3s. 6d. sewed. Molini, Faulder, &c. 1798.

We noticed the original of this work in the Appendix to our 23d vol. p. 586; and we then intimated the intention of a translation into English, of which we now proceed to give some account.

The writer imagines himself to be in the recently discovered tombs of the Scipios, enjoying the conversation of the most illustrious shades of the antient Romans; and several of the most conspicuous characters are engaged in dialogues on topics of their peculiar history, which they discuss without reserve. Such personification has been frequently applied as a vehicle of historical information, and with good success, from Lucian to Hurd; and the truly classical voyage of Anacharsis has acquired an interesting grace from the well-wrought semblance of originality. An acquaintance so intimate with the more recondite history of Greece and Rome, as that possessed by the Abbé Barthélemy and by Count Verri, is the more happily displayed by their having adapted details to the individuals whom they concern, and on which their own words appear to confer authenticity.

The Count's reflexions on these tombs are apt and judicious:

' These tombs, venerable for their modesty, were erected at a time when the Romans did not desire to be distinguished for their magnificence, but for their virtue; composed of mean stone, and rudely carved, the names and the exploits, though painted in fading colours, still remain visible, happily not effaced by the revolution of so many ages. These inscriptions relate, in short and unadorned sentences, the actions of that illustrious family; and the words are the ancient language of Latium in all its simplicity. Behold, said I to myself, where still rises the monument of Caius Cestius, whose actions are so unknown to fame, that we in vain seek for them in history. The proud tomb has with difficulty transmitted to us his bare name, unaccompanied with glory. O Fortune! why hast thou taken a barbarous pleasure in disturbing these glorious ashes, after having for so many ages preserved them beneath ruins?'

The first character to whom we are introduced is Cicero; before whom Brutus and Cæsar argue the point of justice in respect to the assassination of the latter. We subjoin the speech of the Mother of the Gracchi, as a specimen of the sentiment and language:

'The two illustrious enemies remained still in that attitude, when a Matron, holding in her hand two youths, of a bold aspect, stepped forth from the crowd, and exclaimed, "Behold, Romans, the first victims of tyranny, your ill-rewarded defenders. Let no one boast of having suffered more than they for so illustrious a cause; and let no mother pretend to have brought forth among us better citizens than these." Thus saying, she let go the two youths from her hand, pushed them into the midst, and added, "Now do ye speak." Then one of them began, with a melancholy voice: "I hope that you recollect in me, Tiberius Gracchus: this is my brother Caius, and it is unnecessary to put you in mind that this is our mother Cornelia. You easily recollect the daughter of Scipio Africanus, the heiress of his magnanimity. We have been driven here by the confusion now excited in this region of death. Thou oughtest, O mother, to console thyself, since thou seest here, after so long a period, the tombs which contain the glorious ashes of thy race." As a cloud veils on a sudden the splendour of the moon, so these words obscured with sadness the majestic countenance of the Matron. Her sons, stretching out their arms to her, seemed to console her. The whole multitude preserved a profound silence, a manifest sign of reverential expectation: when, behold, the Matron, with indignant hand, removed the veil from her face, and shook her head, so that her dishevelled hair floated on her shoulders. Then she exclaimed: "Wretched bones, in vain bathed with our tears! Neither the reputation of your actions, nor the splendour of your virtues, have then sufficed to preserve you from the most unworthy insults? Neither our care to place you in these tombs, nor your names which are engraved upon them, could shelter you from the injuries of fortune. Yet we saw the Romans approach these urns in mournful silence. Unhappy me! who left my frail body in Misenum, where I passed the last part of my stormy life, relating with a noble pride your misfortunes, O my generous children, and those of my illustrious father! Thou, however, less unhappy than these, O great Africanus, because removed from an ungrateful country, passedst the last years of thy life in dignified retirement at Lintermum, when thou threwest off thy mortal covering!" So saying, she tore the band from her hair, and tears of anger distilled from her eyes. Then Tiberius thus mildly addressed her:—"O mother, nothing here below is exempt from the empire of Time. Nations illustrious before us, endured its injuries, as we endure them at this moment. The lapse of ages, impelling wave after wave, overwhelms all human greatness, and sinks it into the abyss of oblivion. Generations appear and disappear upon the earth, like fleeting shadows. The living walk over the tombs of their ancestors; and destroying whirlwinds at length scatter into dust the proud structures, the humble tombs, the lamented ashes. Ah! mother, do not then contend with the common and eternal fate!" She answered with intrepidity: "No time ought to extinguish the glory of the Scipios, since it fills the universe with its splendour. Certainly Italy is now exposed to the ravages of barbarians and pirates, or perhaps is deserted, or in the power of conquerors, who have overwhelmed our history in the blood of the vanquished. No one any longer understands our language: the fame of ancient glory has never reached them; for, otherwise, they would not thus abuse these tombs, on which are carved such illustrious names." At which words, I was on the point of rushing forward into the midst, to defend our age; but I was restrained by the desire of hearing those surprising conversations, by disturbing which with troublesome interruptions, I feared lest I should cause the Shades to depart in anger.

"In the mean time, Cicero, Cæsar, Brutus, Antony, and the most illustrious Shades, regarded with eager anxiety those celebrated countenances, with which, as living in after-times, they were unacquainted. The aspect of Tiberius was sedate and mild, that of Caius disturbed and angry: their age appeared below the thirtieth year. The features of Cornelia were of mature beauty, untouched by the ravages of time; they preserved no traces of feminine softness. Her almost martial eyes, her severe brow, her swelling and composed lips, strangers to laughter, gave to her countenance a chaste and dignified elegance. But Tiberius, looking round him, thus mildly began: "Your ancient kindness, O my Romans, appears to me to be still expressed in your incorporeal images. You remember me, who died for your liberty. This city, called country by the rich, was to us only the theatre of their tyranny. Perpetually oppressed by usury, always overwhelmed with debts, always lavish of our blood, we were driven to war by the Consuls, that they might not be wearied by our just complaints. The Patricians filled the ears of others with those venerable words—Country, Republic, Glory, greatness of the Roman People; but heaped their own coffers with gold, and revelled in splendid entertainments. It was established from the foundation of the Republic, by the well-known and always evaded Licinian law, that the public lands, conquered by the army, should be divided among the people; but those very fields whose furroughs were fattened by our blood, were always given to Patricians, who, while we were shedding it in profusion, were lying at sumptuous entertainments. I, chosen tribune for you, poor and brave, whose honourable scars appeared through your threadbare habits, opposed myself to this ancient robbery. The methods I used in attacking it were those of a citizen, namely, the law, and reason. But our insidious adversaries artfully conveyed away from the Assembly the ballotting urns and the rolls, just as the suffrages were on the point of being taken. My first endeavours being evaded by this artifice, my second were opposed with open atrocity. You saw the Fathers in their gowns rush upon me, supported in their perfidious violence by their slaves and clients. I endeavoured to appease the tumult by words; but no human voice could overcome the immense uproar of the Comitii, tempestuous as the ocean. Not being able, therefore, to express in any other way the danger in which I stood, I put my hand to my head, meaning to shew that it was exposed to imminent hazard. I then saw the Consul Scipio Nasica gather up his toga with his left hand, lift up his right, and suddenly rush against me, at the head of the Senate and of his satellites: he was certainly using some violent and angry expressions, as was manifest from his lips and his eyes, though I heard not what they were. The patrician fury came upon me like an overwhelming wave: the Conscript Fathers broke, in their rage, the benches of the Comitii, and, armed with the fragments, attacked my defenceless and sacred person. The populace gave way to the Fathers, if oppressors can be so called, and even submitted to be laid prostrate by their blows: dragged along by my robes, and severely wounded in the temples, I expired, grieving at the fate of Rome more than at my own. If there remain in you any gratitude for me, who died for you in so miserable a manner, ah! let some one tell me, why such a fury was excited when I touched my forehead, and by whom was I slain?" At which request Caius exclaimed: "O brother, after so many ages, happily found in this ocean of death, why dost thou desire to hear enormities, greater than those which thou in vain endeavouredst to correct? That motion of thine was, with ready treachery, interpreted by the Senators as a sign that thou demandest the regal diadem: they artfully exclaimed, magnifying this desire of thine, to excite against thee the fury of the mob. The Consul Scipio Nasica, in the attitude in which thou sawest him, called out, *Whoever wishes his country to be safe let him follow me:* along with whom rushed the order of the Patricians, as if dragged, by a desperate pilot, to a shipwreck with their common country. We then saw the toga, the sign of eloquence and peace, bring destruction, and demand blood. Thou, borne down by the pressing crowd, wast wounded in the head with the fragments of the benches by thy own colleagues Satireius and Rufus: and such pride did they take in their wickedness, that Rufus was used afterwards to boast of those blows as of a glorious action. In that tumult, not less than three hundred citizens remained dead in the Forum. In vain did I ask thy body of the ferocious Patricians, desirous of bestowing upon it the funeral honours: it was thrown into the Tiber, and descended to the sea, the sport of the winds. The Senate, however, not satiated by this slaughter, afterwards drove many into exile, and beheaded many, because they possessed free minds, and favoured justice. Amongst whom Caius Billius, shut up in a cask full of serpents, gratified the rage of the Senators, who invented, on this occasion, that detestable punishment. But thy death, and these cruelties, were so far from abating my courage, that they rather served to excite it. The day in which the people were at length to receive the rewards acquired by their valour, my wife presaging that I should return no more to her embraces, threw herself suppliantly at my feet, upon the threshold of my house, pressing one of our children to her timid bosom: I, however, in that last and most glorious day of my life, inflamed only by my noble design, kept my heart cold to those affections which are used to overcome even savage beasts. I left, with a severe silence, that door into which I was no more to enter, and saw the wretched woman fall down in it in a swoon, perhaps dead. I was not stopped by any compassion either for her or for my son, but led by love for my country to the Comitii. The fortitude of Brutus was certainly astonishing, who condemned his children to death for the safety of Rome; but he at least condemned youths who were traitors to her: whereas, I saw my wife fall, who was not only innocent, but distinguished by the beauty of her mind and person, and amiable for the rectitude of her manners.'

Scipio Emilianus vindicates himself in the succeeding dialogue. Marius and Sylla then argue on the causes and consequences of their respective conduct. Pomponius Atticus, who lived in retirement during the several civil conflicts of Rome, now comes forwards as the "accuser general" of the Roman people, and insists that the Romans were still more barbarous, than the *most* barbarous of the nations whom they had conquered. He even arraigns the virtue of Lucretia, and conducts that nice inquiry in the following manner:

'As a storm suddenly agitates the waves of the sea, so the Spectres, who were listening with calm attention, then, trembling, murmured like the wind in the forest. In the mean time, a female Shade appeared, who advanced clothed in a white veil, desirous of drawing attention by her tears and her expressions of grief. She now plunged into the thickest of the crowd, and now appeared out of it, like the moon among the clouds; when the multitude, which she had disturbed, leaving an opening, she remained distinct in the midst, and stopped. Through the transparent veil which descended to her feet, was seen her lovely form, like a rose clothed in morning dew; but suddenly rending it from a new impulse of anger, she discovered the whiteness of her well-formed shoulders and her heaving bosom, upon which, however, with modest repentance, she held with her right-hand the disordered veil, leaving a great part of her figure uncovered. She cast down her weeping eyes; anguish was painted upon her forehead, from which the thick golden hair fell upon her snowy limbs. Ah, how is the heart chilled by the sight of beauty in distress! As I looked upon her, I already felt the thrill of soft compassion run through my limbs, when my attention was drawn by a general whisper, which repeated the name of Lucretia. Pomponius, not disturbed by the tumult, nor by the fame of so illustrious a woman, approaching her, thus intrepidly continued: "O celebrated consort of Collatinus,

tinus, do not be offended at my conjectures concerning thee, since they arise, not from hatred to thee, but from love for truth. Now thou mayest thyself declare it, after so many ages of uncertain opinion." Then the lady raised her disconsolate countenance, and turned towards him who questioned her her mournful eyes. She panted for breath, she trembled, and anguish seemed to choak her utterance. A mournful silence prevailed in the air: the crowd, waiting in an attitude of astonishment, expected to hear from her some interesting information; such is the attention of the audience when a skilful musician is ready to delight them with his harmonious voice. But the lady remained in that distressful situation, as if unable to speak, or as if doubtful which of the many words that crowded to her lips she should utter or retain. At length, in a humble manner, she bowed her head upon her delicate breast; and, as if overcome with grief, threw herself upon a tomb. All hope of hearing her being now not only deluded, but extinguished, Tullius thus broke silence: "I do not know, my Atticus, why thou now takest pleasure to offend this lady with thy severe words, though when amongst us, they flowed so mildly from thy lips. Certainly silence and darkness are not the only testimonies of the insults she suffered; but the magnanimous penalty she inflicted on herself is a demonstration of her innocence. Neither her bed nor her thoughts were contaminated by the royal licentiousness; her body only was defiled by it; in which, as being profaned, this chaste spirit disdained afterwards to dwell. See the deep wound in her beauteous bosom, the pure asylum of lovely children. Is not the sword by which it was torn sufficient to destroy calumny?" Atticus answered: "Although it be a bold attempt to dispute with thee, O father of the Roman eloquence, yet we are at length permitted to judge here of human affairs without the confinement of timid opinion; and as thou defendedst, with wonderful art and eloquence, not only the innocent, but the guilty, so here thou speakest decidedly on a very uncertain subject. I freely declare, that her story seems very improbable." Marcus Brutus was grieved at these words, recollecting that Junius Brutus, from whom he was descended, took the yet reeking dagger from her bosom, and promoted the severe and memorable revenge. But Atticus continued:—"For she was not threatened with death, according to her own account, by a cruel lover, against whom her complaints would have been vain, but in her husband's house, full of slaves and relations, and for the simplicity of those times magnificent. Sextus, it seems, threatened to lay a dead slave by her side, as an ignominious proof of her guilt; yet it is evident that such a crime was difficult to be executed, and easy to be prevented by loud and desperate cries. I am sorry, for the sake of her reputation, that in that hateful trial she should imagine the best way to escape infamy, was to comply with the will of her lover. A surprising docility this, in a pattern of chastity, to refrain not only from defending herself, but from calling for assistance in that distressing situation! An astonishing determination to contaminate her bed, and then purify it with her own blood! Nor was the royal youth deformed or disagreeable, but handsome and valiant: he was courteously received by her; he sat down with her to the social supper, and was afterwards conducted by the slaves to the hospitable chamber. O thy childish simplicity, that in harbouring that guest, in whose eyes female penetration must have seen the flames of desire, thou didst not fasten thy chamber! Thou hadst not near thee any maid-servant, so that the midnight traitor, like the most favoured lover, came unopposed to the altar of thy faith, ill defended by frail virtue!" Here Brutus interrupted: "Why then did she reveal with infamy, what she might have denied with honour, and concealed with grateful impunity? Could there be a more foolish resolution, than to excite a fatal quarrel against the lover? She alone was her own voluntary accuser, and the instigator of vengeance against her perfidious ravisher. Had she yielded unreluctantly to the embraces of the youthful seducer, what madness more improbable, than to accuse herself, to kill herself, while love alone, silent and satisfied, was privy to the secrets of the night?" Pomponius quietly replied: "Those who lived in those times, know that Sextus was a vain-glorious young man, who, instead of concealing his success in love intrigues, shamelessly boasted of it. It is also known from history, that he undertook to conquer her virtue for the sake of laughing at Collatinus, who held it up as a model, and invincible. Proud, therefore, of this difficult triumph, he was eager to display it in derision of the credulous husband. When the intoxication of illicit pleasure was removed from the lady's mind, she perceived herself to be on the brink of a precipice, and resolved to die illustrious by a falsehood, rather than live to inevitable and infamous punishment."

'Then Brutus turned towards her, and said: "Thou, who in life revealedst the secret disgrace, why dost thou not now speak, and at once put thy detractors to silence?" Alas, at this invitation, I saw tears flow from her disconsolate eyes, which wiping away with her veil, she afterwards concealed her features with it entirely, as if to prevent their being suffused with painful blushes: she then sat down in affliction upon the ground, hid her face with both her hands, and rested it on her knees, as overwhelmed with misery. The surrounding shades looked at each other with mutual astonishment at that silence; and Brutus, with a compassionate voice, added: "Oh, unhappy, if thou wert innocent, and art not by some unknown fate deprived of speech, whence thou sufferest the new insult of being accused, and art unable to speak freely in thy own defence!" Hearing this, she rose up in distress, and seemed to declare that she was dumb from a celestial decree: on which account Brutus, consoling her, concluded: "If thou wert frail in that night for ever doubtful, thou becamest magnanimous the following day, and mayst boast of having, by thy striking example, founded our liberty." While he went on with soothing words, relating the banishment of the Kings, the glorious vengeance, the illustrious events that succeeded, her eyes seemed joyful as she listened to him, and her countenance less melancholy, as the sky is refreshed by the breath of the Zephyr. She then disappeared, leaving every mind in the same uncertainty as at first, concerning her reputation. The crowd in the mean time disputed with various opinions, concerning that event, over which was spread the veil of time, and the impenetrable silence of love. But now the stars grew pale, and the drowsy Shades fled before the rising Aurora. I, buried in that cavern, certainly was not sensible to the vicissitudes of light and darkness upon the earth: but as in a confined vessel, the pilot distinguishes his way by observing the direction of the needle; so, when I saw the Spectres waver in uncertainty, lose their voice, and finally vanish through the air, I was assured that the beams of day, denied to them, now predominated in the heavens. I came out therefore with faultering steps; nor did I seem to be really in life, till I felt the dewy breath of Aurora, and was soothed by the sweet warbling of the birds; who, rejoicing in the returning splendor of the morning, infused by their jocund and varied strains, an amorous softness into the heart, which was expanded in hearing them, while the mind abandoned all its cares to languid oblivion.'

Junius Brutus and Virginius contend for the palm of self-denial; and Cato the Censor disputes with Cicero whether morals are corrupted by learning. Pompey, Cæsar, Antony, and Octavianus, mutually accuse and defend each his own conduct. The concluding portrait of the Parricide is finely wrought.

The translator has acquitted himself with fidelity; and it will not be found that Count Verri's elegant work has lost either strength or polish by transfusion.

ART. XXXIII. *Stella;* translated from the German of Goethe, Author of "the Sorrows of Werter." 8vo. 2s. Hookham. 1798.

THE celebrated author of this and other works, Johann Wolfgang von Goethe, was born at Frankfort on the Mayn in 1749, and first made himself known by the *Sufferings* or (as the English translator has phrased it) *Sorrows* of Werter: a master-piece of pathetic novel-writing, that well deserves to be re-translated, with the improvements which it has received in recent editions. He has also composed a comic novel entitled *the Apprenticeſhip of a Maſter:* which gives the history of a young poet who attaches himself to a company of players, and becomes, by means of the experiments which he thus makes on public mind and human manners, a superlative dramatic artist.

The theatrical works of Goethe constitute, however, his highest claim to celebrity. In the *Gothic** drama, his Godfred of Berlichingen, for the astonishing variety of well-drawn characters, and the complete delineation of feudal manners,—and his Egmont, for the heart-rending pathos of its tender scenes, and the heroic spirit of freedom which it breathes,—may vie with even the best plays of Shakspeare and of Otway. In the *Grecian* drama, his Iphigenia in Tauris, and his Tasso, will perhaps ultimately be preferred to analogous efforts of Racine and Corneille. In his Faustus, he has not feared to enter the precincts of the invisible world. His comedies, farces, and comic operas, which are numerous, are less successful than his sentimental dramas. Of these last, the Sister has been long ago translated*; Clavigo is published; and Stella is now before us.

---

* See Review, vol. xxii. N. S. p. 204.

Count Ferdinand, a military man, has for ten years been separated from his wife and daughter, who have gradually fallen into poverty. He has been quartered in a town in which Stella, an heiress, fell in love with him; and they eloped together. He now resides in a country-house belonging to Stella; who, providing for his occasional absence, engages a widow lady and daughter as her housekeeper and companions. They arrive before Ferdinand's departure, and prove to be his wife and his daughter. The scene in which Stella makes the discovery is well contrived.

'*Ann enters.*—Your pardon, my Lady—Why do you stay so long Captain? every thing is ready, and they only wait for you. The young lady has hurried us almost out of our senses, and now you make them wait.

Stella.—Go, Ferdinand; go with them to the Inn, and pay the post for them; but come back again soon.

Ann.—Do not you go with them, then? the young lady bespoke a chaise for three, and your servant has pack'd up your things.

Stella.—It is a mistake, Ferdinand?

Ferdinand.—What does the child mean?

Ann.—What do I mean? why truly it is rather extraordinary that you should leave this lady, to go with her maid, whom you only became acquainted with at the ordinary to-day. But I observed a tender parting to be sure, when you kissed her hand after dinner.

Stella.—(*With surprise.*) Ferdinand!

Ferdinand.—She is a child, she don't know what she says!

Ann.—Don't believe him, dear lady! every thing is packed up, and the gentleman is certainly to go with them.

Ferdinand.—Go where? where?

Stella.—Leave us, Ann. (*Exit* Ann.) Relieve me from this dreadful distress!—I know 'tis nothing, and yet the child's nonsense pains me—Ferdinand, I am thy Stella!

Ferdinand.—(*Turning to her and taking her by the hand.*) Thou art my Stella!

Stella.—You terrify me, Ferdinand!—You look wildly!

Ferdinand.—Stella—I am a wretch and a coward! I lose all my powers when I am with you—I have not the resolution to strike the dagger into your heart, and yet secretly meditate slow poison! Oh Stella! Stella!

---

* The volume containing it is entitled *Dramatic Pieces from the German*, Edinburgh, 1792.

Stella.—For Heaven's sake!

Ferdinand.—(*With bitterness and passion.*) And only not to see your sorrow! not to hear your despair!—To fly!

Stella.—(*In a faint voice.*) I can support myself no longer. (*She is sinking, but holds by him.*)

Ferdinand.—Stella! whom I hold in my arm! Stella! thou who art all to me! (*Coldly.*) I leave thee!

Stella.—(*Staring confusedly and smiling.*) Me?

Ferdinand.—(*Gnashing his teeth.*) Yes, thee! with the woman whom thou hast seen! with the girl!

Stella.—It grows dark!

Ferdinand.—That woman is my wife—(*Stella looks earnestly at him, and falls into his arms.*) And the girl is my daughter! Stella! (*He observes that she has fainted.*) Stella! (*He carries her to a chair.*) Stella! Oh help! help!

(Cecilia *and* Lucy *Enter.*)

Ferdinand.—Look! look at this angel! She is gone—See! O help! help!

(Cecilia *and* Lucy *are both busied about her.*)

Lucy.—She is beginning to recover.

(*He looks at them for some time without speaking.*)

Ferdinand.—And by your aid! by your aid! (*Exit.*)

Stella.—Who?—Where? (*Standing up.*) Where is he? (*She sinks back, and looks round her at* Cecilia *and* Lucy, *who are still employed about her.*) Thank you! thank you!—Who are you?

Cecilia.—Compose yourself!—We are—

Stella.—You?—Are you not gone?—You are?—Heaven who told it me?—Who are you?—Are you?—(*Taking* Cecilia *by the hand*)—No!—I lose myself again!

Cecilia.—Dearest, best of women! Let me press you to my bosom!

Stella.—It lies deep in my soul—Tell me—Are you?

Cecilia.—I am—I am his wife!

Stella.—(*Starting back, and putting her hand before her eyes.*) And I!—

(*She walks wildly backwards and forwards.*)

Cecilia.—Let me conduct you to your apartment!

Stella.—What do you remind me of?—O horror—horror!—And is this the end of all?——Cast off!—abandoned!—lost!—for ever lost! O Ferdinand! Ferdinand!

Cecilia.—Go, Lucy—call your father.

Stella.—No!—For Heaven's sake!—hold—stay.—Let him not come. No! father! husband! Go! go!

Cecilia.—My dear Stella!

Stella.—And do you love me? Do you press me to your bosom?—No, leave me!—Put me from you!—Yet one moment—(*Falling on her neck.*)—It will be the last—I shall soon be no more!—My heart!

Lucy.—You must compose yourself.

Stella.—I cannot support your presence!—I poisoned all your peace—robb'd you of your all—You were in sorrow—and I—what happiness did I enjoy! (*Falls on her knees.*) Can you forgive me?

Cecilia.—(Cecilia *and* Lucy *hasten to raise her.*) O rise, rise!

Stella.—No, here I will kneel, lament, pray to Heaven and to you to forgive me. Pardon! Pardon! (*She starts up.*) *Pardon!*—I am not in fault—Thou gavest him to me, great God of Heaven! I held him as thy dearest gift!—leave me!—my heart is rent!

Cecilia. Touching innocence!

Stella.—(*Taking* Cecilia *in her arms.*) I see the goodness of Heaven in your eyes. I sink—O raise me up!—She forgives me, she feels my misery!

Cecilia.—My dear Stella! my friend—my sister—be calm—exert all your powers!—Believe that he who created us with these passions, can support us under them, and give us relief and comfort.

Stella.—Let me stay and die in your arms!

Cecilia.—(*After a long pause, in which Stella walks distractedly up and down, she exclaims with violence.*) Come!

Stella.—No! Leave me! leave me! disorder, confusion, horror, despair, overwhelm me! it cannot be—it is impossible!—so suddenly! —it cannot be comprehended!—it cannot be borne! (*She stands thoughtful for a time, with her eyes fixt on the ground, at length raising them up, she sees them both,—screams, and runs away.*

Cecilia.—Follow her Lucy—Watch her! (*Exit* Lucy.)

Cecilia.—(*Alone.*) O look down in mercy upon thy children!—upon their distresses, their sorrows. I alas! have been taught to suffer—strengthen me—and if the knot can be loosened; great God of Heaven! let it not be rent!'

Many other scenes are equally affecting; and all are free from rant. The catastrophe, of which the poet has made choice, is that the two ladies, at the suggestion of the first wife, should remain attached to Ferdinand, and both continue to live with him in amicable copartnership; a solution very likely to command more applause on the Continent than in our iſland.

Art. XXXIV. *The Wild Huntsman's Chase.* From the German of Bürger, Author of Lenore. 4to. 1s. Faulder.

We noticed, in our 23d vol. p. 36, an earlier translation of this striking ballad; and we can discover no superior merit in the new version. The same stanzas which we then extracted shall be laid before our readers, from this pamphlet, for the purpose of comparison:

' Field in and out, hill up and down,
Still rushing forward on they fly;
O'er verdant lawns, o'er moors so brown,
The Rival Knights still follow nigh.
See! from yon brake a milk-white Hart they rouse;
Mark well his size, observe his branching brows.

And louder still his horn he blew,
And speedier still both horse and hound,
With wild uproar, pursuing flew:
Some headlong dash'd, bleed on the ground.—
" Go! hurl to Hell! why should it me annoy?
" Enow remain:—my pleasure I'll enjoy."

Now prostrate in the rip'ning corn
The panting Stag his form conceals;
But vain his wiles, his hopes forlorn,
The steamy scent his haunt reveals.—
Kneeling the toil-worn Lab'rer cried, " Forbear!
" Our dear-bought earnings, Earl, in mercy spare."

The gentle Knight now forward bears,
And offers counsel mild and good;
But the left man derides his fears,
And fires him on to deeds of blood.
With scorn the gen'rous dictates he declines,
And in the left man's toils himself entwines.

" Begone!" (he roar'd) " thou cursed clown!"—
(At him his fiery steed he rears)—
" I swear my hounds shall hunt thee down,
" If still thy clamours din my ears.
" My words to prove—Ho! Comrades, come along!
" Sound well your whips, and let him feel the thong."

He said, 'twas done.—With desp'rate bound,
O'er fence he flies, and close behind,
With action eager, horse and hound
Streaming pursue.—Like wintry wind,
The suite and pack dispersing, quickly spread
Wide waste.—Alas! the Lab'rer's hopes are fled!'

In rapidity of diction, this translator approaches his original; but the popularity of manner, which Bürger affects, contrasts with the pompous and inflated style that is so usual with some recent English poets.

Art. XXXV. *The Life and Opinions of Sebaldus Nothanker.* Translanted from the German of Frederich Nicolai, by Thomas Dutton, A. M. 12mo. Vols. II. and III. 9s. sewed. Symonds. 1798.

In our 22d volume, No. for March 1797, we gave an account of this work, derived from the first volume of the present translation; and as we then endeavoured to give our readers a competent idea of the nature and merits of the performance, together with some information concerning the ingenious author, there seems to be, now, very little occasion for us to enlarge on the subject. Our readers will, no doubt, deem it sufficient that we have announced to them the continuation and conclusion of M. Nicolai's lively and humorous satire on bigotry, superstition, and intolerance.

As,

As, however, in our former account of this entertaining production, we brought our readers acquainted with the natural and well-drawn character of a worthy military officer, the friend of the good Sebaldus, we shall give a farther specimen of the translation by accompanying them to his bed-side; where he lies at the point of death, in consequence of a wound which he had received, while he was endeavouring to do an act of justice, according to his soldierly notions of the eternal obligations of virtue and honour.—His reverend friend was then with him, performing the last offices of friendship, affection, and piety; and on this aweful occasion, the following conversation ensues:

" You come just in right time, my dear friend—said the major. I am convinced I shall never leave my bed, and am fully prepared to meet my fate. However, as my faithful servant Francis—here the major affectionately squeezed his hand—seems to think it necessary that I should have a clergyman to prepare me for death, I know no person, my dear friend, whom I would wish to perform this office sooner than yourself. Act therefore, as though you were my regular confessor. Put to me what questions you please, instruct me, pray with me."

' Sebaldus was moved to tears at this address: " To prepare for dying on a death-bed—he replied—is always an arduous, and at times a fruitless undertaking. If a conversion of the heart have not previously taken place, there is little ground to look for it under such circumstances. To enforce conviction of the truth, in points of faith, the time is much too short, and the mind not sufficiently at ease. To inculcate duties it is then too late. The best course a minister in these circumstances can pursue, is to strengthen and raise the weak."

' *Major.* I am not weak, my dear Sir, let me intreat you, therefore, not to spare me, but deal with me as a clergyman ought to deal with a person on his death-bed; treat me strictly after the manner prescribed on these occasions.— — —

' *Sebal.* You believe, I suppose, that there must be a God, who has created heaven and earth?

' *Major.* Most assuredly; who can disbelieve a God?

' *Sebal.* And you believe, likewise, that God, by his wise unerring providence, governs the world and all things in it?

' *Major.* Certainly; without God can nothing be brought about.

' *Sebal.* And that a future state of existence awaits us after this mortal life?

' *Major.* No! death puts a final close to the scene.

' *Sebal.* I have frequently surmised from your conversation, that such was your opinion, though I never had an opportunity to discuss the point. If your notion were true, we should, you must acknowledge, in many occurrences of life be totally excluded from hope. But God, who never permits evil, without intending our good, has, like a kind father, provided a remedy for every calamity. This consideration has from my youth led me to reflect seriously upon the immortality of the soul, and I am fully convinced that both reason and revelation furnish a number of potent arguments, which render this doctrine not only highly probable, but upon mature deliberation most indubitably certain.

'*Major.* I have ever been of opinion, that reason can hardly ascertain, when a man is actually dead; how then can it know what happens to us after death? My intellects at least, are not competent to the task. With respect to the bible, and I have read the whole of it, it contains a number of good things, many of which may turn to profit and account in this life. But as to a future existence, with other incomprehensibilities, I do not believe it a whit the more for standing in a book.

'*Sebal.* If then you have read the bible, do you believe that it contains the will of God, and that we are bound to follow it?

'*Major.* 'Tis the will of God, that a man should be just and honest. This every body must allow, and the bible says so too. As to the rest, it may be well enough for you gentlemen of the church, but a soldier's head is not calculated to hold all the strange things which parsons have to dispute about.

'*Sebal.* You admit then, that no man ought to act unjustly. And yet most, I might say, all men are frequently guilty of injustice. What is to be done then, in case we have deserved chastisement for our sins?

'*Major.* In that case, we may even suffer: who orders us to sin?

'*Sebal.* But, perhaps the question is not so easily decided. What! and if our nature be constitutionally so imperfect, that we cannot abstain from sinning? if we are too frail to follow implicitly the will of God?

'*Major.* In that case, God cannot be angry with us. We are the creatures of his hand, and, truly, with great wisdom has he fashioned us: there is nothing belonging to us without a cause. How then can God expect from us what we are not competent to perform? You see, for instance, this pointer; 'tis a pointer and nothing more; it will spring a partridge, but if I wanted it to hunt down a wild boar, I could not say the dog was guilty of a fault, because it was not able to do it.

'*Sebal.* Your inference is too precipitate. We must proceed a little more deliberately, if we wish to discuss this question thoroughly; but for this, time will not suffice. Let us then return to the subject of a future life. Consider well, that if this point be overthrown, we make an end of all rewards and punishments, which it is obvious are not adequately annexed to virtue and vice in this present stage of existence. And with this all incentive to virtue would be destroyed.

'*Major.* Why so? An honest man must act uprightly, from a love of justice, not from a hope of reward. If I meet with any reward afterwards, well and good; but if not, this is no reason why I ought to act less justly. I have frequently risked my life in battle; notwithstanding I have continued to be a major. Or do you conceive, Sir, that I called the rascal up stairs to account, merely that I might in the life to come be promoted to the rank of colonel?

'*Sebal.* But rewards are the immediate consequences of virtuous actions. In this world a soldier expects to be rewarded by his king for his valour, and is dissatisfied if neglected.

'*Major.* Well, and is it not reward sufficient that I am conscious of having done what is right? And then again, 'tis a very different case with God than with a king. A king is but a man like myself, and cannot know all things, else I should certainly have been promoted. But God is omniscient, and that's a great comfort, he will give me what of right belongs to me.

'*Sebal.* Let us, however, suppose for a moment, that there is such a thing as a future life, what, after all, according to your own confession, is not an impossibility:—let us suppose, that all our actions, whether good or bad, will have their retributive consequences, and that these consequences may be of inconceivable importance, though of a nature to us at present incomprehensible:—granting this, does not the man, who regulates his conduct by the same rule of right, by which he expects to have to answer for his actions in a future state, act with greater prudence and consistency, than he, who, in the opinion that death finally closes the scene, acts just as his inclination prompts, and in his unconcern is guilty of many things, which in a future life he cannot justify, and the consequences of which he cannot alter? And consider, which of these two characters is likely to prove in this world, the best citizen, the most virtuous and useful member of society?

'The major stedfastly regarded Sebaldus and remained silent, Sebaldus did the same. At length the patient spoke thus with great earnestness:

"Sir, these are points, which I never once thought of in my whole life:—indeed a soldier has not time for deep reflection. But now I recollect myself. If there be a future life, and a day of general judgment, I can, I think, pluck up courage, and neither stand in fear of God nor Devil. Let him come, my enemy, and accuse me—God will be my judge, and he knows that *knowingly* I never have done evil. O thou, my omnipotent Creator! I shall then say—here the major raised himself up in the bed and devoutly folded his hands—thou knowest, that I have never oppressed the weak; that I have never injured the widow and the fatherless; that I have never knowingly employed these hands in evil. True indeed—here he paused awhile, and modestly cast his eyes on the ground—I have not done all the good I might have done. But, oh! thou most merciful of beings!—here he again raised his eyes with confidence towards heaven—I cast myself upon thy hands. Thou hast in thy wisdom formed me, man, as such thou canst not require perfection of me. I desire not, if there be a heaven, to obtain the uppermost-seat."

'Here, exhausted with exertion, he fell gently back—his breath failed him—after a little while, however, he somewhat recovered, and affectionately pressing the hand of Sebaldus, said with a faultering voice:

"Ah! my friend, if God has a regiment of saints, 'tis enough for one like me to be a private!"

'Fain would he have said more, but utterance failed him, he was seized with the rattles in his throat; all assistance proved fruitless; he expired soon after, and Sebaldus weeping closed his eyes.'

We do not join with those who deem M. Nicolai an enemy to Religion: the *pernicious engraftments on that sacred stock* are the proper objects of his satire.

INDEX

INDEX

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

A

ACADEMY, Royal, of Sciences, &c. New one, founded at Lisbon, 548.

Aerostation. See *Air-Balloons.*

Agallochum. nature and origin of that plant, 553.

Agriculture, improvements in, 182. The practice of in Brabant described, 184. Other improvements, 186. Present flourishing state of, in France, 506.

Air-Balloons, French public institution for the improvement of, 503.

Amaral, M. his inquiry into the antient state of Lusitania, 550.

America, North, disputes of, with France, 342. Unfavourable account of the North Americans, 527. Industrious and frugal, but disagreeable in their manners, and defective in their morals, 528. Superstitious sects among, 529. Preachers gratuitously received at their inns, 530. The future declension of their commerce predicted, and with it that of the English greatness, 531.

Anderson, Dr. his observations on wool-bearing animals, 397. His classification of sheep, 398.

Animals, the nature of, not philosophically known to man, 535 Anatomically and physiologically considered, 536.

Apples, said to be now degenerating in this country, 403. Hints for recovering and improving their qualities, *ib.*

Architecture, in town-buildings, in what respects *properly* different from erections in *country situations*, 424.

Architecture, Gothic, its *religious* effect exemplified in our *feelings* and veneration for the old cathedrals, &c. 294.

Argol, account of, 131.

Aristotle, extracts from his ethics, Dr. Gillies's translation, 35. The syllogism, 37. Introduction to book I. 40. Introduction to book II. 43. His 6th book, the ground-work of Montesquieu's Spirit of Laws, 304.

Asiatic History. civil and natural, discourse on, by Sir William Jones, 24. On the philosophy of the Asiatics, by the same, 25. On the astronomy of the Hindus, by Mr. Playfair, 127. Astronomical observations on the upper parts of Hindustan, by Mr. Hunter, 128. Tables of latitudes and longitudes, &c. in India, by Mr. Reuben Burrow, *ib.*

Astronomy, uncommon attention paid to that science, as taught, at this time, in a lady's boarding-school, 406.

Aurum fulminans, when first invented, 294.

B

Baden, Margrave of, his admirable government of his little territory, 539.

Bank of England, affairs of, 349. Farther observations on, 564.

Barbosa, M. his construction of a vegetable hygrometer, 554.

Bark, the original *Quina-Quina* of Peru, a species of, sent to England, 19.

Barras, one of the French Directors, his character, 502.

Bellows, wooden, antiquity of their invention, 131.

INDEX

Betham, Miss, her poem on the terrors of guilt, 93.

Bible, Mr. Pratt's prospectus of a new Polyglott edit. 78.

Bills of exchange, antiquity of the use of, 297.

Birds, observations relative to the migration of, 17.

Blood, exper. rel. to the colour of, 61.

Bolingbroke, Lord, his political versatility, 144. Remarks on his writings, *ib.* Charged with contradictions and absurdities, 146.

Books, printed by licence, origin of that restriction, 292. Exclusive privilege of printing, antiquity of, 293. Catalogues of, when first made, *ib.*

Book-keeping, Italian method, inquiry into the invention of, 129.

Brand, Mr. his justification of *new* Latin terms, used in natural history, 19.

Brook, Mr. his adventure respecting the daughter of a Neapolitan peasant, 384.

Brothers, the prophet, his letter to Miss Cott, dated from Islington mad-house, 220.

Brougham, Mr. his exper. on the properties of light, 57.

Bruce, Mr. his curious observation on the movements of a mole, when swimming, 16.

Brutus, his speech, from Verri's Roman Nights, 578.

Burke, Edmund, Memoirs of, by M'Cormick, 202. Farther particulars relative to his outset in life, 363. His friendship with "Single-speech Hamilton," 367. Obtains a pension on the Irish establishment, *ib.* Gets a seat in parliament, 368. Is connected with the Marquis of Rockingham, 369. A zealous opponent of the American war, 371.

Butter, method of making it so as to *keep* in long voyages, 403.

C

Cabinet of objects for the microscope, instructions for fitting up one, 200.

Camel, a marine machine, account of, 295.

Canary Birds, a considerable article of commerce, 130.

Carbon, experiments to determine whether it be a simple or a compound substance, 60.

Catherine II. Empress of Russia, her character a motley picture of mental vigour and moral turpitude, 266. Her cruel treatment of the Princess Tarrakanoff, 269. Her rapacity with respect to Poland, 271. Her journey
to the Crimea, 274. Her
war with the Turks, 277.

Cattle, parsnips the best wint
282. Advantages of stall-fe

Chimneys, a modern invention,

Clark, Mr. his observations o
Oestrus, 22. His hist. o
ners of *Oestrus Equi*, *ib.*

Clocks and Watches, inquiry i
vention of, 134.

Coaches, invention of, uncerta

Cobalt, how far known to
the antients, 291.

Colebrook, Lieut. his astron
on a voyage to the Adama
bar islands, 128.

Commerson, Philibert, the
Bougainville, account of, 5
grief, 513. Leaves his n
osities to a public instituti
body to an anatomical the
section, *ib.*

Constance, council of, its long
good effects, 514. Obs. o
for repeating its sittings, *ib*

Cork-tree, account of, 136.
digenous, *ib.*

Corn-mills, antiquity of their
133.

CORRESPONDENCE with th
ers, viz. Capt. Patton, in
critique on his book on th
of Property," 117. With
Barruel, 240. S. S. rel.
smith's Ballad, 360. The
persecutors, *ib.* Mr. Dallaw
port of his account of Cons
479. Monthly Review vi
answer to *four stars*, 480.
York, on the American I
Pestilential Fluids, 516.

Cowper, Mr. specimens of
poems, from the new edit
works, 213.

Cumberland, county of, notice
various parts of, 74. Ske
general character of the i
75. Remarkable persons,

D

Debt, national, its tendency
verish the kingdom, 352.

Denmark, measures taken in
try towards the abolition
539. Other improvement
that part of the north of E

Directory, Executive, of F
three leading members of,
ized, 501.

Dolomieu, M. his obs. on som
mountains in Portugal, 55

INDEX.

Dryander, Mr. his account of a new genus of ferns, 18.

E

Ear. See *Music*.
Economy of Monastic Life, 24.
Edinburgh, remarkable change in the taste of the inhabitants of, with respect to their amusements, 221.
Electric fluid, observations on, 557.
English language, its great extension, and approach toward universality, since the French revolution, 538.
Erskine, Mr. his proposal for *iron waggon-ways*, 180.

F

Fish, curious account of a species of, remarkable for climbing trees, 19. Natural History of Fish, 507. Anatomically distinguished from land animals, *ib* Peculiarities in their manners and habits, 508.
Flora et Fauna Lusitaniæ, et Brasiliensis, 551.
Foyos, M. his discourse on the Bucolic poetry of the Portuguese, 550.
France, disputes between the government of and that of America, 342. Ought to have incorporated Holland, 510. The language of France less *universal*, or fashionable, since the revolution, 538. Causes of, *ib*. Declension also of her commerce, *ib*. See also *Paris*.
Fuci, British, valuable obs. on, 20.
Future state, arguments in favour of the doctrine of, drawn from the attributes of the Deity, 103.

G

Gastric Juice, experiments on, 558.
Geometry, Elementary discussions relative to, 150—164.
Glass-cutting, art of, known to the antients, 294. The art lost, *ib*. When and by whom revived, *ib*.
Goodenough, Dr. his *supplemental* observations on the British species of Carex, 19. His description of the Porbeagle shark, *ib*. Observations on the British *Fuci*, *ib*.
Gracchi, speech of the mother of, in the tombs of the Scipios, 573. Of her two sons, *ib*.

H

Hellins, Mr. his method of computing a slowly diverging series, &c. 417.
Henry, Mr. his exper. on carbonated hydrogen gas. 60.
Herschel, Dr. his index to Flamsteed's astronomical observations, 50. His observations on Jupiter's satellites, 51. His discovery of 4 additional satellites of the Georgium Sidus, &c. 415.
Hierocles, his commentary on the golden verses of Pythagoras, translated into English, 27. Specimen, 28.
Hoche, General, his body opened, and appearances reported, 509. Not poisoned, *ib*.
Holt, Mr. his observations on roads, 180.
Hunter, Mr. his astronomical observations made in the upper parts of Hindustan, &c. 128.
Hydrometer, supposed to have been invented by Archimedes, 296.
Hygrometer, discovery of a vegetable one. 554.

I and J

Ice, artificial, account of the invention of this choice article of luxury, 296.
Jessop, his hints rel. to a survey of this island, with a view of promoting canal navigation, 180.
Inclosure of waste lands, important obs. rel. to, 306. Mode proposed for an equitable compensation for tithes, 401.
Jones, Sir William, his rare talents and accomplishments, 121. Sir John Shore's encomiums on Sir W. J. 122. Sir William's wide range of proposed inquiries into the history and science of the Oriental nations, 123. His wonderful course of study, and application, *ib*. His 10th and 11th anniversary discourses to the Asiatic Society, 124, 125.
Ireland, obs. on the manners of the Catholic natives, by a foreigner, 209. Moderate treatment of them on the part of government recommended, 210. Essay on the manufactures of that country, 378.

K

Kant, Professor, his remarks on the end of all things, &c. &c. 559.
Kermes, account of, 137.
Kilda, See *St. Kilda*.
Kirby, Mr. history of three species of cassida, 17.

L

Labourers, the most numerous and most useful order of men in France, 506.

La Fontaine, remarks on the genius and style of, particularly respecting his fables, 559.
Latin, new terms introduced into that language, in natural hist. justified, 19.
Lewin, Mr. observations on some rare British insects, 16.
Linné, *Systema Vegetabilium*. See *Persoon*,
London, plan for the improvement of the port of that city, 472.
Louis XVI. circumstances attending the last hours of his confinement, and on the scaffold, 415.
Loureiro. M. his observations on the plant *Laurus Myrrha*, 553.
——— on the nature of the *Agallochum*, *ib.*
Lucretia, her conduct scrutinized, 576.
Lusitania, state of, till it became a Roman province, 550. See also *Portugal*.

M

Mafra, in Portugal, observations made there, on the effects of thunder, 554.
——— meteorological observations made there, *ib.*
Magnetic cures, historical account of, 131. Antiquity of the practice, *ib.*
Mandar, his letter to the Duke of Norfolk, 511.
Mansfield, Earl of, his life, 46. Early specimens of his eloquence, *ib.* His tribute of friendship to the memory of Judge Denison, 47. His political conduct in the House of Lords, 49. His amiable conduct in private life, 50.
Markham, Rev. Mr. his allegations against the Quakers whom he had caused to be imprisoned for the non-payment of tithes, refuted, 463.
Marsham, Mr. his observations on the insects which infested the corn, in 1705, 22.
Medici, House of, historical view of, 243. Men of genius and artists patronised by, enumerated, and characteristically sketched, 247—251.
Metre, or fundamental unit of the French, remarks on, 505.
Migration of Birds. See *Birds*. See *Canary*.
Mills. See *Corn*, and *Saw*.
Mint, botanical history of, 17. That plant not indigenous in Great Britain, 18.
Mole, remarkable account of that animal, 16.
Monastic Life, Economy of, poetically described, 25.
Mongolfier, M. story of his appearing with favor at the English court, 512.
Moon, the attraction of, considered with respect to the weather, 560.
Music, machine for noting, when and by whom invented, 129. Obs. relative to a poetical and musical ear, 199.
Myrrh. See *Loureiro*.

N

Naples, ignorance and savageness of the peasantry in that kingdom, 384.
Nearchus, the Grecian navigator, some account of, 255. His famous voyage under the appointment of Alexander the Great, *ib.* Observations on, 256.
Nitre, action of, on gold and platina, 59.
Nivernois, Duke of, his death, 511. His poetical note to his physician, *ib.*
Norfolk, Duke of, proposals for peace said to have been transmitted to him from France, 511.
North of Europe, state of literature in, 539.

O

Oberon, Wieland's poem, extracts from an English translation of, 568. Comic dance of the monks and nuns 570. Storm at sea described, 571.
Odd character, 197.
Opium, friendly to population, 383. Medical properties of, 558.
Ozier peeling, a favorite and not unprofitable employment of young people in Cambridgeshire, 460.

P

Paris, changes in the appearance of that city, since the revolution, 499. Increase of *theatres*, and *news-papers*, 500. The *Pantheon* *ib.* The *Lyceum*, 503. *National Institute*, *ib.* *Air Balloon Institution*, *ib.* Paris no longer the chosen seat of *refinement* and *fashion*, 538. The literature of, degenerated, *ib.*
Park, Mr. his descript. of new fishes from Sumatra, 18. His travels in the interior of Africa, 436. Descript. of the various nations of Moors and negroes with which he hazarded his person and his liberty, 437. His observations on the course of the Niger, 439. His *journal* prepared for the press, *ib.*
Parsnips recommended as the best winter food for cattle, 182. Method of cultivating them for that purpose, *ib.*
Paving of streets, historical account of that invention, 135.
Pens, for writing. See *Quills*

INDEX.

Pérouse, M. de la, appointed to the command of an expedition round the world, 520. His instructions from the late French king, *ib.* General interest excited by this princely undertaking, 522. Sets sail in 1785, and proceeds to Teneriffe, 523. Anchors in the Bay of Conception on the coast of Chili, 525. Description of the Isle of Conception, and of the native Indians, *ib.*

Persoon, M. his xvth edit. of Linné's Systema Vegetabilium, 555.

Pestilence, inaugural dissertation on, in America, 514. Letter to the Reviewers concerning pestilential fluids, 516.

Pichegru, General, really in concert with the foreign enemy to restore royalty in France, 511.

Picturesque, compared with the sublime and beautiful, 423.

Platina. See *Tennant*.

Playfair, Mr. his questions and remarks on the astronomy of the Hindus, 127.

Poor, and poor-laws, useful obs. rel. to, 307. Reports of the society for bettering the condition of the poor, 468.

Porella, phascum, obs. on the genus of, 22.

Portugal, causes of its slow progress towards improvement and cultivation, 2. State of its army and navy, 4. Manners, &c. of the people, 5. State of Literature, 8. New Royal Academy of Sciences founded in that kingdom, 548. Publishes the first vol. of its Philosophical Transactions, *ib.* Review of the papers, 549.

Portuguese, obs. on their Bucolic poetry, 550.

Pythagoras. See *Hierocles*.

Q

Quakers, certain persons of that denomination imprisoned at York, for the non-payment of tithes, 463. Their cause defended, *ib.*

Quills, of the goose, *pens* made of, and applied to writing, account of the invention of, 138. In what respects inferior to the *reeds* of the antients, *ib.*

R

Razors, useful observations rel. to the management of, and to their use in shaving, 114.

Revelliere-Lepaux, his political character, 502. His literary talents, *ib.*

Rewbell, the French Executive Director, his character, not drawn by an unfriendly hand, 501.

Reynolds, Sir Joshua, the question agitated —whether he or Burke wrote the famous Academical Discourses, published as the compositions of Sir J. R. 205.

Ribes Spicatum described, 22.

Roads, concave, utility of, discussed, 180. *Iron* waggon-ways approved, *ib.* See *Erskine*, *Holt*, and *Wilkes*.

Rogers Mr. verses to him on his "Pleasures of Memory," 98.

Rumford, Count, his exper. on the force of gun-powder, 52. His inquiry concerning the heat which is excited by friction, 420.

S

St. Kilda, poetical description of the inhabitants, and their romantic situation, 83.

Saw Mills, inquiry into the invention of, 134.

Scipio, Emilianus, his speech, from Verri's Dialogues of the Dead, 576.

Scotland, laws of, considered, 169—179. Farther comments on, 311.

Sea fight, poetically described, 64.

Seaman, British, character of, poetically delineated, 66.

Serpents, Indian, account of 43 kinds, 72. Rules by which to distinguish the poisonous from the innoxious kinds, *ib.* Remedies for the bite of, 73.

Sevigné, Mad. obs. on her epistolary style, 566.

Shark, *Squalus Cornubicus*, described by Dr. Goodenough, 19.

Sheep, Swedish improvements in the breed of, 186.

Skaters, in Denmark, organized and regimented, 539.

Sloven, character of, from Theophrastus, 29.

Smith, Dr. Edward, his botan. hist. of the *mentha exigua*, 17.

—— characters of some plants of the order of Myrt. 22.

—— of a new genus of plants named *Salisburia*, 24.

Survey, trigonometrical, carried on in 1795 and 1796, by a series of triangles extending from the Isle of Thanet to the Land's End, 63.

Switzerland, remarks on, natural, historical, and political, 540. Patriotism of the inhabitants, 542. Origin of the name of Swiss, *ib.* Revolutions in the Cantons, 543. Simplicity of manners among the antient inhabitants, 544. Their municipal government, 546. The downfall of the in-

dependence

I N D E X.

dependence of Switzerland lamented, 549.

T

Tanning of leather, French improvements in the art of, 505.
Tenhove, Mr. his character, 242. His memoirs of the house of Medici translated and commended, 243.
Tennant, Mr. his paper in the Phil. Trans. on the action of nitre on gold and platina, 59.
Theophrastus, new translation of his moral characters, 29. Specimen of, in the character of *The Sloven*, *ib.*
Thunder, philosophical account of the effects of, on the royal palace of Mafra, in Portugal, 554.
Tithes, steps taken in Denmark towards the abolition of, 539. The speedy and complete disuse of, without injury to any individual, predicted, 540. See also *Quakers*, and *Markham.*
Tulips, commercial account of, 130. Where indigenous, *ib.*
Turkey, that valuable bird originally a native of America, 291.

U and V

Vandelli—Flora Lusitaniæ, &c. 551.
——— *De Extincto Vulcano*, &c. 552.
Varnish, gold, first invention of, 130.
Vatbo, M. *Dassumpeso*, his obs. on a thunderstruck building, at Mafra, 554.
——— Meteorological obs. *ib.*
Vince, Mr. his exper. on the resistance of bodies moving in fluids, 418.
Ulva, account of some new species of, 18. 21.
Unitarians, injustice of classing them with Deists and Infidels, 476.
Volcanos, extinct. See *Dolomieu* and *Vandelli.*
Voltaire, his Henriad well translated, 30. Specimen of, with notes, *ib.*

W

Wales, North, obs. on, made by a walking traveller, 10. Caernarvon Castle described, 13. The people characterized, 14.
Walpole, Sir Robert, his political career, 140. His love of peace, and steady adherence to it, while prime minister, 147. Forced into war against his own opinion, 151. His resignation, 152. His amiable private character, 153.
Walpole, Horace, brother to Sir R. his embassy to Holland 150.
———, Horace, late Earl of Orford, his works collected, 323. General character of, 325. His fable of '*The Entail*,' 326. His tragedy of the '*Mysterious Mother*,' 327.
Walls, earthen, recommended, 187.
War, the lawfulness of *defensive* war investigated on Christian principles, 469.
Wells, Dr. obs. on the colour of blood, 61.
Wheat, proposal for selling, in future, by weight instead of measure, 402.
Wickman, Dr. his recommendation of the mineral water at Wildung, 556.
Wieland, C. M. his literary, philosophical, and historical disquisitions, 482. His Dialogues of the Gods, &c. *ib.* His colloquy between Jupiter and Numa Pompilius, on the former being dispossessed of his empire on earth, *ib.*
Wilkes, Mr. his obs. on concave roads, 180.
Will, that faculty of the human mind physiologically considered, 537.
Wire-drawing, inquiry into the origin and progress of that art, 289.
Wit, different opinions and definitions of, 195.
Wolf-dog, *Canis Graius Hibernicus*, some account of, 17.
Wollaston, Dr. on gouty and urinary concretions, 62.
Woodward, Mr. his joint account, with Dr. Goodenough, of the British *Fuci*, 20.

X

Xerxes, remarks on his famous expedition into Greece, 167.

Y

Year, the natural history of, 218.

Z

Zoonomia, design or foundation for a new one, in Germany, 535.
Zoroaster, the names of his two principal eternal beings, Ormus and Ahriman, found in the *Teutonic*, 560.

END OF VOL. XXVI. OF THE NEW SERIES.

Stanford University Librarie
3 6105 008 493

DATE DUE

STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA 94305-6004